# PESHAWAR NIGHTS

by

Sultanu'l-Wa'izin Shirazi

Translated from the Persian

by

Hamid Quinlan

and

Charles Ali Campbell

(1-2)



بسم الله الرحمن الرحیم

(PESHAWAR NIGHTS (Shiah Islam in Sunni Traditions

:Writer

Sultanu'l–Wa'izin Shirazi (Prince of (Preachers from Shiraz

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## (PESHAWAR NIGHTS (Shiah Islam in Sunni Traditions

### ID Book

Peshawar Nights: A Public Debate Between Shi'a and Sunni

(Author: Sultanu'l-Wa'izin Shirazi (Prince of Preachers from Shiraz

Translation by: Hamid Quinlan and Charles Ali Campbell

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### Preface

#### Translator's preface

Translators' Preface

Recently the non-Muslim world has forcibly learned that Islam is divided into two ,sects, Shia and Sunni

but there is so little material in languages other than Arabic and Persian on the Shia side of the issue that

real understanding is all but impossible. This is the consequence of the historical accident that Western

contact with Islam was almost entirely with Sunni communities, Saudi Arabia, Egypt, ,Ottoman Turkey

most of Muslim India, etc. The present work corrects this imbalance in a most extraordinary way, for the

case for Shi'ite Islam is argued and supported virtually entirely from orthodox Sunni sources. The

political, juridical, and spiritual legitimacy of the Shi'ite position has been argued and documented in the

.English language, and from sources that the West has largely overlooked

In fact, it is shown here that the most authoritative source for interpreting of the message of the Prophet

Muhammad was his cousin and son-in-law, Ali Ibn Abi Talib, and the eleven other designated

successors after him, who constitute the Imams of the Ithna Asheri (Twelve Imam) Shias. At various

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times in history this fact has been more or less recognized by the Muslim world. As recently as ١٩٥٩, for

example, Sheikh Mahmud Shaltut, late Rector of Al-Azhar University in Cairo and Grand Mufti of the

Sunni Sect, decreed that in addition to the four Sunni schools of Muslim canon law, ,Hanafite, Hanbalite

Malakite, and Shafi'ite, the Ja'farite or Shia school of law was equally acceptable to Muslims. A brief

account of how this came about at the instigation of Imam Mohamad Chirri, Director of the Islamic

Center of North American in Detroit, Michigan, may be found in Chirri's book "The Shiites Under

.Attack," published by the Center

* * *

The present work is based on the transcript of a dialogue between several Sunni divines and a ٣١ yearold

Shi'ite scholar, al-`Abd al-Fani Muhammad al-Musawi Sultanu'l-Wa'izin, of Shiraz, Iran, held over a

period of ten nights in Peshawar, India, beginning on ٢٧ January ١٩٢٧. The dialogues were a model of

mutual respect, and in spite of the seriousness of the subject and the presence of an audience of some

there was no breach of decorum. The author refers to himself throughout the ,٢٠٠ ,book as "Da'i," that is

one who prays for or invokes a blessing upon someone, translated here as "Well-Wisher." His success is

indicated by the fact that at the end of the dialogue one of his Sunni opponents and five other dignitaries

.in the audience publicly acknowledged their conversion to the Shia sect

A condition of the dialogue was that only sources acceptable to both sects would be cited. The dialogue

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was held in Farsi, commonly understood in the city of Peshawar. The transcript, made by four reporters

and published in the newspapers daily, was published in book form in Teheran and soon became a

classic authority in the East. The present work is based on the fourth edition, published in Teheran in

.(the year in which Sultanu'l-Wa'izin died at the age of ٧٥ (١ ,١٩٧١

Although the dialogue was extemporaneous, such was the erudition of Sultanu'l-Wa'izin Shirazi (whose

name means "Prince of Preachers from Shiraz") that the transcript serves as a detailed bibliographic

reference to hundreds of Sunni treatises, well known and little known, in which the claims of the Shi'ites

are acknowledged. For this reason, many of the citations refer to the author's recognized sect or school, i.

e., "Sulayman Balkhi Hanafi," indicating an adherent to the Hanafite Sect, Sibt Ibn Jawzi Shafi'i, of the

.Shafi'ite sect, and so on

In spite of the acceptance of the thesis of this book in many parts of the Sunni world, it has also aroused

hostility and unfortunately has inspired misguided and even perverse meddling with the published

:authorities. In his introduction to the fourth Persian edition, the author writes

it is unfortunate enough that the selfishness of some of the scholars reached the..." point that their

commitment to their own belief overcame them, and they dared to meddle with the great works,

!supposing that by changing or effacing certain studies the truth would be brought out

And since the state of him to whom God Most High has entrusted the security and preservation of the

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truth (namely Sultanu'l-Wa'zain, who was near the end of his life at the time of writing tr.) does not

allow much time for writing an explanatory introduction to this treatise, confirmation of this mischief

.will be indicated by one example below

On page ٣٠١ of the third volume of the Commentary, Kashshaf, compiled under the direction of Sheikh

Mustafa al-Halabi (٢nd edition, ١٣١٩ A.H. published by the Main Government Printing House of

Amiriah Bulaq of Egypt), verses appear in which Jarullah Zamakhshari, the commentator of the

Kashshaf, declared publicly his belief in the legitimacy of the Shi'ites. But in the edition of ١٣٧٣ A.H.

from the printing house Istiqamah bi'l-Qahara the aforementioned poem is not to be found. This is a

sample of the actions of the gentlemen of the Sunnis. By the same token some references which we have

indicated in the text of this compendium (i.e., the present book - tr.) are not to be found in the newer

editions of those references. This is further indication of what has been said. For this reason some of

".them have been quoted extensively so that you may read them in this summary

We have heard that this kind of mischief is continuing today, with new, well-financed expurgated

editions of the basic collections of traditions, i.e., Bukhari, Muslim, Tirmidhi, etc., being offered

unsuspecting libraries, to replace the older, but complete editions! It is for this reason that the extensive

bibliographic references in the original have been retained here at the price of making the book more



.lengthy and less easy to read

Ed. For instance, see Tahrif! Investigating Distortions in Islamic Texts for a]

-few documented examples of such changes in Sahih al-Bukhari, Sahih al

[Tirmidhi, and other books

Thus, the work will find a place in every Department of Near Eastern Studies and every divinity school

concerned with ecumenical problems in the modern world. It should be closely studied by serious

students of political science and world history who are attempting to understand the emerging presence

of Islam in world affairs. And it should, of course, be of intense interest to all English-speaking Muslims

who wish to have confidence in the sources on which they depend for their

.understanding of Islam

* * *

Among the topics treated in detail are the events surrounding the death of the Holy Prophet, his attempt

to make a written will, which was frustrated by Omar, and the secret election of Abu Bakr, the first two

successors or 'caliphs' of the Sunni Muslims. Also treated in detail are the events at Ghadir Khum at

which Ali is believed by the Shias to have been explicitly designated by the Prophet as .his successor

These are matters of incalculable significance to subsequent history and to the .alignment of forces today

Other topics concern misinterpretation of quotations from the Prophet used to argue that any one of his

companions was infallible, thus legitimizing the appalling oppression of the people by many subsequent

generations of 'successors,' misinterpretation of the presence of Abu Bakr in the Cave with the Prophet



during his flight from Mecca to indicate a singular honor; Abu Bakr's unjust seizure of the property of

the daughter of the Prophet; the errors and weaknesses of the Caliph Omar, who acknowledged his

dependence upon Ali to interpret Islamic law (Shari'at), and his termination of the

practice of

Muta' (temporary marriage) contrary to the decree of the Prophet, as supported by correct understanding

of the Qur'an; the cruelty the Caliph Uthman showed to distinguished Companions ,who supported Ali

such as Abu Dharr; and the strange position of the Prophet's young wife, A'yesha, ,daughter of Abu Bakr

who led a military campaign against Ali, husband of her contemporary, Fatima, the Prophet's own

.daughter of whom she was fiercely jealous

Fundamental to all of these is the question of the authority for transmission and interpretation of Islamic

law and science. This was codified among the Sunnis by four principle legalists in the second and third

centuries A.H. Their opinions contradicted each other incredibly on such issues as the lawfulness of

wine and eating dog's flesh, and permissibility of marriage to one's own daughter. By contrast, the Shia

transmission has been singular and consistent - and in reality was often quoted by Sunni authorities in

.the past, a fact until now ignored, forgotten, or suppressed

* * *

A word needs to be added regarding the transliteration of Arabic and Persian words. We have attempted

to follow a middle course between rigorous replication of the full range of the Arabic and Persian

sounds, and avoiding any forms that would be daunting to the non-Arabist. We have tended toward the



latter, reasoning that the Arabist will recognize and resolve any ambiguities in the treatment, while the

.non-Arabist needs forms that are recognizable and pronounceable

Therefore we have not attempted to differentiate between aleph (long 'a') and fatiha '(short 'a'), using 'a

in all cases. Similarly we have shown yah (long 'i') and kasra (short 'i') as 'i' except for a few cases where

the words are commonly known one way or the other, i.e., 'Sulayman.' Nor have we attempted to

distinguish the two letters, 'sin' and 'sad.' Both are rendered as 's.' 'Tha,' another letter often transliterated

as 's,' we have shown as 'th' in, for example, 'Ibn Thabit.' Similarly 'zay' and 'zah' are '.both shown as 'z

The 'dhad,' rendered by some as 'z' we have distinguished by using 'dh' as in 'dhikr' or ','Ramadhan

'.instead of 'z

The Arabic and Persian 'qaf' is given as 'q' to distinguish it from the 'ghayn' which is given as 'gh.' There

is no true 'g' sound in Arabic, but when it appears in Persian words it is transliterated

as 'g,' while the

jim' which in Cairo is transliterated as 'g' and by the Encyclopedia of Islam as 'dj' is' '.here simply 'j

The subtleties of the Arabic terminal 'ah', which in some contexts is pronounced like English 'ah' and in

others like 'at' have been largely effaced, the rendering being usually simply 'a'. In combination and in

.certain plurals, however, 'at' is retained

The Persian 'ezafeh', which is used to indicate possession by linking the possessor and the possessed (the

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Persians would say Ibn-e-Malik to indicated the son of the king, whereas the Arabs -would say Ibni'l

Malik) is difficult to handle. It is usually not written, but understood, and it is not readily apparent in

titles of works whether they are in fact Persian or Arabic. For example, 'Kifayatu't- -Talib fi Manaqib-e

Ali Ibn Abi Talib' appears to refer to a work in Arabic 'Kifayatu't-Talib' (Intensive Studies) on the

subject of the 'Manaqib-e-Ali', i.e., the virtues of Ali. This 'ezafeh' is variously given as 'i' or 'e', coupling

both words with hyphens or merely joined to the first with or without a hyphen. Thus -you will see 'Ahle

Bait' (the people of the house, referring specifically to the immediate family of the

Prophet through his

daughter, Fatima, and her husband, Ali), and 'Sharhe Nahju'l-Balagha,' 'Explanation of the Eloquent

.Sermons' (by Ibn Abi'l-Hadid) regarding the addresses of Ali Ibn Abi Talib

* * *

Many of the sources quoted are obscure, not available in English, and often referred to in various ways

by scholars and sometimes even by the author, Sultanu'l-Wa'izin. Where possible, these problems have

been resolved, and the name of the work or author commonly used by scholars is .given

Although we have worked from the Persian edition, we would like to acknowledge the help of an

English translation published in ۱۹۷۷ by the Peermahomed Ebrahim Trust in Karachi. A ,similar debate

but by exchange of letters, was published in ۱۹۳۶ and reissued under the title of 'The Right

Path' (originally 'al-Muraja'at) by Peermahomed Ebrahim Trust in ۱۹۷۲. A revised edition was issued by



Zahra Publications, Blanco, TX in ۱۹۸۶. This exchange began in ۱۹۱۱ between the Sunni -head of Al

Azhar University in Cairo and an eminent Shia scholar from Lebanon, explaining the Shia beliefs. Its

publication no doubt laid the groundwork for the eventual formal recognition by Al-Azhar University in

of the Shia Ja'farite school of jurisprudence, identified with the Shi'ite Imam Ja'far ۱۹۵۹ ,Sadiq

.mentioned above

May Allah forgive our errors and accept our intention, and bless Muhammad and his !family

Hamid Quinlan

Charles Ali Campbell

.Jamadi al-Awwal ۱۴۱۶ A.H ۱۱

October ۱۹۹۵ ۷

## Footnotes

## Short introduction of the Book

## PESHAWAR NIGHTS

PESHAWAR NIGHTS Sultanu'l-Wa'izin Shirazi, an eminent scholar of Iran, visitedIndia in ۱۹۲۷ A.D (۱۳۴۵ A.H.) when he was ۳۰ years old. He wasgiven a rousing reception everywhere he went. People benefitedfrom his knowledge of tradition, history, and commentary on theholy Qur'an. He was persuaded to enter into a religious debateon ۲۳rd Rajab, ۱۳۴۵ A.H., with people of another belief in Peshawar,in what was then India and is today Pakistan. The discussion tookplace on ten successive nights. The two principal participantsfrom the opposite side were renowned scholars of Kabul, HafizMuhammad Rashid and Sheikh Abdu's-Salam. Four reporters recorded the discussions in the presence of approximately ۲۰۰ people (Shiaand Sunni Muslims). Local newspapers published these accountseach following morning. Sultanu'l-Wa'izin Shirazi compiled the newspaper accounts of the discussions in a book in Persian,

published in Teheran as Shabhaye-Peshawar, or Peshawar Nights. The following is a .translation of that book

## THE FIRST SESSION

### (.THE FIRST SESSION (Thursday night, ۲۳rd Rajab, ۱۳۴۵ A.H

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Hafiz Muhammad Rashid, Sheikh Abdu's-Salam, Seyyed Abdu'l-Hayy,and other scholars of that region were present. The discussionbegan in the presence of a large gathering. In the magazines andnewspapers, they referred to the writer as "Qibla-o-Ka'ba,"but in these pages I have referred to myself as"Well-Wisher"and to Hafiz Muhammad Rashid as "Hafiz." Hafiz: We are very pleased tohave this opportunity to discuss the basic points on which wediffer. We should first decide how we should proceed. Well-Wisher: I am willing toparticipate in discussions on the condition that we cast asideall preconceived ideas and discuss matters reasonably, like brothers. Hafiz: I may also be permitted to make one condition: that our discussions should be based on the injunctions of the Holy Qur'an. Well-Wisher: This conditionis not acceptable since the Holy Qur'an is so concise that its deep significance must be interpreted through reference to other facts and hadith. Hafiz: Right. This is sensible, but it is also necessary that reference be made to hadith andevents that are based on indisputable evidence. We should refrain from referring to doubtful sources. Well-Wisher: Agreed. For a man like me, who is proud enough to claim relationship with the Prophet, it is not fair to go against the examples set forth by my ancestor, the Prophet of Islam. He has been addressed in the Holy Qur'an as follows: "And most surely you conform (yourself) to sublime morality." (۶۸:۴) It is also unbecoming to act against the injunctions of the Holy Qur'an which says: "Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner...." ((۱۶:۱۲۵

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### RELATIONSHIP WITH THE HOLY PROPHET

Hafiz: Excuse me, you referto your relationship with the Holy Prophet. It is commonly known,but I ask that you let me know your genealogy so that I may knowhow your ancestral line reaches the Prophet. Well-Wisher: My ancestral linereaches the Prophet through Imam Musa Kazim as follows: Muhammad,son of Ali Akbar (Ashrafu'l-Wa'izin), son of Isma'il Mujtahidal-Wa'iz, son of Ibrahim, son of Salih, son of Abi Ali Muhammad,son of Ali (known as Mardan), son of Abi'l-Qasim Muhammad Taqi,son of (Maqbulu'd-din) Husain, son of Abi Ali Hasan, son of Muhammadbin Fathullah, son of Ishaq, son of Hashim, son of Abi Muhammad,son of Ibrahim, son of Abi'l-Fityan, son of Abdullah, son of Hasan,son of Ahmad (Abu Tayyib), son of Abi Ali Hasan, son of Abu Ja'farMuhammad al-Hairi (Nazil-e-Kirman), son of Ibrahim Az-Zarir (knownas Mujab), son of Amir Muhammad al-Abid, son of Imam Musa Kazim,son of Imam Muhammad Baqir, son of Imam Ali Zainu'l-Abidin, sonof Imam Husain, son of the Commander of the Faithful, Ali binAbi Talib. Hafiz: This line of descentreaches the Commander of the Faithful, Ali (may Allah bless him)although you have said that it ends with the holy Prophet. Infact, with this genealogy, you should call yourself among therelations of the holy Prophet and not among his direct descendants. A descendent is one who is directly linked with the Prophet.

Well-Wisher: Our ancestral linereaches the Prophet through Bibi Fatima Zahra, the mother of ImamHusain. I don't understand why you insist so much on this point. Hafiz: I think I am misunderstood.It is my point of view that descent is recognized from the maleside only. I quote an Arabic couplet: "My sons, grandsons,and daughters are from me, but my daughter's sons are not from me." If you can prove otherwise, please do so. Well-Wisher: There is strongevidence, both from the Holy Qur'an and from authentic hadith,to establish my point. Hafiz: Please relate it so thatwe may understand. Well-Wisher: While you werespeaking just now, I recalled a discussion between Harun ar-Rashid,the Abbasid caliph, and our Imam Musa Kazim on this topic. TheImam gave such a convincing reply that the caliph himself acceptedit. Hafiz: I would like to hearabout that discussion. Well-Wisher: Abu Ja'far MuhammadBin Ali, entitled Sheikh Saduq, in the fourth century A.H. inhis Uyun-e-Akbar ar-Riza (Major Sources for Riza), and Abu MansurBin Ali Tabarsi, in his Ehtijajj (Supports) give a detailed accountof the conversation that took place between Harun ar-Rashid

andImam Musa Ja'far in the caliph's court. The caliph asked the Imam,"How can you claim that you are a descendant of the Holy Prophet? The Prophet Muhammad had no descendant. It is acknowledgedthat descendants are from the male side and not from the female side. You belong to the generation of his daughter. " The Imam recited verses ۸۴-۸۵ from Chapter VI of the Holy Qur'an:"And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his descendants David and Solomonand Job and Joseph and Aaron; and thus do We reward those whodo good. And Zakariyya and John and Jesus and Elias; every onewas of the good." (۶:۸۴-۸۵) The Imam asked the caliph : " Who was Jesus's father? " Harun replied that Jesus had no father. The Imam said : " Therewas no one, and yet Allah included Jesus in the progeny of theprophets through Mary. Similarly, He has included us in the progeny of the holy Prophet through our ancestor Bibi Fatima. " Moreover, Imam Fakhru'd-Din Razi, in his Tafsir-e-Kabir (Great Commentary), Bk IV, P. ۱۲۴, Problem V, says regarding this verse that the verse proves that Hasan and Husain are the descendants of the Prophetof Islam. Since in this verse God has verified Jesus as a descendantof Abraham, and Jesus had no father, this relationship is fromthe side of the mother. In the same manner, Hasan and Husain aretruly the descendants of the Prophet. Imam Musa Kazim asked Harunif he wanted further proof. The caliph asked the Imam to continue. The Imam read verse ۶۰ from Chapter III, "Al-e-Imran,"of the Holy Qur'an: "But whoever disputes with you in this matter after what has come to you of knowledge, then say: come,let us call our sons and your sons and our women and your womenand our selves and your selves, then let us be earnest in prayerand pray for the curse of Allah on the liars." (۳:۶۱) He continued, saying that no one has ever claimed that on theoccasion of the spiritual contest (Mubahala) against the Christiansof Najran that the Prophet took with him anyone except Ali BinAbu Talib, Fatima, Hasan, and Husain. It follows, therefore that"selves" (anfusana) means Ali Bin Abi Talib. "Women"(nisa'ana) means Fatima and "sons" (abna'ana) meansHasan and Husain whom Allah has identified as the Prophet's ownsons. Upon hearing this argument, Harun exclaimed, "Bravo,O Abu'l-Hasan." Clearly, this reasoning proves that Hasanand Husain are the sons of the Prophet and that the Sa'dat Fatima .(descendants of Bibi Fatima) are of the progeny of the holy Prophet

## ADDITIONAL EVIDENCE

Ibn Abi'l-Hadid Mu'tazali, one of your greatest scholars, in hisSharh-i-Nahju' l-Balagha (Commentary on the Peak of Eloquence [writingsof Commander of the Faithful, Ali]), and Abu Bakr Razi in hiscommentary, have cited the same verse, arguing that Hasan andHusain are, from the side of their mother, the sons of the holyProphet in the same way that Allah in the Holy Qur'an has includedChrist in the progeny of Abraham from the side of his mother,Mary. Muhammad Bin Yusuf Ganji Shafi'i, in his book Kifayatu't-Talib,and Ibn Hajar Makki on pages ٧۴ and ٩٣ of Sawa'iq Muhariqa fromTabrani and Jabir Bin Abdullah Ansari, and Khatib Khawarizmi inManaqib from Ibn Abbas - all relate that the Prophet said: "Allahcreated the progeny of every Prophet from his own generation,but my progeny was created in the generation of Ali." AlsoKhatib-e-Khawarizmi in Manaqib, Mir Seyyed Ali Hamadani Shafi'iin Mawaddatu'l-Qurba, Imam Ahmad Bin Hanbal, in Musnad, and SulaymanHanafi Balkhi in Yanabiu'l-Mawadda relate, in more or less thesame words, that the holy Prophet said: "These, my two sons,are two flowers of this world, and both of them are Imams (leaders),whether they are Imams openly or silently sitting at home."And Sheikh Sulayman Hanafi, in his Yanabiu'l-Mawadda, devotesChapter ۵٧ to this topic and cites many hadith from his own learnedmen, like Tabrani, Hafiz Abdu'l-Aziz Ibn Abi Shaiba, Khatib-e-BaghdadiHakim, Baihaqi, Baghawi and Tabari - all relating in slightlydiffering versions that Hasan and Husain are the sons of the Prophet. Towards the end of the same Chapter, Abu Salih writes : HafizAbdu'l-Aziz Bin Al-Akhzar, Abu Nu'aim, Tabari, Ibn Hajar Makkion page ١١٢ of Sawa'iq Muhriqa, from Muhammad Bin Yusuf GanjiShafi'i at the end of Part I after ١٠٠ Chapters of Kifayatu't-Talib,and Tabari in the narration of the life of Imam Hasan relatesthat the second caliph, Umar Bin Khattab, said: "I heardthe Prophet say that on the Day of Judgement every ancestry willbe disconnected except my generation. Every generation of a daughteris from the father's side except the generation of Fatima, whichis connected with me. I am their father and ancestor." SheikhAbdullah Bin Muhammad Bin Amir Shabrawi Shafi'i, in his book Kitabu'l-Ittihafbi Hubbi'l-Ashraf, quoted this hadith from Baihaqi and Darqutnifrom Abdullah Bin Umar, and he from his father, on the

occasionof the wedding of Umme Kulthum. And Jalalu'd-din Suyuti quotingfrom Tabrani in his Ausat, has related from Caliph Umar and SeyyedAbu Bakr Bin Shahabu'd-din Alawi on pages ۳۹-۴۲ of Chapter IIIof Rishfatu's-sadi min Bahra Faza'il Bani Nabiu' l-Hadi (printedin Maktabi A'lamiyya, Egypt in the year ۱۳۰۳ A.H.), proving thatthe descendants of Fatima are of the progeny of the Prophet ofIslam. Hence, the couplet that you quoted has no force in the face ofall this contrary evidence. Muhammad Bin Yusuf Ganji Shafi'i,in his "Kifayatu't Talib," proves that the sons of theProphet's daughter are the sons of the holy Prophet. Our ancestralline goes back to Imam Husain; we are, therefore, descendantsof the Prophet. Hafiz: Your argument is reasonableand convincing. The people dispersed for the Isha prayer. During the recess Nawab Abdu'l-Qayum Khan, who belongs to a noblefamily of the Sunnis, asked permission to ask Well-Wisher somequestions.



### WHY SHIAS COMBINE THEIR PRAYERS

Nawab: Why do the Shias combinethe prayers of Zuhr and Asr and Maghrib and Isha? This is notin keeping with the practice of the holy Prophet.

Well-Wisher: In the first place,among your own learned men, there is much difference of opinionconcerning this issue. Secondly, you say that we go against thepractice of the Prophet. Here you are mistaken since the holyProphet used to offer these prayers in both ways, sometimes separatelyand sometimes together. Nawab Sahib, turning to his learned men,asked them if it was true that the Prophet offered the prayersin both ways. Hafiz: He did, but only whenhe was on a journey or when there was some other hindrance, likerain. Otherwise, when he was at home, he always offered his prayersseparately. Well-Wisher: It is recordedin your own hadith that the Prophet used to offer prayers separatelyas well as combined at home and without any obstruction. Manyhadith confirm this fact. Muslim Bin Hajjaj in his Sahih, in theChapter "Jam'a Baina's-salatain fi'l-Hazar," says thatIbn Abbas said: "The Prophet used to say Zuhr and Asr aswell as Maghrib and Isha prayers jointly without being constrainedto do so, or when he was at home." Again Ibn Abbas narrated:"We said eight rak'ats of

Zuhr and Asr and later seven rak'atsof Maghrib and Isha prayers jointly with the holy Prophet."The same hadith has been related by Imam Ahmad Bin Hanbal in hisMusnad, Part ١, Page ٢٢١. Similarly, Imam Muslim quotes a numberof hadith concerning this issue. He quotes Abdullah Bin Shaqiqas having said that one day Abdullah Bin Abbas was reading anaddress after the Asr prayers until the sun set and the starswere visible. People cried, "Prayers, Prayers," butIbn Abbas paid no heed to them. Then one of the Bani Tamimi shouted"Prayers, Prayers." Ibn Abbas then said: "You remindme of the Sunna, but I myself have seen the Holy Prophet combineZuhr and Asr as well as Maghrib and Isha prayers." Abdullahbin Shaqiq said that he felt uncertainty about these words andwent to Abu Huraira to ask him about it. He verified what IbnAbbas had said. Through another chain of narrators, Abdullah binShaqiq has narrated from Aqil that once Abdullah bin Abbas spoketo the people from the pulpit. He remained there so long thatdarkness fell. When someone shouted thrice, "Prayer, Prayer,Prayer," Abdullah Bin Abbas became annoyed and said: "Woebe to you. You dare remind me of prayer, even though during theHoly Prophet's days we used to combine Zuhr with Asr as well asMaghrib with Isha prayers." Zarqani in Sharhe Mawatta' ofImam Malik, Part I, in the Chapter of "Jama'a Baina's-Salatain,"p. ٢۶٣, states, "Nisa'i related through Amru Bin Haram from Abi Sha'atha that Ibn Abbas said his Zuhr and Asr prayers as well as Maghrib and Isha prayers jointly in Basra without any timelag or action between them. He said that the Holy Prophet offeredhis prayers in the same way. " Also Muslim in Sahih and Malikin Mawatta', Chapter "Jam'a Baina's-salatain" and ImamHanbal in Musnad quotes Ibn Abbas through Sa'id Bin Jabir thatthe Holy Prophet offered his Zuhr and Asr prayers together inMedina without being constrained to do so by fear or bad weather. Abu Zubair said he asked Abu Sa'id why the Prophet combined thetwo prayers. Sa'id said that he too asked Ibn Abbas thesame question. Ibn Abbas replied that he combined the two prayers so that hisfollowers might not be put to undue hardship and suffering. Also,in many other hadith, Ibn Abbas is related to have said that the Holy Prophet of Islam combined Zuhr and Asr as well as Maghriband Isha prayers without being constrained to do so. These hadithin your Sahih and in many other authentic books prove the permissibilityof the combination of the two prayers, both at home and duringtravel. Hafiz: There is no such quotationof hadith in Sahih Bukhari. Well-Wisher: Because all

theauthors of Sahih, like Muslim, Nisa'i, Ahmad Bin Hanbal, and exponentsof the Sahihain, of Muslim, Mubhari, and other great Sunni scholarshave quoted these things, this is sufficient for us to win ourpoint. But in fact, Bukhari, too, has recorded these hadith inhis Sahih, but he has deceitfully put them away from their properplace, the section concerning the combination of two prayers. If you go through the Chapters "Bab-e-Ta'akhiru'z-zuhr li'l-AsrMin Kitabe Mawaqitu's-salat" and "Bab-e-Dhikru'l-Ishawa'l-Atma" and "Bab-e-Waqtu'l-Maghrib," you willfind all these hadith there. Recording these hadith under theheading, "Permission and Authorization to Combine Two Prayers"proves that it is the common belief of learned men of the twosects. The authenticity of these hadith has already been acknowledgedin the books of Sahih. Accordingly, Allama Nuri in Sharhe SahihMuslim, Asqalani, Qastalani, Zakariyya-e-Razi, in the commentariesthat they have written on Sahih Bukhari, Zarqani in his commentaryon the Mawatta' of Malik, and others related these hadith. Afterquoting the hadith of Ibn Abbas, they acknowledged their authenticityand admitted that these hadith are proofs of the acceptabilityof combining two prayers. Nawab: How is it possible thatthese hadith have been put into practice since the time of theHoly Prophet, but learned men have adopted a different path? Well-Wisher: This situationis not confined to this topic alone. You will see many such exampleslater. In this matter, Sunni scholars of jurisprudence, apparentlywithout much serious thought, or for other reasons which I donot understand, have given unintelligible explanations contradictingthese hadith. For instance, they say that perhaps these hadithrefer to situations involving fear, danger, rains, or winds. Someof your older scholars, like Imam Malik, Imam Shafi'i, and someother jurists of Medina gave the same explanation. This, despitethe fact that the hadith of Ibn Abbas clearly says that the twoprayers were offered without the constraint of fear or the possibilityof rainfall. Others have suggested that perhaps the sky was overcast, and thoseoffering prayers did not know the time. Perhaps, when they finishedtheir Zuhr prayers, the clouds dispersed, and they saw that itwas time for Asr prayers. So they had to offer Zuhr and Asr prayerstogether. I don't think a more unlikely explanation could be found. Perhaps these interpreters did not care to think that the personoffering prayers was the Holy Prophet of Islam. Clouds did notmean to him what they might to others. He understood all causes and effects. Apart from the fact that this explanation is

unconvincing,the combining of Maghrib and Isha prayers rejects their explanation. At that time clouds have no relevance to this question. As we said: the hadith of Ibn Abbas clearly states that his addresscontinued so long that the audience repeatedly cried, " prayers,prayers." They reminded him that the stars had appeared andthat it was time for prayers. But he purposely delayed the Maghribprayer so that he might offer both Maghrib and Isha prayers together.Abu Huraira also verified this action, saying that the Prophetalso acted in the same manner. Such spurious explanations, inlight of clear guidance, are regrettable. Your own learned menreject them. Sheikhu'l-Islam Ansari, in his Tuhfatu'l-Bari fiSharhe Sahihu'l-Bukhari in the Chapter "Salatu'z-zuhr ma'l-Asrwa'l-Maghrib ma'al Isha," page ۲۹۲, Part II, and similarly,Allama Qastalani, on page ۲۹۳, Part II of Irshadu's-Sari fi SharheSahihu'l-Bukhari, as well as other exponents of Sahih Bukhariadmit that this kind of explanation is against the obvious meaningof the hadith and that to insist that every ritual prayer be offeredseparately is a groundless requirement. Nawab: Then how did this controversyarise so that the two sects of Muslims are after the blood ofeach other and condemn each other's actions? Well-Wisher: You say that thetwo sects of Muslims are inimical to each other, but I disagree. We Shias do not look down upon any of the learned men or commonpeople of our brothers, the Sunnis. We regret that propagandaof the Kharijis, the Nasibis, and the Umayyads have affected thehearts of some people. Unfortunately, some Sunnis regard theirShia brothers, who are one with them as regards the Qibla (Ka'ba),the Holy Book (Qur'an), and the Prophet, as Rafizis (dissenters),idolaters, and infidels. As for your question regarding how this difference originated,perhaps we can discuss this in later meetings. Concerning thesaying of prayers separately or together, Sunni legal scholarshave recorded hadith which permit the offering of Zuhr with Asr,and Maghrib with Isha prayers as a matter of ease, comfort, orsafety. I do not know why some do not consider it permissibleto offer the two prayers together in the absence of any obstruction.Some authorities, like Abu Hanifa and his adherents, forbid itunder any circumstances, whether there is any obstruction or not,or whether the prayers are said during travel or at home. TheShafi'ites, Malikites, and Hanbalites, with all of their differencesin essential and non-essential tenets, have permitted the combiningof the prayers during a lawful journey. But the Shia ulema, inobedience to the Holy Imam and the

progeny of the Holy Prophet,have unconditionally permitted the offering of prayers together. Of course the offering of prayers at the time specified for eachritual prayer is preferable to praying in one interval, as hasbeen clearly stated in expository books dealing with problems of religious performance written by Shia ulema. Since people areoften busy with their own affairs and have their own cares andanxieties, they fear they might miss their prayers. Hence, fortheir own convenience and to avoid hardship and suffering, the Shias say their two prayers in one interval, whether early orlate, during the appointed time. Now I think this much is sufficientto enlighten our Sunni brothers who look at us with indignation. Perhaps we can return to our discussions .about the fundamentals, after which the questions concerning practice will be solved

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### HOW THE ALLAMA'S ANCESTORS MIGRATED FROM THE HIJAZ TO IRAN

Hafiz Sahib asked Allama Sultanu'l-Wa'izin to tell him how hisancestors migrated from the Hijaz to Iran. He gave a history ofhis ancestors who were murdered in Shiraz on the order of theAbbasid King. Their mausoleums still attract pilgrims from distantplaces. Notable among them are Seyyed Amir Muhammad Abid, SeyyedAmir Ahmad (Shah Charagh), and Seyyed Alau'd-din Husain, all sonsof Imam Musa Kazim. .The details concerning his family are omitted here

### HOW THE GRAVE OF THE COMMANDER OF THE FAITHFUL, ALI, WAS DISCOVERED

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Mention was also made of the discovery of the sacred grave of the Commander of the Faithful, Ali. Hafiz: But in what state was the grave of the Commander of the Faithful, Ali, discovered ١٥٠ years after his death? Well-Wisher: Because Umayyad oppression was so intense during Ali's later life, he stipulated in his will that his body should be laid in a grave secretly at night and that no trace of the grave should be left. Only a few of his close companions and his sons attended the burial. On the morning of the ٢١st of Ramadhan when he was to be buried, two conveyances were prepared. One was instructed to go to Mecca, the other to Medina. This is why for years his grave

remained unknown, except to a few companions and his own sons. Hafiz: Why was the grave's location kept a secret? Well-Wisher: Probably out of fear of the irreligious Umayyads. They were particularly inimical to the members of the progeny of the Prophet. They could have desecrated the grave. Hafiz: But is it possible that a Muslim, even though an enemy, might violate the grave of a brother Muslim? Well-Wisher: Have you studied the history of the Umayyads? From the day this wretched dynasty came to power the door of oppression was opened among Muslims. Good Heavens! What atrocities they committed! What blood they shed, and what honors they spoiled! With deep shame, your eminent scholars recorded their many crimes. Allama Maqrizi Abu'l-Abbas Ahmad bin Ali Shafi'i recorded the heart-rending atrocities of the Umayyads in his book Annaza' Wa't-takhasum fima baina Bani Hashim wa Bani .Umayya

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### DESECRATION OF GRAVES BY BANI UMAYYAD

As examples of what they were capable of, I will cite only two events: the martyrdom of Zaid bin Ali bin Husain, known as Zaid Shahid (i.e., the Martyr) and the martyrdom of his son, Yahya. Historians of both Shias and Sunnis recorded that when Hisham bin Abdu'l-Malik became the caliph, he committed many atrocities. With regard to the Bani Hashim, he was particularly cruel. At last, Zaid bin Ali, the son of Imam Zainu'l-Abidin and well known as a great scholar and a pious theologian, went to see the caliph to seek redress for the grievances of the Bani Hashim. But as soon as Zaid arrived, the caliph, instead of greeting him as a direct descendant of the Holy Prophet, abused him with such abominable language that I cannot repeat it. Because of this disgraceful treatment, Zaid left Syria for Kufa, where he raised an army against the Bani Umayyad. The governor of Kufa, Yusuf bin Umar Thaqafi, came out with a huge army to face him. Zaid recited the following war poem: "Disgraceful life and honorable death: both are bitter morsels, but if one of them must be chosen, my choice is honorable death." Although he fought bravely, Zaid was killed in the battle. His son, Yahya, took his body from the field and buried him away from the city near the river bank, causing the water to flow over it. However, the grave was discovered and,

under Yusuf's orders, the body was exhumed, Zaid's head was cut off and sent to Hisham in Syria. In the month of Safar, ۱۲۱ A.H., Hisham had the sacred body of this descendant of the Prophet placed on the gallows entirely naked. For four years the sacred body remained on the gallows. Thereafter, when Walid Bin Yazid bin Abdu'l-Malik bin Marwan became caliph in ۱۲۶ A.H., he ordered that the skeleton be taken down from the gallows, burnt, and the ashes scattered to the wind. This accursed man committed a similar atrocity to the body of Yahya bin Zaid of Gurgan. This noble man also opposed the oppression of the Bani Umayya. He too was martyred on the battle field. His head was sent to Syria and, as in the case of his revered father, his body was hung on the gallows - for six years. Friend and foe alike wept at the sight. Waliu'd-din Abu Muslim Khorasani, who had risen against the Bani Umayya on behalf of Bani Abbas, took his body down and buried it in Gurgan, where it is a place of .pilgrimage

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### MISDEEDS OF THIS DYNASTY

In view of the misdeeds of this accursed dynasty, the body of the Commander of the Faithful, Ali was buried during the night, and no trace of his grave was left. The grave remained virtually unknown until the days of Caliph Harun ar-Rashid. One day Harun came hunting in the locality of Najaf, where deer lived in large numbers. When the hounds chased the deer, they took refuge on the mound of Najaf, a small hill which the hounds would not ascend. Several times, when the hounds retreated, the deer would come down, but when the hounds again leapt at them, the deer took refuge on the mound. Understanding that there

was a reason for the hounds' behavior, Harun sent his men to inquire in Najaf. They brought an old man to him and the caliph asked about the secret of why the hounds .did not climb up on the mound

### DISCOVERY OF THE SACRED GRAVE OF ALI

The old man replied that he knew the secret, but that he was afraid to disclose it. The

caliph guaranteed him safety, and the man told him: "Once I came here with my father, who went on the mound and offered prayers there. When I asked him what was there, he said that they had come there with Imam Ja'far Sadiq for a visit (Ziarat). The Imam had said that this was the sacred grave of his revered grandfather, the Commander of the Faithful, Ali, and that it would shortly become known." At the caliph's behest that place was dug up, and the signs of a grave became apparent along with a tablet with an inscription in Syriac, meaning: "In the name of Allah, the Beneficent, the Merciful. This grave has been prepared by the Prophet Noah for Ali, the Vicegerent of Muhammad, ۷۰۰ years before the Deluge." Caliph Harun paid respects to the place and ordered the restoration of the earth. He then performed two rak'ats of prayer. He wept much and laid himself on the grave. Thereafter, on his orders, the whole matter was disclosed to Imam Musa Kazim at Medina. The Imam confirmed that the grave of his revered grandfather, Commander of the Faithful, Ali, was at that place. Harun then decreed that a stone building be erected over Commander of the Faithful's sacred grave, which came to be known as Hajar Haruni, "The stone structure built by Harun." In due course, the news spread, and Muslims visited the holy place. Ibrahim Mujab, the great, great grandfather of Sultanu'l-Wa'izin (Well-Wisher) also left Shiraz for this holy visit, and after performing the Ziarat, died in Karbala. He was buried near the sacred grave of his great grandfather, Imam Husain. His grave is located in the Northwestern corner of his sacred .mausoleum and is visited regularly by his admirers

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## DIFFERENCES ABOUT THE BURIAL PLACE OF THE COMMANDER OF THE FAITHFUL

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Hafiz: Despite these conclusive remarks, I think that the grave of Ali (may Allah bless him) is not located in Najaf. Scholars differ on this point. Some say it is in the State House in Kufa; some say it is in the Qibla of the Central Mosque of Kufa; some say that it is in the gate known as Bab-e-Kinda of the Mosque of Kufa; some hold that it is in Rahba in Kufa; still others say it is beside the grave of Fatima in Baqi. In our Afghanistan, too, there is a place near Kabul known as the Mausoleum of Ali.

According ( ١٣ ) to one account, the sacred body of Ali was placed in a box and laid on the back of a camel and sent toward Medina. A party of men snatched the box, believing it contained valuables. On opening it, they saw the sacred body, brought it to Kabul, and buried it at this place. That is why people revere this place. Well-Wisher: These differences arose because of the details of his will, which stipulated that the arrangements for his burial obfuscate his burial place. It is related from Imam Ja'far Sadiq that at the time of his death, the Commander of the Faithful told his son, Imam Husain, that after burying him in Najaf, he should prepare four graves for him in four different places: in the Mosque of Kufa, in Rahba, in the house of Ju'da Hira, and in Ghira. The Shia agree that his sacred grave is in Najaf. Whatever they have learned from the Ahle Bait is authentic. The people of the house know best about what relates to the house. I really wonder at your scholars, who have neglected the sayings of the progeny of the Holy Prophet in every matter. They did not inquire about the location of the grave of the father from his own sons in order to learn the truth. It is certain that the children know more about the grave of their father than others do. If any of these current theories had been correct, the Holy Imams would have informed their followers of it. But they have confirmed the location in Najaf, visited the place themselves, and have exhorted their adherents to visit it. Sibt Ibn Jauzi has, in his Tadhkira, mentioned these differences. He says: "The sixth view is that it is in Najaf at the well known place, which is commonly visited. To all appearances, this is the correct view." Similarly, your other scholars, such as Khatib-e Khawarizmi in Manaqib, Muhammad bin Shafi'i in Matalibu's-Su'ul, Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, Firuzabadi in his lexicon, Qamus, under the word Najaf, and others, have held that the .Commander of the Faithful's grave is located in Najaf



## SECOND SESSION

### PART ONE

### SECOND SESSION

SECOND SESSION (Friday night, ٢٠th Rajab, ١٣٤٥ A.H.) Hafiz: I was greatly impressed

by your instructive conversation concerning your ancestral lineage. I admit that you are a descendant of the Holy Prophet, but I wonder how a man of your learning could be under the degrading influence of the enemies. Having left the ways of your illustrious ancestors, you have adopted the ways of the unbelievers of Iran. What I mean by the foolish ways of the enemies are those innovations which have entered .Islam through the Israelites. Well-Wisher: Kindly explain what you mean

### MISCONCEPTION ABOUT ORIGIN OF THE SHIA SECT

Hafiz: The Israelites' whole history is stained with deceit. Abdullah Bin Saba' San'a'i, Ka'abu'l-Ahbar, Wahhab Ibn Munabba, and others professed Islam and pretended to accept the hadith of the Holy Prophet and thus created confusion among the Muslims. The third caliph, Uthman Bin Affan, pursued them, and they fled to Egypt, where they established a sect known as the Shia. They spread false reports about Caliph Uthman and fabricated hadith to the effect that the Holy Prophet had appointed Ali as caliph and Imam. With the formation of this sect, there was widespread violence, which led to the murder of Caliph Uthman and the assumption of the caliphate by Ali. A group inimical to Uthman stood high in Ali's favor. During the caliphate of the Umayyads, when the people of the family of Ali and his adherents were being killed, this group went into hiding. Still, some people, like Salman Farsi, Abu Dharr Ghifari, and Ammar Yasir, supported the cause of Ali. This struggle continued until the time of Harun ar-Rashid, and especially his son, Ma'mun ar-Rashid Abbasi, who subdued his brother with the help of the Iranians, and they then spread the idea that Ali was preferable to other caliphs. The Iranians, hostile to the Arabs who had conquered them, found an opportunity to challenge the Arabs in the name of religion. The Shia became powerful during the period of the Dailamites and the Safavid Kings and were finally recognized. They were then formally known as the Shia sect. Iranian Zoroastrians still call themselves Shias. In short, the Shia sect was founded by a Jew, Abdullah Bin Saba. Otherwise, there would have been no such word as "Shia" in Islam. Your grandfather, the Holy Prophet, hated the word. In fact, the Shia sect is a part of the Jewish faith. I wonder why you left the just ways of your ancestors and followed the path of your predecessors, who adopted Jewish ways. You should have followed the Holy Qur'an

.and the example of your grandfather, the Prophet



## ABSURD TO ASSOCIATE ABDULLAH BIN SABA WITH SHIAS

Well-Wisher: It is unusual for a learned man like you to base his arguments on utterly false grounds. There is no sense in your associating the name of Abdullah Bin Saba with the Shias. Abdullah Bin Saba was a Jew, and, according to Shia sources, a hypocrite and is harshly condemned. If for some time he appeared to be a friend of Ali, what connection did he have with the Shias? If a thief puts on the attire of a learned man, mounts the pulpit, and injures the cause of Islam, should you be averse to learning and call learned men thieves? In fact, Shia Muslims have never been merely a political party. They have always comprised a religious sect, which was not founded, as you say, in the time of Caliph Uthman, but was propagated through the words and commands of the Prophet during his own time. While you argue on the basis of the concocted evidence of enemies, I will cite for you verses from the Holy .Qur'an and records of your own authors to establish the true position

## MEANING OF SHIA

Well-Wisher: Shia, as you know, literally means "follower." One of your greatest ulema, Firuzabadi, in his Qamusu'l-Lughat, says, "The name 'Shia' commonly means every person who is a friend of Ali and his Ahle Bait. This name is peculiar to them." Exactly the same meaning is given by Ibn Athir in Nihayatu'l-Lughat. According to your own commentaries, the word Shia means "follower of Ali Bin Abu Talib" and was used in this way during the time of the Prophet. In fact, it was the Prophet himself who introduced the word Shia as meaning "follower of Ali Bin Abu Talib." And this word was used by the Holy Prophet about whom Allah says: "Nor does he speak out of desire. It is naught but revelation that is revealed." (۵۳:۳-۴) The Prophet called the followers of Ali "The Shia," the "delivered," and the "rescued." Hafiz: Where is such a thing? We have never seen it. Well-Wisher: We have seen it, and we do not think it proper to conceal facts. Allah condemned concealers and called them companions of Hell. Allah

says, "Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, those it is whom Allah shall curse, and those who curse shall curse them (too)." (٢:١٥٩) "Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the Day of Resurrection, nor will He purify them, and they shall have a painful chastisement." (٢:١٧٠) Hafiz: If we know the truth and conceal it, I agree we deserve condemnation as revealed in these holy verses. Well-Wisher: I hope you keep these two verses in mind so that habit or intolerance may not overpower you. Hafiz Abu Nu'aim Ispahani is one of the most distinguished of your narrators of hadith. Ibn Khallikan has praised him in his Wafayatu'l-A'ayan' as one of the great Huffaz (men of wisdom), and one of the most learned narrators of hadith. He also states that the ten volumes of his Hilyatu'l-Auliya are among the most instructive of books. Salahu'd-din Khalil bin Aibak Safdi writes in his Wafiy bi'l-Wafiyat about him, "The crown of narrators of hadith, Hafiz Abu Nu'aim, was the foremost in knowledge, piety, and honesty. He enjoyed a high position in the narration and understanding of hadith. His best work is Hilyatu'l-Auliya in ١٠ volumes, consisting of derivations from the two Sahihs." Muhammad bin Abdullah al-Khatib praises him in Rijali'l-Mishkati'l-Masabih, saying that he is among the leading narrators of hadith whose narrations are utterly reliable. In short, this respected scholar and traditionist, the pride of your ulema, relates from Abdullah bin Abbas through his own chain of narrators in his book Hilyatu'l-Auliya relates: "When the following verse of the holy Qur'an was revealed: '(As for) those who believe and do good, surely they are the best of men. Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever. Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.' (٩٨:٧-٨), the Holy Prophet, addressing Ali, said: 'O Ali, the best of creatures (Khairu'l-bariyya) in this holy verse refers to you and your followers (Shia). On the Day of Resurrection, you and your followers (Shia) shall attain such a position that Allah will be pleased with you, and you will be pleased with Him'".

Similarly, Abu'l-Muwayyid Muwafiq Bin Ahmad Khawarizmi in the ١٧th chapter of his Manaqib; Hakim Abu'l-Qasim Abdullah Bin Abdullahi'l-Haskani, in Shawahidu't-tanzil; Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, p. ١١٩, Sibt Ibn Jauzi in Tadhkira, p. ٣١, Munzir Bin Muhammad Bin Munzir, and particularly Hakim, have related that Hakim Abu Abdullah Hafiz (one of the greatest of your ulema) said: based on the testimony of narrators reaching back to Yazid Bin Sharafi'l-Ansari, the scribe of the Commander of the Faithful, Ali Bin Abu Talib, that Ali said that at the time of the Prophet's death, the Prophet rested on Ali's chest and said: "You have heard the holy verse: 'Those who believe and do good deeds, it is they who are the best of creatures.' (٩٨:٧) These are your Shia. My and your meeting place shall be at the fountain of Kauthar (in Paradise). When all created beings assemble for reckoning, your face will be bright, and you will be identified on that day as the leader of the bright-faced people." Jalalu'd-din Suyuti, in his Durru'l-Mansur quotes Abu'l-Qasim Ali Bin Hasan (commonly known as Ibn Asakir Damishqi), who quotes Jabir Bin Abdullah Ansari, one of the greatest companions of the Prophet, as saying that he and others were sitting with the Holy Prophet when Ali Bin Abu Talib came in. The Holy Prophet said: "I swear by Him Who controls my life that this man (Ali) and his Shia shall secure deliverance on the Day of Resurrection." At that time the verse cited above was revealed. In the same commentary, Ibn Adi quotes Ibn Abbas as saying that when the above verse was revealed, the Prophet said to the Commander of the Faithful, Ali, "You and your followers (Shia) will come on the Day of Resurrection in such a condition that all of you will be pleased with Allah, and Allah will be pleased with you." In the Manaqib of Khawarizmi, the following is related from Jabir bin Abdullah Ansari: "I was in the presence of the Holy Prophet when Ali joined us, and thereupon the Holy Prophet said: 'It is my brother that has come to you.' Then, facing towards the Ka'ba, the Prophet took hold of Ali's hand and said: 'By Him Who controls my life, this Ali and his Shia will be delivered on the Day of Judgement.' Then he said: 'Ali is the foremost of you all in belief, the most regardful about Allah's pledges, the most just of you all in deciding matters of the people, the most equitable of you in distributing allowances among the people, and the highest of you all in rank before Allah.'" On that occasion, the verse cited above was revealed. In Chapter II of his Sawa'iq, Bin Hajar quotes Hafiz

Jamalu'd-Din Muhammad Bin Yusuf Zarandi Madani (a great scholar of your sect) as saying that when the above verse was revealed, the Holy Prophet said: "O Ali, you and your Shia are the best of created beings. You and your Shias will come on the Day of Judgement in such a condition that all of you will be pleased with Allah, and Allah will be pleased with you. Your enemies will be resentful, and their hands shall be tied round their necks." Then Ali asked who was his enemy. The Holy Prophet replied, "One who is hostile to you, and who reviles you." Allama Samhudi,in Jawahiru'l-Iqdain,on the authority of Hafiz Jamalu'd-



Din Zarandi Madani and Nuru'd-din Ali bin Muhammad bin Ahmad Maliki Makki, known as Ibn Sabbagh, who is regarded as one of your distinguished scholars and eminent theologians, in his Fusulu'l-Muhimma relates from Abdullah bin Abbas that when the verse under discussion was revealed, the Prophet said to Ali: "It is you and your Shias. You and they will come on the Day of Judgement fully pleased and satisfied, while your enemies will come in grief, with bound hands." Mir Seyyed Ali Hamadani Shafi'i, one of your eminent scholars, in his Mawaddatu'l-Qurba, and the well known anti-Shia scholar, Ibn Hajar, in his Sawa'iq-e Muhriqa narrate from Ummu'l-Mu'minin Umme Salma, the wife of the Prophet, that the Holy Prophet said: "O Ali, you and your Shias will abide in Paradise; you and your Shias will abide in Paradise." The well known scholar of Khawarizm, Muwaffaq bin Ahmad, in his Manaqib, Chapter ١٩, relates on reliable authority that the Prophet said to Ali: "In my community you are like the Messiah, Jesus, son of Mary." This statement implies that as the followers of the Prophet Jesus were divided into three groups: the true believers, known as hawari'in, the Jews, and the exaggerators, who associated him with Allah. In the same way Muslims would become divided into three groups. One of them would be the Shias, the true believers. The other group would be Ali's enemies, and the third group would be the exaggerators of his position.

### SHIAS' MERITS PROVEN FROM SUNNI BOOKS

The people then dispersed in response to the call for the Isha prayer. After the

prayer, Mulla Abdu'l-Hayy returned with a commentary by Suyuti, Mawaddatu'l-Qurba, the Musnad of Imam Ahmad bin Hanbal, and the Manaqib of Khawarizmi. He read from them the hadith Well-Wisher had quoted in his discussions by way of verification. Since his references had been accurate, the expressions of all those in the opposite camp changed. In the meantime, in the Mawaddatu'l-Qurba, they came across another hadith. The Prophet said: "O Ali, on the Day of Judgement, you and your Shias will come before Allah fully satisfied and pleased, while your enemy will come in grief and with hands bound." Well-Wisher: These are clear arguments supported by the Book of Allah, by authentic hadith, and by history. Support for my position comes from the books of your own eminent scholars. These are in addition to the numerous narrations that exist in the books and commentaries of Shias. Using the books now before you, I could go on presenting arguments in support of the point under consideration until tomorrow morning, by the grace of Allah; but I think that what I have presented should be enough to dispel your doubts about Shias. Respected audience, we Shias are not Jews. We are followers of the Prophet Muhammad. The originator of the word "Shia" as meaning "the followers of Ali," was not the accursed Abdullah bin Saba, but the Prophet himself. We never follow any individual without authoritative arguments in his favor. You said that it was after Uthman that the word. "Shia" came to be used referring to the followers of Ali. In fact, even in the Prophet's day, several noted companions were called Shias. Hafiz Abu Hatim Razi, in his Az-Zainat, which he compiled for clarifying the meanings of certain words and phrases current among scholars, says that the first new word that came into general acceptance in Islam in the days of the Prophet was "Shia." The word was applied to four prominent companions: Abu Dharr Ghifari, Salman Farsi, Miqdad bin Aswad Kindi, and Ammar Yasir. Many more hadith were quoted in support of the same point. Now it is for you to consider how it was possible that during the time of the Prophet four of his chief companions were called Shia. If the Prophet thought it was innovation, why didn't he forbid the people to use it? The fact is that people had heard from the Prophet himself that the followers (Shias) of Ali were the inhabitants of .Heaven. They were proud of it and openly called themselves Shias

## RANK OF SALMAN, ABU DHARR,MIQDAD, AND AMMAR

You related a hadith from the Prophet saying: "Verily, my companions are like stars; whomever of them you follow, you will be properly guided." Abu'l-Fida writes in his history that these four men, who were companions of the Prophet, abstained, along with Ali, from paying allegiance to Abu Bakr, on the Saqifa day. Why don't you consider their refusal to pay allegiance to be worthy of emulation? Your own ulema have written that they were loved by Allah and His Prophet. We follow them, as they followed Ali. Hence, according to your own hadith, we are on the path of guidance. With your permission, and keeping in view the shortness of time, I present to you a few narrations in support of my contention that these men were loved by Allah and the Prophet. Both Abu Nu'aim Isfahani in Hilyatu'l-Auliya, Vol. I, p. ١٧٢, and Ibn Hajar Makki in the fifth hadith of the forty hadith narrated in Sawa'iq-e Muhriqa in praise of Ali - both of these men narrated from Tirmidhi, and Hakim from Buraida, that the Prophet said: "Verily, Allah has commanded me to love four persons and has told me that He loves them." When the people asked who these four persons were, he said: "Ali bin Abu Talib, Abu Dharr, Miqdad, and Salman." Again, Ibn Hajar in Hadith No. ٣٩ has narrated from Tirmidhi and Hakim from Anas bin Malik that the Prophet said: "Paradise is eager for three individuals, Ali, Ammar, and Salman." Isn't the action of these eminent companions of the Holy Prophet a model for other Muslims? Isn't it shameful that in your view the companions are restricted to those persons who played the game of Saqifa, or who acquiesced in it, while the others who opposed the strategy behind Saqifa are seen as being unreliable? And if that be so, then the hadith you have quoted should have been: "Verily, a few of my companions are like stars, ".etc

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## CAUSES OF IRANIAN'S RECEPTIVITY TO SHIA'ISM

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You have been unkind in saying that Shia'ism is a political religion, and that Iranian

Zoroastrians accepted it in order to save themselves from Arab domination. You have said so in blind conformity to your predecessors. I have already proved that it is an Islamic religion, one which was commended by the Prophet to his followers. In fact, those who, without any sanction from the Prophet, laid the foundation of a Saqifa, were themselves politicians and not the followers of the holy family of the Prophet. It is characteristic of Iranians that they look into things. When they are convinced of their truth, they accept them, as they accepted Islam when Iran was conquered by the Arabs. They were not forced to do it. They gave up Zoroastrianism and sincerely embraced Islam. Similarly, when they were convinced by logic and by Ali's invaluable services, they accepted Shia'ism. Contrary to the assertion of many of your writers, the Iranians did not accept Ali during the caliphate of Harunu'r-Rashid or Mamunu'r-Rashid. They accepted Ali during the time of the holy Prophet. Salman Farsi was one of the most sincere followers of Ali. He reached the highest rank of faith. The ulema of both sects have unanimously written that the Prophet said: "Salman is from our Ahle Bait (i.e., he is one of the people of my house)." For this reason he was called "Salman Muhammadi" and he was admittedly the most staunch supporter of Ali, and a bitter opponent of Saqifa. If, according to your own books, we follow him, we are on the straight way. He heard the verses of the Qur'an and the sayings of the Prophet about Ali and clearly understood that obedience to Ali was obedience to the Prophet and to Allah. He repeatedly heard the Prophet say: "One who obeys Ali obeys me; and one who obeys me obeys Allah; one who is hostile to Ali is hostile to me; and one who is hostile to me is hostile to Allah." Every Iranian, however, who went to Medina and embraced Islam, whether during the time of the Holy Prophet or afterward, obeyed the orders of the Prophet. For this reason, the second caliph became intolerant and imposed several restrictions on Iranians. These hardships and sufferings bred enmity in their hearts. They questioned why the caliph denied them Islamic rights against the .injunctions laid down by the Prophet



## IRANIANS GRATEFUL FOR ALI'S COMPASSION

Apart from these conditions, Iranians were grateful to Ali for his compassion regarding the treatment of Iranian princesses taken prisoner by the Arabs. When the prisoners of Mada'in (Taisfun) were brought to Medina, the second caliph ordered that all the female prisoners be made slaves of the Muslims. Ali forbade this and said that the princesses were exceptions and were to be honored. Two of the prisoners were the daughters of King Yazdigerd of Iran and could not be made slaves. The caliph asked what should be done. Ali said that each of them should be allowed to select a husband from the Muslims. Accordingly, Shahzanan selected Muhammad Bin Abu Bakr (who had been brought up by Ali), while the other princess, Shahbanu, selected Imam Husain, the Prophet's grandson. Both went to the homes of these men after a lawful wedding. Shahzanan gave birth to a son, Qasim Faqih, father of Umme Farwa, who was the mother of our Sixth Imam, Ja'far as-Sadiq. Imam Zainu'l-Abidin, our fourth Imam, was born of Shahbanu. So the establishment of Shia'ism had no connection with the time of Harun and Ma'mun or with the rule of the Safavid Dynasty in Iran, as you said earlier. It was openly propagated seven centuries before the Safavid Kingdom (i.e., in the ۴th century Hijri), when the Dailamites (the Buwayyids) were rulers. In ۶۹۴ A.H. the Iranian Kingdom was ruled by Ghazan Khan Mughul (whose Islamic name was Mahmud). Since at that time, belief in the Prophet's Ahle Bait was commonly expressed, Shia'ism grew steadily. After the death of Ghazan Khan Mughul in ۷۰۷ A.H., his brother, Muhammad Shah Khuda Bandeh became the ruler of Iran. He arranged a religious debate between Allama Hilli, a learned Shia scholar, and Khwaja Nizamu'd-Din Abdu'l-Malik Maraghe'i, the chief justice of the .Shafi'ites and the greatest Sunni scholar of that time



## DEBATES BETWEEN ALLAMA HILLI AND THE CHIEF JUSTICE CONCERNING THE IMAMATE

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The subject of this debate was the Imamate. The Allama put forward such cogent arguments to prove that Ali was the immediate successor of the Prophet, and so

convincingly refuted the claims of the other side, that all those present were completely satisfied with the reasoning of the Allama. Khwaja Nizamu'd-Din acknowledged that the Allama's arguments could not be refuted. But he said that, since he was following the path of his predecessors, it was not proper to leave it. He .felt that it was important to maintain solidarity among the Muslims

## IRANIAN KING ACCEPTED SHIA BELIEF

The King listened to the arguments with keen interest, accepted the Shia position himself, and announced the legitimacy of Shia'ism in Iran. He subsequently proclaimed to the governors of the regions that the weekly Khutba's (sermons given in the Mosques) should proclaim Ali's right as the successor of the Prophet. He also ordered that the Kalima be inscribed on the dinars (gold coins) in this way: "La ilaha ill'allah; Muhammadan Rasulullah; Aliyyan Waliullah," meaning, "There is no God except Allah; Muhammad is the Prophet of Allah, and Ali is Allah's Wali" (vicegerent or divinely appointed guardian of the people). In this way the roots of Shia'ism were firmly established. Seven centuries later, when the Safavid kings came to power, the clouds of ignorance and fanaticism were further removed, Shia'ism flourished everywhere in Iran. Yes, there are Zoroastrians in Iran and those who exaggerate the position of Ali and consider him Allah. But they should not be associated with the common Iranian people, who believe in Allah and the Prophet Muhammad as the last of the prophets. These follow Ali and his eleven descendants as commanded by the Prophet. Hafiz: It is strange that although you originally came from the Hijaz (Arabia) and have been living in Iran for a short time, still you support the Iranians, and call them the followers of Ali, who was himself obedient to Allah. But Iranian Shias, to a man, regard Ali as Allah. Here are some couplets from the works of Iranian poets indicating this view, while Ali himself condemned such beliefs. The last of these couplets shows Ali saying: "Who helps at the time of difficulties? It is I, who am Allah! It is I." A couplet of another poet says: "According to the belief of those who are intelligent and recognize Allah, Allah is Ali, and Ali is Allah." Well-Wisher: I wonder why, without making inquiries, you should accuse all Iranians of regarding Ali as Allah. Your own ulema have made fanatical claims of this sort. They have said that the Shias are

the worshipers of Ali and as such they are infidels. Therefore, murdering them is obligatory. As a result, Muslims of Uzbekistan and Turkestan have recklessly shed the blood of Iranian Muslims. The common people among the Sunnis are often misguided by some of your ulema, and your people consider the Iranians infidels. In the past, your people, the Turkomans, have attacked Iranian caravans near Khorasan, plundered and murdered the people, and said that whoever killed seven Rafizis (Shias), would certainly go to Paradise. You should bear in mind that the responsibility of such murders rests squarely on your leaders, who tell ignorant Sunnis that Shias .worship Ali

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## PART TWO

### ISLAM FORBIDS BOASTING ABOUT ANCESTORS

Referring to your first point that, since I was originally connected with Arabia, Mecca, and Medina, why should I support the Iranians, I tell you that I have no partisan spirit. Our Prophet said: "The Arabs should not boast that they are superior to non-Arabs and vice versa; and the whites should not boast of their superiority to the blacks and vice versa. Superiority lies only in knowledge and piety. In the Holy Qur'an, Allah says: 'O men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty).'" (۴٩:١٣) Also, in the same chapter in the Qur'an, He says: "The believers are brethren; therefore, make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you." (۴٩:١٠) Accordingly, all Asians, Africans, Europeans, Americans of white, black, red, or yellow races who are Muslims are brothers, and no one can claim superiority to another. The greatest leader of Islam, the last of the Prophets, acted on this principle. He showed his special affection for Salman Farsi of Iran, Suhaib of Asia Minor, and Bilal of Abyssinia. On the other hand, he rejected Abu Lahab (whose name means 'Father of Flame'), his own uncle who was condemned by a chapter of the Holy Qur'an which (said: "Perish the hands of the Father of Flame! Perish he!" (١١١:١

## ISLAM ALSO FORBIDS RACISM

The world has witnessed disturbances of the worst order in Western countries which were the result of racial discrimination. In those countries black people are not allowed in hotels, restaurants, churches, and other congregations meant for white people. Islam banned such cruel practices ۱,۳۰۰ years ago and proclaimed that all Muslims, regardless of race, color, or nationality are brothers. So if the Arabs go astray, I will condemn them, and I will be the friend of the Iranian Shias. Second, you have associated Iranian extremists with the Shias, who are steadfast monotheists and follow Ali according to the commands of the Prophet. We regard Ali as a pious .servant of Allah and the divinely appointed successor of the Holy Prophet

## CONDEMNATION OF THE EXTREMISTS

Moreover, we reject those whose beliefs are contrary to ours, like the Saba'iyya, the Khitabiyya, the Gharabiyya, the Alawiyya, the Mukhammasa, the Bazighiyya, the Nussairiyya, who are scattered throughout Iran, Mosul, and Syria. We Shias are distinct from them and consider them infidels. In all the books written by Shia ulema and legal scholars, the Ghalis (extremists) are included among the disbelievers, since their belief is against the tenets of Shia'ism. For instance, they argue that, since the infusion of the soul into a material body is possible (as Gabriel could appear before the Holy Prophet in the form of Dahiyya-e-Kalbi), it was Allah's will that His Holy Self appear in human form in Ali's body. For this reason they consider the position of Ali higher than that of the Prophet. Such a faction emerged during Ali's own time. Some people of India and the Sudan came to him and professed that he was Allah. Ali repeatedly forbade them to hold this view, but to no effect. Finally, as is recorded in many histories, Ali ordered them to be killed in wells of smoke. The details of this case have been given in Baharu'l-Anwar, Volume VII, by the great Alim, Agha Muhammad Baqir Majlisi. The Commander of the Faithful and other Imams bitterly condemned such people. Ali said: "O Allah, I scorn the group of Ghullat (extremists), just as Jesus scorned the Christians. May you forsake them forever." On another occasion he said:

"There are two groups who will suffer humiliating death, and I am not responsible for them (since I disdain their deeds): those who exceed the lawful limits of love for me and are Ghullat (extremists), and those who, for no reason whatsoever, are hostile to me. I hate those who extol my position beyond its proper limit, just as Christ hated the Christians." He also said: "There are two groups associated with me who will suffer ignoble death: one is composed of those people who say they are friends and praise me beyond lawful limit; the other is composed of the enemies who degrade my rank." The Shias condemn those who praised Ali and his Ahle Bait beyond the limit ordained by Allah and the Prophet. Our ulema have unanimously held that they are all disbelievers. It is not permitted to attend their funerals or to marry them. They are also deprived of inheriting Muslim property; charity and religious taxes may not be given to them. The Holy Qur'an condemns them in these words: "Say: O followers of the Book, be not immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path." (۵:۸۰) Allama Majlisi, in his Baharu'l-Anwar Volume III, which is the encyclopedia of the Shia faith, has recorded many hadith condemning the Ghullat (extremists). Imam Ja'far Sadiq is quoted as saying, "We are servants of Allah, Who created us and made us superior to the others of His creation. Certainly we shall die and shall stand before Allah for reckoning. He who is a friend of the Ghalis is our enemy; and he who is their enemy is our friend. The Ghalis are infidels and polytheists; curse be upon them." A great religious head of the Shias has also quoted the same Imam as saying, "Allah's curse be upon those who claim divinity and godhood for Ali. By Allah, Ali was an obedient servant of Allah. Curse be upon those who have slandered us; some people say things about us that we do not say ourselves. We declare that we have no connection with them." Sheikh Saduq (Abu Ja'far Muhammad Bin Ali), a highly respected Faqih (legal scholar) of the Shias, quotes Zarara Bin A'yun, a reliable Shia writer, who was a hafiz and companion of Imam Muhammad Baqir and Imam Ja'far Sadiq, as saying: "I told Imam Ja'far Sadiq that one of the persons known to him believes in Tufwiz (delegation of Divine authority). The Imam said: 'What is meant by Tufwiz?' I replied, 'The man says that Allah created Muhammad and Ali and then delegated to them His authority over the affairs of the people. So they are the creators, the givers of food; they are the animators, and they are the killers.' The holy

Imam said: 'The enemy of Allah lies. When you go back to him, read him this verse from the Holy Qur'an: "....or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: 'Allah is the (Creator of all things, and He is the One, the Supreme.'" (۱۳:۱۶

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#### SHIAS SEPARATE FROM GHALIS

We Shias are separate from the Ghalis (extremists). Let them claim that they are Shias. Allah, the holy Prophet, Ali, and their descendants hate them. Ali kept the chief of the Ghullat in prison for three days, and ordered him to repent for his wickedness. When he refused, Ali had him burned to death. If you cannot produce a single book in which the Ghalis have been praised, you should at least condemn the intolerant ulema .who misguide the Sunnis about the Shias

#### CLARIFICATION ABOUT REVERENCE TOWARDS IMAMS

Hafiz: Your brotherly advice is worth consideration. But would you please clarify some other points? You have all along said that you do not unduly praise your Imams. You regard the Ghullat as contemptible and fit for hell, but you use inappropriate expressions regarding your Imams. You have said "Blessings of Allah be upon them," although you know that, according to the Holy Qur'an, this expression is reserved only for the Holy Prophet. The Qur'an says: "Surely Allah and His angels bless the Prophet; O you who believe, call for (Divine) blessings on him and salute him with a (becoming) salutation." (۳۳:۵۶) Your practice clearly violates the injunction of the Holy Qur'an. Your expression is an innovation. Well-Wisher: This verse does not forbid us to bless any other person. We are enjoined to bless the Prophet. In another verse of the Holy Qur'an, Allah says: "Peace be on the people of Ya Sin (Ahle Ya Sin)," a reference to the descendants of the Prophet. As for the other Prophets of Allah, blessings have not been given to their descendants anywhere in the Holy Qur'an. Blessings have been given only to the prophets of Allah. "Peace and Salutation to Noah among the nations." (۳۷:۷۹): "Peace and salutation to Abraham." (۳۷:۱۰۹): "Peace and salutation to

.(Moses and Aaron." (۳۷:۱۲۰

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### THE PEOPLE OF YA SIN REFERS TO THE PEOPLE OF MUHAMMAD

All commentators and scholars of your own sect admit that Allah has addressed the Prophet as Ya Seen. Hence, Ahle (the people of) Ya Sin means the people of Muhammad. Among others, Ibn Hajar Makki, a very intolerant Sunni scholar, says in Sawa'iq Muhriqa, under the verses quoted in commendation of the Ahle Bait, that a group of commentators quoted Ibn Abbas (commentator, and the chief of the believers) as saying that Ahle Ya Sin means Ahle Muhammad. Therefore, salaam, the greeting of peace, for Ahle Ya Sin means salaam for Ahle Muhammad. Imam Fakhru'd-Din Razi writes: "The Ahle Bait of the Prophet are equal to him in five matters: ۱) The salaam: salaam for the Prophet and salaam for Ahle Ya Sin (Ahle Muhammad) are the same thing. ۲) The salawat (blessings) in ritual prayers for the Prophet and his Ahle Bait, which is compulsory. ۳) Purity: Allah says in the sura of "Ta Ha" (۲۰:۱): "(۰ Prophet) Clean and Pure:" The verse of purity was revealed in praise of the Ahle Bait. ۴) Unlawfulness of charity: Charity may not be accepted either by the Prophet or by his Ahle Bait. ۵) Love: Love for the Prophet means love for his Ahle Bait. Allah Almighty says, "Say: if you love Allah, then follow me, Allah will love you..." (۳:۳۱) And about the Ahle Bait Allah says, "...Say: I do not ask of you any reward for it but (love for my near relatives..." (۴۲:۲۳

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### SALAWAT (BLESSINGS) ON MUHAMMAD AND AHLE-MUHAMMAD IS THE SUNNA (COMMENDABLE), AND IN RITUAL PRAYER IT IS COMPULSORY

Many of those relating hadith, particularly Bukhari in his Sahih, Volume III, and Muslim in his Sahih, Volume I, Sulayman Balkhi in his Yanabiu'l Mawadda, and even Hajar in his Sawa'iq quotes Ka'b Bin Ajza as saying: "When the verse: 'Verily, Allah and His angels bless the Prophet...' (۳۳:۵۶) was revealed, we asked the Holy Prophet, 'How should we pray for our blessings for you, Apostle of Allah?' The Prophet replied, 'Pray

for your blessings in this way: "O Allah, bless (the Prophet) Muhammad and Ahle Muhammad."'" Imam Fakhru'd-Din Razi, in Volume VI of his Tafsir-e-Kabir, also narrates a similar hadith. Ibn Hajar, commenting on the tradition, indicates that it is clear from the hadith that praying for blessings for the Holy Prophet is equal to praying for blessings on his descendants as well. He also quotes the Holy Prophet as saying: "Don't be incomplete in praying for blessings for me." When asked what he meant by 'incomplete' blessings, he said: "Do not say, 'O Allah, bless Muhammad,' but say, 'O Allah, bless Muhammad and his descendants.'" Dailami writes that the Prophet said: "Our prayer remains obstructed unless we pray for blessings upon the Prophet and his people." Shafi'i says, "O Ahle Bait! In the Holy Qur'an Allah has made love for you compulsory for us. Regarding the loftiness of your rank and position, it is sufficient to know that if a man does not pray for divine blessings for you, his prayer is not accepted." If the prayer for blessings for the Prophet and his descendants is deliberately omitted, the ritual prayer is rejected. And the Prophet said: "The ritual prayer is the pillar of faith; if the prayer is accepted, all other deeds are accepted; if it is rejected, all other deeds are rejected." To pray for divIne blessings for the Ahle Bait is the sunna (commendable practice) and a mode of worship which was performed by the Holy Prophet himself. We are proud to do what the Holy Qur'an and the Holy Prophet have enjoined us to do.

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## THIRD SESSION

### PART ONE

### THIRD SESSION

THIRD SESSION SATURDAY NIGHT,, ۲۵TH OF RAJAB, ۱۳۴۵ A.H. Hafiz: Based on your talk last night, I conclude that the Shias are divided into a number of factions. Will you kindly let us know which of them you accept so that we may restrict our discussion to that faction.

### SHIAS NOT DIVIDED INTO FACTIONS

I didn't say that the Shias are divided into factions. Shias are devoted to Allah and followers of the Prophet and his descendants. Of course some factions have assumed the name of Shia to mislead people. They took advantage of the name of the Shias, preached false beliefs, and spread confusion. Uninformed people have included their names among the Shias. There are four such factions, two of which have survived: the .Zaidiyya, the Kaysaniyya, the Qaddahiyya, and the Ghullat

## THE ZAIDIYYAS

The Zaidiyyas follow Zaid Bin Ali Bin Husain. They consider Imam Zainu'l-Abidin's son, Zaid, to be his successor. At present these people are found in large numbers in Yemen and its surroundings. They believe that of the descendants of Ali and Fatima, he is "The Imam who is learned, pious, and brave. He draws the sword and rises against the enemy." During the time of the oppressive Umayyad Caliph, Hisham bin Abdu'l-Malik, Hazrat Zaid rose against those in authority and courted martyrdom and was therefore acknowledged as Imam by the Zaidiyyas. The fact is that Zaid possessed a far higher position than that which the Zaidiyyin claim for him. He was a great Seyyed of the Hashimite dynasty, and was known for his piety, wisdom, prayers, and bravery. He passed many sleepless nights in prayer and fasted frequently. The Prophet prophesied his martyrdom, as narrated by Imam Husain: "The Holy Prophet put his sacred hand on my back and said: 'O Husain, it will not be long until a man will be born among your descendants. He will be called Zaid; he will be killed as a martyr. On the day of resurrection, he and his companions will enter heaven, setting their feet on the necks of the people.'" But Zaid himself never claimed to be an Imam. It is sheer slander for people to say that he did. In fact, he recognized Muhammad Baqir as the Imam and pledged his full obedience to him. It was only after Muhammad Baqir's demise that unknowing people adopted the doctrine that "he is not the Imam who remains sitting at home and hides himself from the people; the Imam is one who is a descendant of Hazrat Fatima, an Alim, and who draws the sword and rises against the enemy and invites people to his side." The Zaidiyyas are divided into five factions: ۱) Mughairiyya; ۲) Jarudiyya; ۳) Zakariyya; ۴) Khashbiyya; .and ۵) Khaliqiyya

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## THE KAYSANIYYAS AND THEIR BELIEF

The second faction is the Kaysaniyyas. These are the companions of Kaysan, a slave of Ali Bin Abu Talib, who had freed him. These people believe that after Imam Hasan and Imam Husain, Muhammad Hanafiyya, the next eldest son of Commander of the Faithful, Ali, was the Imam. But Muhammad Hanafiyya himself never claimed this. He was called the sincerest of devotees. He was known for his knowledge, piety, devotion, and obedience to divine commandments. Some ignorant men produced evidence of what they called his opposition to Imam Zainu'l-Abidin. They claimed that Muhammad Hanafiyya claimed to be the Imam. The fact was otherwise. He never claimed to be the Imam. He wanted to show his ignorant followers the rank and position of the fourth Imam, Zainu'l-Abidin. The result was that, in the same holy mosque when Hajaru'l-Aswad (The Black Holy Stone) affirmed the Imamate of Imam Zainu'l-Abidin, Abu Khalid Kabuli, chief of the followers of Muhammad Hanafiyya, along with all other followers, acknowledged Imam Zainu'l-Abidin as the Imam. But a group of cunning people misled the simple and ignorant people by saying that Muhammad Bin Hanafiyya had only shown modesty, that in the face of the Umayyads it was most desirable for Muhammad Hanifiyya to do as he did. After the death of Muhammad Hanifiyya, these people said that he was not dead, that he had hidden himself in a cave of Mount Rizwi, and that he would reappear in the future to fill the world with justice and peace. This group contained four sub-factions: ۱) Mukhtariyya; ۲) Karbiyya; ۳) Ishaqiyya and ۴) Harabiyya. But none of them exists today.

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## THE QADDAHIYYAS AND THEIR BELIEF

The third faction,Qaddahiyya,calls itself Shia,but it is a group of infidels. This sect originated in Egypt by Ma'mun Ibn Salim (or Disan) known as Qada and Issa Chahar Lakhtan (Jesus of Four Parts). They took it upon themselves to interpret the Holy Qur'an and the records of history according to their own wishes. They hold that there

are two codes of religion: one secret and the other manifest. The secret code was given by Allah to the holy Prophet Muhammad. The Prophet gave it to Ali, and he gave it to his descendants and to the pure Shias. They believe that those who know the secret code are exempt from prayers and the worship of Allah. They have founded their religion on seven pillars. They believe in seven Prophets, and in seven Imams, the seventh Imam being in occultation. They are awaiting his appearance. They are divided into two factions: ١) The Nasiriyya were the companions of Nasir Khusru Alawi, who through his poems, speeches, and books attracted a large number of people to infidelity. They were spread over Tabaristan in large numbers. ٢) The Sabahiyya (known in the West as the Assassins). They were the companions of Hasan Sabba, a native of Egypt who came to Iran, and caused the tragic events of Alamut, which resulted in the slaughter of large numbers of people. These facts are preserved in the .records of history

### THE GHULLAT AND THEIR BELIEF

The fourth faction is that of the Ghalis, which is the most debased of all sects. They are incorrectly known as Shias. In fact they are all unbelievers. They are divided into seven factions: ١) Saba'iyya; ٢) Mansuriyya; ٣) Gharabiyya; ۴) Bazighiyya; ۵) Yaqubiyya; ۶) Isma'iliyya; and ٧) Azdariyya. Not only we Shia Ithna Asharis (who .believe in the twelve Imams), but all Muslims of the world reject their faith

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## PART TWO

### SHIA IMAMIYYA ITHNA ASHARI AND THEIR BELIEF

This is the real Shia group, which believes in the twelve Imams after the Holy Prophet. The other factions have nothing in common with our group; they have only assumed .the name Shia

### BELIEF IN ALLAH AND THE PROPHETS

The Shia Imamiyya group believes in the Ever-Existing Almighty Allah. He is One, in the sense of the absolute oneness of His essential existence. He is One, with none comparable to Him. He is the Creator of everything in existence. There is no match or equal to Him in any respect. The holy prophets and messengers were sent to tell the people about Allah, how to worship Him, and how to know Him. All of the prophets preached and guided the people according to the tenets set forth by the five major prophets: Noah, Abraham, Moses, Jesus, and last of all, the Holy Prophet Muhammad, .whose religion shall last until the Day of Judgement

### BELIEF IN CHASTISEMENT, REWARD, HELL, PARADISE, AND DAY OF JUDGEMENT

Allah Almighty has fixed recompense for our deeds, to be given to us in Paradise or Hell. The day fixed for the recompense of our deeds is called the Day of Judgement. When the world's life ends, Allah Almighty will re-animate the beings of the world from the beginning to the end. He will let them gather in the Mashar, the place of the gathering of the souls. After a just reckoning, everyone will be given reward or punishment according to his deeds. These things have been foretold in all divine books: the Torah, Bible, and the Holy Qur'an. For us, the most authentic source of guidance is the Holy Qur'an, which has reached us from the time of the Holy Prophet without any change. We act upon the injunctions contained in the Holy Qur'an, and we hope to be recompensed by Allah. We believe in all those obligatory commandments which are contained in the Holy Qur'an, like Namaz (prayers), Ruza (fasting), Zakat .(and Khums (yearly religious taxes), Hajj (Pilgrimage to the Ka'ba) and Jihad (holy war

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### BELIEF IN THE ARTICLES OF PRACTICE

Similarly, we believe in the Articles of Practice of the faith, including the obligatory and optional practices and all other injunctions that have reached us through the holy Prophet. We are determined to abide by them and to perform them to the best of our capacity. And we refrain from all sins, large or small, like drinking, gambling, fornication, sodomy, usury, murder, tyranny, which have been forbidden in the Holy

.Qur'an and hadith

## BELIEF IN IMAMS

We Shias also believe that, just as there is a messenger from Allah who { ٣٢ } conveys to us orders and injunctions, and who is elected and introduced to us by Allah, there is also a successor, caliph or protector of religion, who is appointed by Allah, and is introduced to us through the Prophet of Allah. Accordingly, all prophets of Allah introduced their successors to their umma (followers). The last of the holy prophets, who was the most perfect and most exalted of all prophets of Allah, left for his followers guides to help the people avoid confusion. According to the established hadith, he introduced to the people his twelve successors, the first: Ali Bin Abi Talib. The last Imam, the Mahdi, who is present in the world but is in occultation, will appear at an unknown time in the future, when he will fill the seething world with justice and peace. The Shia Imamiyyas also believe that these twelve Imams have been ordained by Allah and have been introduced to us through the last Holy Prophet. The last of the holy Imams has vanished from sight (by divine command), just as other Imams disappeared, during the time of previous prophets, as stated in many books written by your ulema. This sacred being has been preserved by Allah Almighty so that he may one day fill the world with justice. In short, the Shia believe in all that is contained in the Holy Qur'an and in authentic hadith. I am grateful to Allah that I have adopted these beliefs, not merely in blind imitation of my parents but through logical reasoning and study. Hafiz: Respected sir, I am indeed obliged to you for having explained the Shia beliefs, but there are hadith and supplications in your books which run counter to your statements and establish the heresy of the Shias. Well-Wisher: Please be .specific

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## PART THREE

## (OBJECTION ON HADITH OF MA'RIFA (TRADITION OF KNOWLEDGE OF ALLAH

Hafiz: In Tafsir-e-Safi, written by one of your high-ranking ulema, Faiz Kashi, there is

a hadith that one day Imam Husain, the Martyr of Karbala, addressing his companions said: "O people, Allah Almighty has not created his servants but to know Him. When they knew Him, they worshipped Him, when they worshipped Him, they became adverse to worship of any other thing." One of the Companions said: "May the lives of my father and mother be sacrificed to you! O son of the Holy Prophet! What is the real meaning of knowing Allah?" The Holy Imam replied, "For every man to know Allah means to know the Imam of his time, who must be obeyed." Well-Wisher: First, we must examine the chain of narrators of the hadith in order to establish whether it is authentic. Even if it is correct with regard to the chain of narrators, yet the verses of the Holy Qur'an and the unquestionable hadith of the Holy Prophet in regard to the Oneness of Allah cannot be misconstrued because of the assertion of one man. Why don't you examine the hadith and sayings of our Holy Imams, and the religious dialogues between our religious heads and the atheists, which already prove the unity of Allah? Why don't you consult the chief books and commentaries of the Shias, such as Tauhid-e-Mufazzal, Tauhid-e-Saduq, Biharu'l-Anwar (Book of Tauhid) of Allama Majlisi and other books written by Shia ulema, which are full of continuous hadith (on Tauhid) by our holy Imams? Why don't you consult An-Naktu'l-I'tiqadiyya, by Sheikh Mufid (d. ۴۱۳ A.H.), one of the Shia ulema, and also his book Awa'ilu'l-Maqalat fi'l-Mazahib wa'l-Mukhtarra or Ihtijaj by our famous Alim, Abu Mansur Ahmad Bin Ali Bin Abu Talib Tabrasi. If you had, you would know how our holy Imam Reza proved the unity of Allah. It is not fair to pick out some dubious report simply to malign the Shias. Your own books contain absurdities and whimsical ideas. In fact, ridiculous hadith exist in your most authentic books ù the Siha-e-Sitta, (i.e., the Six Books of Accepted Traditions). Hafiz: In fact, your words are ridiculous since you find fault with books whose greatness and authenticity are unquestionable, particularly the Sahih Bukhari, and Sahih Muslim. Our ulema agree that all the hadith contained in them are true. If someone rejects these two books, he rejects the real Sunni sect. After the Holy Qur'an, Sunnis rely upon the authenticity of these two books. Perhaps you have seen Ibn Hajar Makki's point in the beginning of his Sawa'iqe Muhriqa, chapter of "The Affairs" (affairs of the caliphate of Abu Bakr) as recorded by Bukhari and Muslim in their Sahihain, which are the most authentic and reliable books after the Holy Qur'an, according to the unanimity of the followers (i.e., the umma, or community). He says

that since the whole community is unanimous in accepting the hadith of these books, whatever the community holds with one accord is unquestionable. On the basis of this agreement, all the hadith contained in these books are undoubtedly acceptable. Hence, no one can have the courage to assert that these books contain absurdities or .ridiculous matter

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## ABSURD REPORTS IN SAHIHAIN (THE TWO COLLECTIONS) OF BUKHARI AND MUSLIM

## ABSURD REPORTS IN SAHIHAIN (THE TWO COLLECTIONS) OF BUKHARI AND MUSLIM

Well-Wisher: First, that these books are acceptable to the whole community is open to objection. Your claim with reference to Ibn Hajar is, itself, absurd since ۱۰۰ million Muslims do not accept his point. Hence, the unanimity of the community in the matter is just like the unanimity claimed by your people in the matter of the caliphate. Secondly, what I say is based on valid reasons. If you study those books with an unprejudiced mind, you will be astonished. Many of your great ulema, such as Dar Qutni, Ibn Hazam, Allama Abu'l-Fazl Ja'far Bin Tha'labi in Kitabu'l-Imta' fi Ahkamu's-Sama', Sheikh Abdu'l-Qadir Bin Muhammad Qarshi in Jawahiru'l-Mazay'a fi Tabaqatu'l-Hanafiyya, and others, including all the Hanafi ulema, have criticized the Sahihain and have acknowledged that they contain a number of weak and unconfirmed hadith. The objective of Bukhari and Muslim was to collect hadith; not to consider their authenticity. Some of your research scholars, like Kamalu'd-Din Ja'far Bin Sa'lih have taken great pains in pointing out the defects and faults of the hadith and have set forth valid grounds in support of their findings. Hafiz: I would welcome it if you would put forward the arguments so that the audience may know the truth. .Well-Wisher: I will cite only a few examples

### REFERENCES ABOUT VISIBILITY OF ALLAH

If you wish to study misleading hadith regarding the incarnation of Allah, which

contend that He, as a physical being, can be seen in this world, or will be seen in the Hereafter, (as believed by a faction of the Sunnis, i.e., the Hanbalites and Asharites), you may refer to your own books, particularly Sahih Bukhari (Vol. I, in the Chapter "Fazla's-Sujud Min Kitabu'l-Adhan," page ۱۰۰; Vol. IV, p.۹۲ of Sahih Muslim, "Babu's-Sira Min Kitabu'r-Riqaq,"and also Sahih Muslim (Vol. I, in the Chapter "Isbatu'l-Ruyatu'l-Mu'minin Rabbahum Fi'l-Akhira," page ۸۶); and Musnad of Imam Hanbal, Volume II, page ۲۷۵. You will find sufficient information of this type in those books. For example, Abu Huraira says: "The clamor and violent rage of Hell will intensify, it will not calm down until Allah puts His leg in it. Then Hell will say, 'Stop, stop! It is enough for me; it is enough for me.'" Abu Huraira also narrates that a group of people asked the holy Prophet, "Shall we see our Creator on the Day of Judgement?" He replied, "Of course. At mid-day when the sky is free of clouds, does the Sun hurt you, if you look at it?" They said: "No!" Again he said: "During the nights when you see the full moon when the sky is clear, does it hurt you?" They said: "No!" He continued: "So when you see Allah Almighty on the Day of Judgement, you will not be hurt, just as you are not hurt by seeing these (the sun and the moon). When the Day of Judgement comes, it will be announced by Allah that every community should follow it's god. So everyone who has worshiped idols or anything other than Allah, The One, shall be thrust into Hell fire. So shall everyone of the good and bad persons be thrown into it except those who worshipped Allah, the Absolute One. They shall lie in Hellfire. At that time Allah will appear in a particular form before the people so that they can see Him. Then Allah will tell them that He is their Allah. The believers will then say, 'We take refuge in Your Godhead. We are not among those who have worshiped anything except Allah the Absolute.' Allah will say in reply, 'Have you any sign between you and Allah so that you may see Him and identify Him?' They will say, 'Yes.' Then Allah will show them His bare leg. Thereupon the believers will raise their heads upwards and will see Him in the same condition as they saw Him for the first time. Then Allah will say that He is their Creator. All of them will acknowledge that He is their Allah." Now it is for you to judge whether this kind of statement is tantamount to infidelity or not, that Allah would physically appear before the people and would uncover His leg! And the strongest point in support of my argument is that Muslim Bin Hajjaj begins a Chapter in his Sahih about the proof of the visibility of Almighty Allah, and has quoted

the fabricated reports from Abu Huraira, Zaid Bin Aslam, Suwaid Bin Sa'id, and others. And some of the leading ulema of your own sect like Dhahabi in Mizanu'l-I'tidal and Suyuti in his Kitabu'l-Lu'ualia'l-Masnu'a fi hadithu'l-Muzu'a, and Sibt Ibn Jauzi in Al-Muzu'a, have proved on reasonable grounds that these narrations are fabricated.

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## HOLY QUR'AN REJECTS DOCTRINE OF VISIBILITY OF ALLAH

Even if there had been no proof against the above assertions, the verse of the Holy Qur'an explicitly rejects the doctrine of the visibility of Allah. Allah says: "Vision comprehends Him not, and He comprehends (all) vision_." (۶:۱۰۳) Again, when the Prophet Moses was compelled by the Israelites to go to his place of prayer and beseech Allah to "show Himself to him," the Holy Qur'an records the event as follows: " He (Moses) said: 'My Lord! Show me (Thyself), so that I may look upon Thee.' He said: 'You cannot (bear to) see me...'" (۷:۱۴۳) Seyyed Abdu'l-Hayy (Imam of the Jama'at Ahle-Sunna): it not a fact that Ali said: "I do not worship a god whom I do not see?" When Ali says such a thing, it means that Allah can be seen.

## ARGUMENTS AND HADITH ABOUT THE INVISIBILITY OF ALLAH

Well-Wisher: Respected friend, you have taken one sentence out of context. I will recite the whole text to you. This hadith has been recorded by the great Sheikh Muhammad Ibn Yaqub Kulaini in his Usul Kafi, Volume on Tauhid, as well as Sheikh Saduq in his Book on Tauhid, Chapter "Ibtal Aqida Ruyatullah." Imam Ja'far as-Sadiq is quoted as saying a Jewish scholar asked the Commander of the Faithful, Ali, whether he had seen Allah at the time of prayers. The Imam replied: "He cannot be seen by these physical eyes. It is the heart which sees Him through the light of the realities of conviction." It follows from Ali's reply that what he means by seeing Allah is not seeing Him with the eyes but through the light of sincere faith. There are many other proofs based on reason and recorded facts to substantiate our point of view. Moreover, apart from Shia scholars, your own ulema, like Qazi Baidhawi and Jarullah

Zamakhshari, have proved in their commentaries that it is impossible to see Allah. One who believes in the visibility of Allah, in this world or in the Hereafter, believes .that He is a physical being. To believe this is infidelity

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## FURTHER REFERENCES TO ABSURDITIES IN TWO COLLECTIONS OF TRADITIONS

You consider that your six traditional books, particularly those of Bukhari and Muslim, are like revealed books. I wish that you could look at them objectively and not exceed limits in your praise for them. Bukhari, in the Chapter "Kitab-e-Ghusl," and Muslim in Part II of his Sahih (in the Chapter on Virtues of the Prophet Moses), and Imam Ahmad Bin Hanbal in his Musnad, Part II, page ۳۱۵, and others of your ulema have quoted Abu Huraira as saying: "Among the Bani Isra'il it was customary to bathe together without clothes, so that they glanced at the genitals of one another. They did not consider it objectionable. Only the Prophet Moses went into the water alone, so that no one could see his private parts. The Bani Isra'il used to say that the Prophet Moses had defective genitals, so he avoided bathing with them. One day the Prophet Moses went to the river to bathe. He took off his clothes, put them over a stone, and went into the water. The stone fled with his clothes. Moses ran after the stone, naked, shouting: 'My clothes! O stone, my clothes.' The Bani Israel saw the naked Moses and said: 'By Allah! Moses has no defect in his genitals. The stone then stopped and Moses retrieved his clothes. Then Moses beat the stone so severely that six or seven times the stone shrieked in pain." Do you actually believe such a thing is possible for the holy Prophet Moses, or that a stone, an inanimate object, could take away his clothes? Surely it would be impossible for a Prophet to run naked before the people. I will relate another hadith recorded in the Sahih, which is even more ridiculous. Bukhari quotes Abu Huraira in his Sahih (Volume I, page ۱۵۸ and Volume II, page ۱۶۳) and again in the Chapter "Death of the Prophet Moses" and Muslim also quotes the same authority (Abu Huraira) in his Sahih, Volume II, page ۳۰۹ in the Chapter "On The Merits of Moses" as saying: "The Angel of Death came to the Prophet Moses and asked him to accept the invitation of his Creator. Upon hearing this, Moses gave him such a slap in

his face that he lost one of his eyes. So he went back to Allah and complained that he had sent him to a man who did not want to die and who had knocked out one of his eyes. Allah cured his eye and ordered him to go again to Moses and to tell him that if he wanted longer life, he should lay his hand on the back of a bull. He would live for as many years as the number of hairs that would be covered by his hand." Imam Ahmad Bin Hanbal in his Musnad, Volume II, page ٣١۵, and Muhammad Bin Jarir Tabari in his History, Volume I, under the heading "Death of the Prophet Moses," gave the same account from Abu Huraira with the addition that up to the time of Moses, the Angel of Death used to physically separate the soul from the body. But after Moses gave him a slap in the face, he came unseen. Now it is for you to judge what sort of nonsense this is which is included in the two collections of traditions, which you call the most correct of all books after the Holy Qur'an. The reports I have cited certainly insult the honor of the prophets of Allah. As for Abu Huraira, I am not surprised at his narrations. Your own ulema admit that in order to fill his belly from the dainty dishes provided by Mu'awiya, he fabricated reports. Because of his fabrications, Caliph Umar had him lashed. It is surprising that sensible people believe in such ridiculous stories. Now let's return to our discussion regarding the hadith you quoted. Obviously, a just man who sees a lone narration (narrated by only one person) would compare it with other authentic hadith. He would either correct it or reject it outright, rather than use it as a basis for attacking his brothers of another sect and calling them infidels. Since the Tafsir-e-Safi is not here with us, we cannot say anything about the authenticity of this hadith. Even if it is true, we should rely on the principle that if we know the effect, we can know the cause. That is, if we know the Imam as Imam, we certainly know the identity of Allah, in the same way that if one knows the prime minister, he knows the King. It is in reference to this principle that the chapter "Tauhid" and other verses of the Holy Qur'an were revealed. Moreover, there are many hadith about the unity of Allah narrated by Imam Husain himself and other Imams. To know our Imam is a great form of worship of Allah. The same meaning has been given in Ziarat-e-Jami'a, which has come down to us from our Holy Imam. We may also interpret it in another way, as scholars have done in similar matters. Every performer of an action may be understood by the nature of his action. Since the Prophet and his descendants attained the highest level of human possibility, no others are as meritorious or

virtuous as they. Since they are the most evident means of knowing Allah, anyone who knows them, knows Allah. As they have themselves said: "It is through us that Allah can be known, and it is through us that Allah can be served." We believe that the Prophet's family taught us knowledge about Allah and the proper way to worship Him. .Those who have not followed them have lost the way

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### HADITH–E–THAQALAIN

To stress the same point, the Prophet said in a hadith acknowledged by both sects, "O my people! I leave behind me for you two great objects (of authority): The book of Allah and my Ahle Bait. Should you remain attached to these two, never, never shall you be misled after me (for verily these two shall never, never be separated from each other until they meet me at the Fountain of Kauthar). Hafiz: We do not rely on this tradition, which you try to revise. There are many innovations in your books and examples of polytheism, like seeking fulfillment of our desires from the Imams rather than from Allah. What is polytheism? Polytheism means to turn to any other person or thing rather than to Allah for the satisfaction of our needs. It has been observed that Shias never invoke Allah. They invoke the Imams. It is nothing but polytheism. Well-Wisher: I am afraid you distort facts. Perhaps I may be allowed to tell you what polytheism is according to the great ulema of Islam and according to the verses of the .Holy Qur'an

### POLYTHEISM AND ITS KINDS

### POLYTHEISM AND ITS KINDS

Polytheism is of two kinds: open polytheism and hidden polytheism. Open polytheism means to associate someone or something with Allah's All-Perfect Self or with His attributes. Making partners with Allah means associating something with His Oneness and acknowledging this association with the tongue, like the Sanamiyyas (idol-worshippers) or the Zoroastrians, who believe in two principles: light and darkness.

Christians also do this. They believe in the trinity and divide divinity into three parts ù father, son, and holy spirit. They believe in separate characteristics for each, and unless the three are united, the Divine self is not complete. The Holy Qur'an rejects this belief, and Allah Almighty declares His Oneness in these words: "Certainly they disbelieve who say: 'Surely Allah is the third (person) of three;' there is no god but the one Allah...." (۵:۷۳) Associating things with divine attributes means believing that His attributes, like His knowledge or might, are separate from, or in addition to, His All-Perfect Self. The Asharis of Abu'l-Hasan Ali Bin Isma'il Ashari Basari, are reported by your own leading ulema, like Ali Bin Ahmad in his book Al-Kashf and Minhaju'l-Adilla fi Aqa'idi'l-Milla (The Open Just Revelation of the Beliefs of Nations), page ۵۷, to believe that the attributes of Allah are in addition to His All-Perfect Self, and are eternal. So anyone who believes that any quality or attribute of His is in any way an addition to His All-Perfect Self is a polytheist. Every attribute of His is essential to Him. Polytheism in one's actions means to associate someone with His Ever-Independent Will. The Jews believe that Allah created creatures and then kept Himself aloof from His creatures. In condemnation of these people, the following verse was revealed: "And the Jews say: 'The hand of Allah is tied!' Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out; He expends as He pleases...." (۵:۶۴) The Gallis or Ghullat (extremists) form another group of polytheists. They are also called Mufawwiza. They believe that Allah has delegated His powers or entrusted all affairs to the holy Imams. According to them, the Imams are the creators, and they also give us sustenance. Obviously, those who consider someone a partner in divine authority is a polytheist.



## POLYTHEISM IN PRAYER

Polytheism in prayer means deliberately turning one's attention during prayers toward a created being rather than toward Allah. If one intends to pray to a created being, he is a polytheist. The Holy Qur'an forbids it in these words. " ...whoever hopes to meet his Lord, he should do good deeds, and not join anyone in the service of his

Lord." (۱۸:۱۱۰) This verse shows that the fundamental article of faith is that man should do whatever is good and should not associate anyone with Allah in offering obedience and worship to Him. In other words, he who offers prayers or performs the Hajj, or does any good act merely to show to the public his righteousness, he is a polytheist. He has associated others with Allah in the matter of performing his deeds. The vain display of good deeds is minor polytheism, which negates our good actions. It has been reported that the holy Prophet said: "Abstain from minor Polytheism." People asked him, "O, Prophet of Allah, what is minor polytheism?" He replied, "Al-riya wa's-sama'" (i.e., to show people, or to let them hear of your worship of Allah). Also the holy Prophet said: "The worst thing which I fear for you is your hidden polytheism; so rise above it since among my followers polytheism is more secret than the creeping of the ant on a hard stone in the dark night." Again he said: "One who offers the ritual prayer in an ostentatious way, is a polytheist. One who keeps the fast, or gives alms, or performs the Hajj, or frees a slave to show to the public his righteousness or to earn a good name is a polytheist." And since this last line refers to matters of the heart, it has been included in hidden polytheism. Hafiz: We note of your own statement that if someone makes an offering to any created being, he is a polytheist. So the Shias are .also polytheists since they make offerings to the holy Imams and their sons

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#### CONCERNING OFFERINGS OR PLEDGES

Well-Wisher: If we wish to determine the faith of a community, we should not rely on the uninformed people of that community. We should study their reliable books. If you wish to study Shia'ism, don't start with Shia beggars on roads, crying "O Ali, O Imam Reza," and on that ground declare that Shias are polytheists. Similarly, if ignorant people make pledges or offerings in the name of the Imams or their sons, you should not slander all of Shia'ism. If you study Shia books of jurisprudence, you will find that there is not a single trace of polytheism, or absurdity. The insistence on the Oneness of Allah is manifest everywhere. The most famous books, Sharhe lum'a and Shara'i, are widely available and you may study them. In the Chapter "Offerings," the legal pronouncements of Shia jurists are cited, both in the two works cited above and in

many other publications. Since nazr is a kind of prayer, it is essential that there should be an intention that it be for the sake of seeking nearness to Allah. There are two conditions for a valid nazr: intention of the heart and utterance or expression in prescribed words in whatever language it may be. Regarding the first condition, the intention of the heart must be for the sake of Allah. The second condition completes the first condition; the person who makes the offering (nazr) must say in words that it is for Allah. For instance, if he pledges to keep a fast or to give up drinking, he must make the intention using the prescribed words, which contain the word "Lillah" (for .the sake of Allah), without which the offering is invalid

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## PART FOUR

### OFFERINGS IN THE NAME OF ALLAH

If we make an offering not in the name of Allah, but for someone else, whether he be dead or alive, or if we include him with the name of Allah, even if he is an Imam or his son, the offering is not valid. If this is done deliberately and knowingly then it is evident polytheism, as is clear from the verse, "...and not join anyone in the service of his Lord." (۱۸:۱۱۰) Shia jurists agree that to make an offering in the name of any person, including Prophets or Imams, is wrong. If it is done intentionally, it is polytheism. An offering must be made in the name of Allah, although we are authorized to do it whenever we like. For instance, if someone in the name of Allah takes a goat to a particular house or place of worship or to the tomb of an Imam or son of an Imam and sacrifices it, there is no harm in it. Also, if he pledges and gives money or clothes in the name of Allah to a certain Seyyed, a descendant of the Prophet, or gives alms to an orphan or beggar, there is no harm in it. Of course, if he pledges to make an offering simply for the sake of the Prophet or an Imam, a son of an Imam, or for some other person, it is forbidden. If done intentionally, it is polytheism. It is the duty of every prophet or religious authority to admonish people as the Holy Qur'an says, "Say: Obey Allah and obey the Apostle; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed

on you...." (۲۴:۵۴) It is people's duty to hear what the Prophet of Allah says and to act upon it. If, however, someone does not care to follow divine precepts and does not .act on them, it does not harm the faith or the principles in which the faith is founded

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### HIDDEN POLYTHEISM: MAKING A DISPLAY OF PRAYERS

The second kind of polytheism is hidden polytheism, such as making a display of our prayers or other forms of obedience to Allah. The difference between this polytheism and polytheism in prayers is that in the case of polytheism in prayers we associate some other thing or being with Allah. If someone directs his attention towards anything other than Allah, in the ritual prayer, or if, by the suggestion of shaitan, he has a picture of a false deity in his mind, or if his guide is the center of his attention, then he is a polytheist. Nothing except Allah, should be the object of attention in our worship. The Prophet said that if someone does a good deed and makes someone else a partner with Allah in it, then his whole deed is for the partner. Allah hates that action as well as its doer. It has also been reported that the Holy Prophet said that if someone offers the ritual prayer, observes a fast, or performs the Pilgrimage and has the idea that by his doing so the people will praise him, "then verily, he has made a partner with Allah in his action." It has also been reported from Imam Ja'far Sadiq that if someone performs an action for fear of Allah, or for the recompense in the hereafter, and includes in it the pleasure of a human being, then the doer of that .action is a polytheist

### POLYTHEISM REGARDING CAUSATION

One kind of polytheism is that which relates to causation since most people base their hopes and fears on secondary causes. This is also polytheism, but it is pardonable. Polytheism means to think that power lies intrinsically in secondary causes. For instance, the sun nourishes many things in the world, but if one considers this power to be inherent in the sun, then this is polytheism. However, if we believe that the power of the sun is given to it by Allah, and that the sun is only a secondary means of

His munificence, then this is never polytheism. It is rather a form of worship since to pay attention to the signs of Allah is a prelude to attending to Allah. A reference has been made in the verses of the Holy Qur'an to the fact that we should ponder the signs of Allah since this leads the attention toward Allah. In the same way, reliance on secondary causes (a tradesman's attention to trade, or a farmer's attention to his farm) make one a polytheist if he thereby diverts his attention from Allah. Based on the above explanation of polytheism, which of the examples cited do you consider to be applicable to Shias? In what way, from the point of view of prayer, faith, or the Shia traditions that you have seen, can they be charged with polytheism? Hafiz: I admit that all you have said is correct, but if you would just take the trouble to think for a moment, you will agree that to rely on the imams is polytheism. Since we should not .seek any human means of approach to Allah, we should invoke Allah directly for help

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**WHY PROPHETS SOUGHT HELP FROM PEOPLE**

Well-Wisher: It is strange that you ignore what I have been saying here all along. Is it polytheism to make requests of other people for the fulfillment of our desires? If this were true, the whole of humanity is polytheistic. If to seek help from others is polytheism, why did the Prophet seek help from people? You should study the verses of the Holy Qur'an so that you may know what is true and correct. The following verses are worth attention: "He said: 'O chiefs which of you can bring to me her throne before they come to me in submission?' One audacious among the Jinn said: 'I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.' One who had the knowledge of the Book said: 'I will bring it to you in the twinkling of an eye.' Then when he saw it settled beside him, he said: 'This is of the grace of my Lord....'" (۲۷:۳۸-۴۰) The bringing of the throne of Bilqis (Queen of Sheba) to Solomon was impossible for every creature. Admittedly, it was unusual, and the Prophet Solomon, despite his knowing that it required divine power, did not ask Almighty Allah to bring the throne but asked mere creatures to help him. This fact shows that seeking others' help is not polytheism. Allah, the first cause, is the Creator of the causes of this world. Polytheism is a matter of the heart. If a man asks for

someone's help and does not consider him Allah or His partner, it is not forbidden. This situation is common everywhere. People go to the houses of others and ask them for help without taking the name of Allah. If I go to a physician and ask him to cure me, am I a polytheist? Again, if a man is drowning, and he cries for help, is he a polytheist? So please be fair and do not misconstrue facts. The whole Shia community believes that if anyone considers the descendants of the Prophet as being Allah or partners in His Self, he is surely a polytheist. You might have heard Shias in trouble crying, "O Ali, help me!" "O Husain, help me!" This does not mean that they are saying "O Allah Ali, help me!" "O Allah Husain, help me!" But the fact is that since the world is a house of secondary causes, we consider them the means of deliverance from troubles. We seek the help of Allah through them. Hafiz: Instead of invoking Allah directly, why do you invoke the means? Well-Wisher: Our permanent attention regarding our desires, -dis



tresses, and anguish is fixed upon Allah, the Absolute. But the Holy

Qur'an says that we should reach Almighty Allah, through some means of

approach. "O you who believe! Do your duty to Allah and seek the ۴۴ } means of (approach to Him." (۵:۳۸

## THE HOLY AHLE MUHAMMAD (DESCENDANTS OF THE PROPHET) ARE MEANS OF DIVINE BOUNTY

We Shias do not regard the descendants of the Prophet as the solution to all our problems. We regard them as the most pious of the servants of Allah and as a means of divine bounty. We attach ourselves to that exalted family according to the injunction of the Prophet. Hafiz: Why do you say that the words "means of approach" in the above verse refer to the descendants of the Holy Prophet? Well-Wisher: In many hadith, the Prophet recommended to us that in our troubles we invoke his descendants as a means of approach to Allah. Many of your ulema, like Hafiz Abu Nu'aim Isfahani, in his Nuzulu'l-Qur'an fi Ali (Revelations in the Qur'an about Ali), Hafiz

Abu Bakr Shirazi in his Ma Nazala mina'l-Qur'an fi Ali and Imam Ahmad Tha'labi in his Tafsir (Commentary) say that wasilat (means of approach) in the above verse means the descendants of the Prophet. This reference has been apparent from many hadith of the Prophet. Ibn Abi'l-Hadid Mu'tazali, one of your respected ulema, says in his Sharhe Nahju'l-Balagha, Volume IV, page ۷۹, that Bibi Fatima Zahra referred to the meaning of this verse in the presence of the Muhajirs and Ansars, while delivering her address in connection with the usurpation of her estate of Fadak, in these words: "I praise Allah for Whose Dignity and Light the residents of the skies and the earth seek ".means of approach towards Him. Among His creation we are the means of approach

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## PART FIVE

### (HADITH-E-THAQALAIN (HADITH OF TWO GREAT THINGS

Among the many accepted arguments about the lawfulness of our following the descendants of the Prophet is the Hadith Thaqalain, whose authenticity has been acknowledged by both the sects. The Prophet said: "If you keep yourselves attached to these two, never, never will you go astray after me." Hafiz: I think you are mistaken when you say that this hadith is authentic and that it has been accepted by all since it is unknown by our great ulema. To prove this I may say that the greatest narrator of hadith of our sect, Muhammad Bin Isma'il Bukhari, does not record it in his Sahih, which is the most authentic book after the Holy Qur'an. Well-Wisher: I am not mistaken about it. The authenticity of this holy hadith has been acknowledged by your own ulema. Even Ibn Hajar Makki, for all his intolerance and prejudice, accepts it as true. You should consult Sawa'iq Muhriqa (Part II Chapter II, pages ۸۹-۹۰, under verse ۴) in which, after quoting the statements of Tirmidhi, Imam Ahmad Bin Hanbal, Tibrani, and Muslim, he says: "Know that the hadith concerning attachment to the Thaqalain (the holy descendants of the Prophet and the Holy Qur'an) has been narrated in many ways. The narrators of this hadith number more than twenty companions of the Prophet." Then he says that there is some difference in the manner in which this tradition has been narrated. Some say that it was narrated when

the Prophet was on his last Hajj at Arafa; some say it was related in Medina, when the Holy Prophet was on his death bed, and his room was full of his companions; others say that it was narrated at Ghadir-e-Khum; and some say it was narrated after his return from Ta'if. After saying all this, he (Hajar Makki) himself comments that there is no significant difference in the hadith itself. As for all the different occasions, it is probable that the Prophet recounted this tradition time and again in order to emphasize the greatness of the Holy Qur'an and his holy descendants. You said that since Bukhari has not recorded this hadith in his Sahih, its authenticity is questionable. But this hadith, although not recorded by Bukhari, has been generally quoted by the major ulema of your sect, including Muslim Bin Hujjaj and other authors of the six collections of Traditions, who have exhaustively dealt with it in their books and do not rely solely on the collection of Bukhari. If you acknowledge the justice of all your own ulema, all of whom were recognized by the Sunnis of the past, you should accept as true the hadith, which for some reason has not been recorded by Bukhari. Hafiz: There was no motive behind that. Bukhari was very cautious in the matter of recording reports. He was a careful scholar, and if he found the hadith, from the point of view of its text or source, to be harmful or unacceptable to common sense, he did not record it. Well-Wisher: As the proverb goes: "Love for something makes a man blind and deaf." The respected Sunnis are mistaken here. You are too enthusiastic in your love for Imam Bukhari. You say that he was a very minute scrutinizer of facts, and that the reports of his Sahih are reliable and deserve the rank of revelation. But the fact is otherwise. The chain of reports mentioned by Bukhari consists of persons who are often condemned as liars. Hafiz: Your assertion is false. You denigrate Bukhari's learning and ability, which is an insult to the whole Sunni Sect. Well-Wisher: If criticism based on knowledge is an insult, then many of your own most distinguished ulema are men who have insulted the high position of learning and erudition. I would advise you to study for yourself the books written by great authors and ulema of your sect who have made comments on Bukhari's Sahih, e.g., Al-Lu'ali'l-Masnu'a fi hadithi'l-Muzu'a by Suyuti, Mizanu'l-Ibtidal and Talkhisu'l-Mustadrak of Dhahabi; Tadhkiratu'l-Muzu'a by Ibn Jauzi; The History of Baghdad, compiled by Abu Bakr Ahmad Bin Ali Khatib Baghdad, and other books of Rijal (namely, treatises on the character of narrators of Traditions) by many of your great ulema. If you read these

.books, you will not dare say that I have insulted Imam Bukhari

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### BUKHARI AND MUSLIM HAVE RECORDED MANY TRADITIONS REPORTED BY FABRICATORS

What I have said is this: the two books, Sahih Muslim and Sahih Bukhari, contain hadith narrated by liars. If you study Sahih Muslim and Sahih Bukhari in the light of the books of Rijal, you will find that they have recorded many hadith reported from men who were great liars, e.g., Abu Huraira, the notorious liar, Ikrima Kharji, Sulayman Bin Amr, and others of the same category. Bukhari was not so cautious in recording hadith as you think. He did not record the Hadith-e-Thaqalain, which others have done, but he had no hesitation in recording ludicrous and insulting stories about the Prophet Moses slapping the face of the Angel of Death, the Prophet Moses' running away naked after a stone, and Allah's visibility. Consider another ridiculous and insulting story recorded by Bukhari in his Sahih, Volume II, Chapter ""Al-Lahr Bi'l-Harb," page ۱۲۰, and by Muslim in his Sahih Volume I, quoting Abu Huraira as saying that on the Eid (a holiday) some Sudanese nomads gathered in the Mosque of the Prophet. They entertained spectators with their sport and performances. The Prophet asked A'yesha if she would like to witness the performances. She said she would. The Prophet let her mount on his back in such a way that she had her head over his shoulders and her face on the head of the Prophet. In order to amuse A'yesha , the Holy Prophet was asking the entertainers to stage a better dance. At last A'yesha became tired, and the holy Prophet let her get down on the ground! Judge for yourself whether such a story is not insulting. If Bukhari was so cautious about recording facts, was it fair on his part to record such foolish stories in his Sahih. But even now you characterize these books as the most authentic ones after the Holy Qur'an. Of course Bukhari took special care to omit the matter of the Imamate and the Vicegerency of Ali, as well as the matter of the Ahle Bait. Probably he feared such information might .some day be used as a weapon against the opponents of the Ahle Bait

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### MANY AUTHENTIC HADITH REGARDING AHLE BAIT SCRUPULOUSLY AVOIDED

So when we compare the Sahih Bukhari with other Siha, we come to the conclusion that on this topic, the Ahle Bait, a hadith, however authentic and fully supported by writers in the light of the Holy Qur'an it may be, Bukhari has purposely failed to record it. For instance, there are many verses of the Holy Qur'an, revelations which have a direct bearing on the hadith (Hadith-e-Wilaya on the Day of Ghadir; Hadith-e-Inzar-e-Yaumu'd-Dar; Hadithu'l-Muwakhat; Hadith-e-Safina; Hadith-e-Babu'l-Hitta, etc.) which concern the respect for, and vicegerency of, the descendants of the Holy Prophet. These have been avoided scrupulously by Bukhari. And on the other hand, those so-called "ahadith" which humiliate the prophets, particularly our Prophet and his chaste descendants, are recorded in his book without the least consideration that .they have been reported by liars

## SOURCES OF HADITH-E-THAQALAIN

As for the hadith of Thaqalain (two weighty things), which Bukhari has not included in his collection, the other authentic books of your sect have related it. In fact, even the great traditionist, Muslim, who is regarded as being equal to Bukhari, has also related it. The other scholars who have related this tradition are the following: Muslim bin Hajjaj in his Sahih, Volume VII, page ۱۲۲; Abu Dawud in his Sahih; Tirmidhi in his Sunan, Part ۲, page ۳۰۷; Nisa'i in his Khasa'is, page ۳۰; Imam Ahmad Bin Hanbal in his Musnad, Volume III, page ۱۴-۱۷, Volume IV, page ۲۶ and ۵۹,and Volume V,page ۱۸۲ and ۱۸۹,Hakim in Mustadrak,Volume III,page ۱۰۹ and ۱۴۸; Hafiz Abu Nu'aim Isfahani in his Hilyatu'l-Auliya, Volume I, page ۳۵۵; Sibt Ibn Jauzi in his Tadhkira, page ۱۸۲; Ibn Athir Jazari in his Usudu'l-Ghaiba, Volume II, page ۱۲ and Volume III, page ۱۴۷; Hamidi in Jama' Baina's-Sahihain; Razin in his Jama' Baina's-Siha-e-Sitta; Tibrani in his Ta'rikh-e-Kabir; Dhahabi in his Talkhis-e-Mustadrak;Ibn Abd Rabbih in his Iqdu'l-Farid;Muhammad bin Talha Shafi'i in is Matalibu's-Su'ul; Khatib Khawarizmi in Manaqib; Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter page ,۱۸,۲۵,۲۹,۳۰,۳۱,۳۲,۳۲

and ۲۳۰, with slight narrations in words; ir Seyyed Ali Hamadani in ۱۹۹ ,۱۲۶ ,۱۱۵ ,۹۵ ,۳۴ the second Mawadda of his Mawaddatu'l-Qurba; Ibn Abi'l-Hadid in Sharh Nahju'l-Balagha; Shablanji in Nuru'l-Absar, page ۹۹; Nuru'd-Din bin Sabbagh Maliki in Fusulu'l Muhimma, page ۲۵; Hamwaini in Fara'idu's-Simtain; Imam Tha'labi in Tafsir Kashfu'l-Bayan; Sam'ani and Ibn Maghazili Shafi'i in Manaqib; Muhammad bin Yusuf Ganji Shafi'i in Kifayatu'l-Talib, Chapter I, in the account of the authenticity of the sermon of Ghadir Khum and also in Chapter ۶۲, page ۱۳۰; Muhammad bin Sa'ad Katib in Tabaqa, Volume ۴, page ۸; Fakhru'd-Din Razi in Tafsir Kabir, Volume ۳, under the verse of Etesam, page ۱۸; Ibn Kathir Damishqi in Tafsir, Volume ۴, under the verse of Mawadda, page ۱۱۳, Ibn Hajar Makki in Sawa'iq-e-Muhriqa; pages ۷۵, ۸۷, ۹۰, ۹۹ and ۱۳۶ .with variations of words

There are several other scholars of your sect whose names I cannot relate in this meeting because of the lack of time. Many of your scholars have related this important hadith from the Holy Prophet so commonly and with unbroken continuity of narration from one to the other that it has attained the status of a regularly narrated hadith. According to this hadith, the Prophet said the following: "I leave among you two weighty things: the Book of Allah and my progeny. If you keep yourselves attached to these two, never, never will you go astray. These two will never be separated from each other until they meet me at the Fountain of Kauthar." Based on this genuine hadith, we hold that we should seek adherence to the Holy Qur'an and the Ahle Bait of Muhammad. Sheikh: This hadith of the Prophet has been related by Salih Bin Musa Bin Abdullah Bin Ishaq, through his accredited chain of narrators saying that Abu Huraira reported it in this way: "I leave behind me two great things: The Book of Allah (the Holy Qur'an) and my sunna (tradition)...." Well-Wisher: You again quote the hadith from the same wicked person who has been rejected by critics of the Shia (like Dhahabi, Yahya, Imam Nisa'i, Bukhari and Ibn Adi, etc.). Aren't you satisfied with the reliable references that I have made from your own great ulema regarding this hadith? You quote an unacceptable version of the hadith even though both Shias and Sunnis have accepted that the Holy Prophet used the words "the Book of Allah and my progeny," and not "my sunna." In fact, "Book" (Qur'an) and "sunna" (tradition) both require interpretation. Traditions, therefore, cannot explain the Holy

Qur'an. So the progeny of the Prophet, who are the equals of the Holy Qur'an, are the .real interpreters of the Qur'an, as well as the traditions (sunna) of the Prophet

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### HADITH–E–SAFINA

Another reason we seek attachment to the descendants of the Prophet is the authentic Hadith-e-Safina, which has been narrated by all of your great ulema, almost without exception, and with unbroken continuity. More than a hundred of your own scholars have related this hadith: Muslim bin Hajjaj in Sahih, Imam Ahmad Bin Hanbal in Musnad, Hafiz Abu Nu'aim in Hilyatu'l-Auliya; Ibn Abdi'l-Birr in Isti'ab; Abu Bakr Khatib Baghdadi in Ta'rikh-e-Baghdad; Muhammad bin Talha Shafi'i in Matalibu's-Su'uli; Ibn Athir in Nihaya; Sibt Ibn Jauzi in Tadhkira; Ibn Sabbagh-e-Makki in Fusulu'l-Muhimma; Allama Nuru'd-Din Samhudi in Ta'rikhu'l-Medina; Seyyed Mu'min Shablanji in Nuru'l-Absar; Imam Fakhru'd-Din Razi in Tafsir-e-Mafatihu'l-Ghaib; Jalalu'd-din Suyuti in Durru'l-Mansur; Imam Tha'labi in Tafsir-e-Kashfu'l-Bayan; Tabrani in Ausat; Hakim in Mustadrak, Volume ٣, page ١٥١; Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۴; Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, Mawadda ٢; Ibn Hajar Makki in Sawa'iqu'l-Muhriqa under verse ٨; Tabari in his Tafsir as well as his History; Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ١٠٠, page ٢٣٣. Many other great scholars of your sect have related that the Holy Prophet said: "The likeness of my Ahle Bait is that of the Ark of Noah. He who gets into it is saved; he who turns away from it will be drowned and lost." Imam Muhammad Bin Idris Shafi'i has referred to the authenticity of this hadith in his couplets which Allama Fazil Ajib recorded in his Zakhiratu'l-Ma'al. Imam Shafi'i, who is recognized as one of the distinguished religious scholars of the Sunni sect, admits that our attachment to the purified family of the Prophet is the means of our deliverance because, of the seventy sects of Islam, the sect which follows the descendants of the .Prophet is the only one to secure deliverance

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### PART SIX

You said that seeking means to reach Allah is polytheism. If this were true, why did Caliph Umar Bin Khattab seek Allah's help through the descendants of the Prophet? Hafiz: Caliph Umar never did so. Well-Wisher: In times of need Umar sought the help of the descendants of the Prophet, invoked Allah through them, and his wishes were fulfilled. I refer to only two such occasions. Ibn Hajar Makki writes in his Sawa'iq-e-Muhriqa, after verse ١۴ (from The History of Damascus) that in the ١٧th year of the Hijra people prayed for rain but to no effect. Caliph Umar said that he would pray for rain the next day through the means of approach to Allah. Next morning he went to Abbas, the uncle of the Prophet and said: "Come out so that we may invoke Allah through you for rain." Abbas asked Umar to sit for some time so that the means of approach to Allah could be provided. The Bani Hashim (Ahle Bait) were then informed. Abbas then came out with Ali, Imam Hasan, and Imam Husain. Other Bani Hashim were behind them. Abbas asked Umar that no one else be added to their group. Then they went to the place of prayers where Abbas raised his hands for prayers and said: "O Allah, you created us, and you know about our actions. O Allah, as you were kind to us in the beginning, so be kind to us in the end." Jabir says that their prayers had not ended when clouds appeared and it began to rain. Before they could reach their homes, they were drenched. Bukhari also reports that once during the time of famine Umar Bin Khattab invoked Allah through Abbas Bin Abdu'l-Muttalib and said: "We betake ourselves to our Prophet's uncle with you; so Allah, send down rain." Then it began to rain. Ibn Abi'l-Hadid Mu'tazali in his Sharh Nahfu'l-Balagha (Egyptian edition), page ٢۵۶, writes that Caliph Umar went along with Abbas, the uncle of the Prophet, to invoke Allah for rain. In his prayers for rain, Caliph Umar said: "O Allah, we betake ourselves to your Prophet's uncle and of his ancestors and of their remaining respectable men. So guard the position of your Prophet through his uncle. We were guided toward You through the Prophet so that we may seek their help and do repentance." If to seek out the descendants of the Prophet and to call upon them for our needs in the way of Allah is polytheism, then Caliph Umar was the first polytheist. The Ahle-e-Muhammad, from the time of the Prophet to this day, have been the means of approach in our prayers and invocations of Allah. We regard them only as

very pious people and the nearest ones to Allah. Therefore, we consider them a means of our approach to Allah. And the best proof for this is our books of invocation prescribed by our infallible Imams. We accept the instructions of our Imams. I have two books with me: Zadu'l-Ma'ad by Allama Majlisi and Hidayatu'z-Za'irin by Sheikh Abbas Qummi, which I present to you for your consideration. (Both Hafiz and the Sheikh studied the books.) They read the Du'a-e-Tawassul (invocation of seeking nearness), and they found that the Prophet's family was part of the invocation. Everywhere they were mentioned as means of approach to Allah. At that time Mulla Abdu'l-Hayy read the whole of Du'a-e-Tawassul, prescribed by the purified Imams .and quoted by Muhammad Bin Babawayh-e-Qummi

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## DU'A–E–TAWASSUL

This is an invocation of Allah. Just as Ali has been addressed here, all of the Imams have been addressed in the same manner. The influence of the family of the Prophet is sought to approach Allah. They are addressed in this manner: "O our master and guide! We seek your help to reach Allah. O most respected in the eyes of Allah Almighty: recommend us to Him." The whole family of the Prophet has been .addressed in a like manner

## SHIAS DO NOT MALIGN SUNNIS

When these invocations were being read, some Sunni gentleman exclaimed with wonder and sorrow at what a great misunderstanding people had created. Well-Wisher asked: "Is there any trace of polytheism in these invocations? Is not Allah's holy name present everywhere? How many of your ignorant and intolerant people have murdered poor Shias believing that they had killed an infidel? The responsibility of these affairs lies squarely on ulema like yourselves. Have you ever heard that a single Shia has ever murdered a Sunni? The fact is that the Shia ulema do not spread poison. They do not create enmity between Shias and Sunnis, and they regard murder as a great sin. In matters of difference of faith between them, they clarify positions

through discussions based on knowledge and logic, and let it be known through their " .talk that the Sunnis are their brothers

**SUNNI ULEMA CALL SHIAS INFIDELS**

On the other hand, the deeds of the fanatical Sunni ulema are noteworthy. The followers of Abu Hanifa, Malik Bin Anas, Muhammad Bin Idris, and Ahmad Bin Hanbal, who have significant differences, call the followers of Ali Bin Abu Talib and Imam Ja'far Bin Muhammad polytheists and infidels. A great many learned and pious Shias were martyred on verdicts given by Sunni ulema. Conversely, there is no such example of cruelty on the part of Shia ulema. Your ulema often utter curses on Shias, but you will not find anywhere curses on the Sunnis in the books written by Shia ulema. Hafiz: You are not fair. You are stirring up hatred for nothing. Give a single example of a learned Shia murdered on the verdict of our ulema! Who from our ulema has uttered curses on the Shias? Well-Wisher: If I were to go into the details of the deeds of your ulema or your common people, one meeting would not be long enough. I will refer only to a few examples regarding their deeds so that you may know that I am not stirring up hatred, but revealing facts. If you study the books of your fanatical ulema, you will find sections where they have cursed Shias. For instance, consult the books of Tafsir of Imam Fakhru'd-Din Razi. Whenever he had the occasion, e.g., concerning the verses of Wilaya, he repeatedly writes "Curse be on the Rafizis, curse be on the Rafizis!" But our ulema have never written such things against our Sunni brothers. An example of the cruel treatment of your ulema regarding Shia men of learning is the verdict of two great Qazis of Syria (Burhanu'd-Din Maliki and Ibad Bin Jama'at Shafi'i) against one of the great Shia jurists, Abu Abdullah Muhammad Bin Jamalu'd-Din Makki Amili. That great jurist was known in his time for his piety and knowledge of jurisprudence. An example of his scholarship is his book, Lum'a, which he wrote in seven days without having with him any book on jurisprudence except Mukhtasar Nafi'. Moreover, the ulema of the four schools of law (Hanafi, Maliki, Shafi'i, and Hanbali), were among his pupils. Because of the oppression by the Sunnis, this gentleman often practiced Taqiyya (dissimulation in the face of danger), and did not openly declare his Shia'ism. The great Qazi of Syria, Ibad Bin Jama'at, who nursed a

grudge against him, spoke ill of him to the ruler of Syria (Baidmar) and accused him of being a Rafizi and Shia. This learned scholar was arrested. After suffering imprisonment and torture for a year, on the verdict of those two qazis (Ibnu'l-Jama'at and Burhanu'd-Din) he was murdered, and his body hanged on the gallows. Since they declared that a Rafizi and polytheist was on the gallows, the common people stoned the body. Afterward, the body was burned and the ashes scattered. Among the ulema and the pride of Shia jurists in Syria in the ۱۰th century Hijri, was Sheikh Zainu'd-Din Bin Nuru'd-Din Ali Bin Ahmad Amili. He was well known among both friends and foes for his learning and integrity. A prolific author, he kept aloof from the world and wrote ۲۰۰ books on various subjects. Although he led a secluded life, the Sunni ulema developed animosity towards him, jealous of his popularity among the people. The chief among his opponents was Qazi Sa'ida, who wrote to King Sultan Salim the following complaint: "Verily, there lives in the territory of Syria a man who is an innovator, one who does not belong to any one of the four schools of law." Sultan Salim ordered that this jurist be presented to the court at Istanbul. He was arrested in Masjidu'l-Haram and was kept prisoner in Mecca for forty days. On the sea journey to Istanbul, he was beheaded and his body was thrown into the sea. Only his head was sent to the king. Respected people! I beseech you in the Name of Allah to say whether you have ever heard of such behavior on the part of the Shia ulema towards a Sunni because he did not follow the Shia school of law. What argument can you advance to prove that if a man deviates from any of the four schools of law, he is an infidel and his murder is obligatory? Is it reasonable to follow schools of law which came into being centuries after the Prophet, while those who follow the law which has existed since the time of the Holy Prophet are ordered be murdered?

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### SHIAS AND THE FOUR SUNNI SCHOOLS OF LAW

For Allah's sake please say whether the four Imams - Abu Hanifa, Malik, Shafi'i, and Ahmad Bin Hanbal - were alive during the lifetime of the Prophet. Did they obtain the fundamentals of the faith from the Prophet directly? Hafiz: No one ever claimed this to be so. Well-Wisher: Was not the Commander of the Faithful, Ali a constant associate

of the Prophet, and was he not declared to be the gate of the City of Knowledge? Hafiz: He certainly was one of the dignified companions of the Prophet, and in some respects he was superior to them all. Well-Wisher: Are we not justified, therefore, in holding that to follow Ali is obligatory? The Prophet himself said that obeying Ali was obeying him and that Ali was the gate of the City of Knowledge? The Prophet also said that whoever wanted to gain knowledge should go to Ali's door. Also, according to the Hadith-e-Thaqalain and the Hadith-e-Safina, which are recognized by both Sunnis and Shias, deviation from the path shown by the descendants of the Prophet will lead to our ruin. Dis-obedience to, or antagonism against, the family of the Prophet, is tantamount to disobedience to the Prophet himself. In spite of all this, the Shia ulema have never shown such intolerance towards even the common Sunnis, not to speak of their ulema. We have always exhorted the Shias that the Sunnis are our brothers in Islam, and we that should remain united. On the other hand, the Sunni ulema have often incited their people, saying that Shias are innovators, Rafizis, Ghalis, or Jews. They say that, since the Shia do not follow one of four Sunni jurists (Abu Hanifa, Malik, Shafi'i, or Ahmad Bin Hanbal), they are infidels. The fact is that those who follow the .Prophet's progeny are rightly guided

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## PART SEVEN

## MURDERS OF SHIAS IN IRAN AND AFGHANISTAN

The Turks, the Khawarizmis, the Uzbegs, and Afghans looted and murdered innocent Shias. Muhammad Amin Khan Uzbeg, known as Khan Khawa, and Abdullah Khan Uzbeg mercilessly murdered and looted Shias and admitted doing so. The Sunni ulema proclaimed that the Shias were infidels and that their lives could be taken according to religious law. The Amirs of Afghanistan acted in like manner. In ۱۲۶۷ A.H. on Ashura (the ۱۰th of Muharram), the Sunnis attacked the Imambara in Qandahar, where the Shias were mourning the murder of the grandson of the Prophet. They brutally murdered many Shias, including children, and plundered their property. For years the Shias led miserable lives and were prohibited from observing their religious

rites. On the day of Ashura, a few of them would go into underground halls and secretly mourn Husain's martyrdom and the others who were slaughtered on the plains of Karbala. It was King Amanullah Khan who removed the ban on Shias and .treated them kindly

### MARTYRDOM OF SHAHID–E–THALIS

In the cemetery of Akbarabad (Agra), India, there lies one of the most pious and learned jurists of the Shias, Qazi Seyyed Nurullah Shustari. He was savagely murdered at the age of ٧٠ in ١٠١٩ A.H. by King Jahangir, following a verdict from the Sunni ulema that he was a Rafizi. Hafiz: You are attacking us without any reason. I am myself greatly shocked to hear the excessively harsh behavior of ignorant people, but the practices of the Shias, too, were responsible for such events. Well-Wisher: May I know what the Shias did which warranted murder? Hafiz: Every day thousands of people stand before the tombs of the dead and invoke them for assistance. Isn't this practice an example of worshipping the dead? Why do the ulema not object when millions of them put their faces on the ground prostrate in worship of the dead? I wonder at how you still call these things monotheism. As the discussion with Mawlana Hafiz continued, the Hanafi Jurist, Agha Sheikh Abdu-s-Salam, was studying Hidayatu'z-Za'irin. He said with great emphasis, "Look here! (pointing to the book). Your ulema say that when the pilgrims have finished their ziarat (pious visit) in the mausoleums of the Imams, they should offer two units of Namaz-e-Ziarat. Perhaps they do not intend it for the name of Allah; otherwise, what does Namaz-e-Ziarat mean? Is it not polytheism to offer the ritual prayer for the Imam? Pilgrims who stand with their faces towards the tomb and offer prayers are the best proof of their polytheism. This is your authentic book. Can you defend your position? Well-Wisher: You are indulging in childish talk! Have you ever been on such a pilgrimage and seen the pilgrims firsthand? Sheikh: No. Well-Wisher: So how can you say that the pilgrims offer prayers with their faces towards the tomb, and that this prayer of Ziarat is a sign of polytheism? Sheikh: This book says that they should offer Namaz-e-Ziarat for the Imam. Well-Wisher: Let me have a look at it. Let me read the instructions concerning Ziarat, until we reach the subject of prayer, which is the point of your objection.

Whenever you find any trace of polytheism, please point it out. And if you find signs of monotheism from top to bottom, do not feel sorry for that, but say that you were under a misunderstanding. The book is here before you.

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## INSTRUCTIONS ABOUT ZIARAT

INSTRUCTIONS ABOUT ZIARAT

The instructions are as follows: "When the pilgrim reaches the ditch of Kufa, he stands there and recites the following: 'Allah is Most Great, Allah is Most Great, the Possessor of Greatness, Sublimity, and Eminence. Allah is Most Great, the Possessor of Greatness, Holiness, Glory and Grace. Allah is Most Great above that which I fear. Allah is Most Great. He is my Support; on Him do I rely and in Him lies my hope, and towards Him I turn.' When the pilgrim reaches the Gate of Najaf, he should recite: 'Praise be to Allah, who guided us to this. We would not have been guided if Allah had not guided us.' When he reaches the Gate of the Sacred Courtyard, he should recite, after praising Allah: 'I bear witness that there is no god except Allah, the One. He has no partner. I also bear witness that Muhammad is His servant and His Prophet. He brought us truth from Allah. I also bear witness that Ali is a servant of Allah and brother of the Prophet of Allah. Allah is Most Great, Allah is Most Great, Allah is Most Great. There is no god except Allah, and Allah is Most Great. All praise is due to Allah for His guidance and His support to respond to what He has revealed on the way to Him.' When the pilgrim reaches the gate of the mausoleum, he should recite: 'I bear witness that there is no god but Allah, the One. He has no partner with Him....' until the end. When, after having asked permission of Allah, the Prophet, and the Imams, the pilgrim reaches the inside of the mausoleum, he recites various Ziarats which contain salutations to the Holy Prophet and the Commander of the Faithful. After Ziarat, he offers six rak'ats of ritual prayer ù two rak'ats for the Commander of the Faithful and two rak'ats each for the Prophets Adam and Noah, who are buried in the same precincts."

## NAMAZ–E–ZIARAT AND INVOCATIONS AFTER THE PRAYER

Is the performance of the ritual prayer as an offering for the souls of parents and other believers not enjoined upon us? Are these injunctions polytheism? It is for humanity's sake also that when a man goes to see a friend he gives him some present. There is a Chapter in the books of both sects in which the Prophet enjoins us to offer presents to the believers. So when a pilgrim reaches the tomb of his beloved master and knows that the thing which he loved most was the prayer, he offers two rak'ats of prayer in his approach to Allah and offers the prayer as a present to the holy soul of the master. Is this polytheism? After having read the principles underlying the prayer, read also the invocation after the prayer, so that all your doubts may be .removed

## INVOCATION AFTER NAMAZ

The practice of the invocation is that after completion of the prayer at the head of the tomb of the buried Imam, with our faces towards the Ka'ba (not towards the tomb), we recite the following invocation: "O Allah! I have made a present of this prayer to my leader and master, your Prophet and the brother of your Prophet, the Commander of the Faithful, Ali Bin Abu Talib. O Allah, send your blessings on Muhammad and his progeny. Accept these two rak'ats of prayer from me and recompense me, as you would recompense the doers of good deeds. O Allah! I offered this prayer for Your sake and bowed down before You and prostrated in obeisance to You. You are One Who has no partner. It is not permissible to offer prayer or to bow down or prostrate before any but You. You are Allah, the Great, and there is no god except You." Respected gentlemen! For Allah's sake, be fair. From the time a pilgrim sets his foot on the soil of Najaf, until after he offers his Namaz-e-Ziarat, he is busy remembering Allah. Sheikh: It is strange that do you not see here written: "Kiss the doorstep and enter the haram (interior) of the mausoleum." We have heard that when the pilgrims reach the doors of the mausoleum of their Imams, they prostrate in obeisance. Is this

prostration not for Ali? Is it not polytheism when we prostrate before someone other than Allah? Well-Wisher: If I were you, I would not say a word. I would keep quiet until the last meeting of this debate and listen to the logic of my responses. But I will tell you briefly once more that kissing the threshold or the floor of the mausoleums of the Imams is not polytheism. You have misinterpreted the word "kissing" and consider it equivalent to prostration. When you read the book in our presence and make such radical changes, I wonder how you will slander us when you are alone addressing the uninformed masses. The instructions contained in this book and in all other books regarding invocations and places of Ziarat are that the pilgrim, by way of showing respect, should kiss the threshold, not prostrate. How can you consider kissing and prostration the same thing? And, where have you seen, either in the Holy Qur'an or in any hadith, that kissing the threshold of the mausoleums of a prophet or an Imam is prohibited? So if you have no reasonable reply to this question, you should not waste our time. And, as you say, you have "heard" that the pilgrims prostrate in obeisance. You have not actually seen this. The Qur'an says: "O you who believe! If an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then are sorry for what you have done." (۴۹:۶) According to this injunction of the Holy Qur'an, we should not rely on the statement of a wicked person. We should make strenuous efforts to know the truth, even undertake journeys if necessary in order to ascertain the truth of a report firsthand. When I was in Baghdad, I went to the tombs of Abu Hanifa and Sheikh Abdu'l-Qadir Jilani and saw what the people did. It was more serious than what you described regarding Shia practices, but I never talked about it. When I reached the tomb of Abu Hanifa at Mu'azza'm, I found a group of Sunnis repeatedly kissing the floor, instead of the threshold, and rolling on the ground. But since they did not appear to be malicious and because I had no grounds for condemning them, I never mentioned the incident to anyone. I understood that they were doing so out of love, not as worship. Respected sir! Certainly no pious Shia ever prostrated for anyone but Allah. If, however, we fall down on the ground in a manner similar to prostration and rub our foreheads on it (without intention of worship), this is insignificant. To bow down before a respected person without considering him Allah or to fall down on the ground and rub one's face on it, is not polytheism. It is the result of intense love. Sheikh: How is that when we fall down on the ground and put our

forehead on it, that this action would not amount to prostration? Well-Wisher: Prostration depends on intention, and intention is a matter of the heart. Only Allah knows our heart's intentions. For example, we may see people lying down on the ground in the manner of ritual prostration. It is true that prostration to anyone but Allah is not proper, even though it be without any intention. However, since we are not .aware of their heart's intention, we cannot call it ritual prostration

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### PROSTRATION OF THE BROTHERS OF JOSEPH BEFORE HIM

Therefore, prostration in a manner similar to the ritual prostration (but without its intention), to show reverence to someone is not polytheism. For example, the Prophet Joseph's brothers prostrated before him. At that time, two Prophets, Jacob and Joseph, were present, but they did not forbid them to do so. Allah says in the Chapter of Joseph in the Holy Qur'an. "And he raised his parents upon the throne, and they fell down in prostration before him, and he said: 'O my father, this is the significance of my vision of old; my Lord has indeed made it to be true....'" (۱۲:۱۰۰) Moreover, the Holy Qur'an says in several places that the Angels performed the prostration before the Prophet Adam. So if prostration is polytheism, then the brothers of the Prophet Joseph and the angels of Allah were all polytheists. Only the cursed Iblis (Satan) was a !monotheist

### INVOKING IMAMS IS NOT WORSHIPING THE DEAD

Now I want to reply to the respected Hafiz, who said that invocation before the tombs of the Holy Imams is tantamount to worshipping the dead. You ask why the Shia seek help at the tombs of the Imams. Perhaps, you believe that there is no life after death and say, "What is dead is annihilated." Allah describes in the Holy Qur'an this mistaken point of view, saying: "There is naught but our life in this world; we die and we live and we shall not be raised again." (۲۳:۳۷) As you all know, those who believe in Allah know that there is life after death. When a man dies, his body becomes lifeless, but, unlike the animals, his soul and sense of speech remain with similar, but purer bodies, and

will be blessed or chastised in the transitory state (barzakh) or purgatory. Martyrs and those killed in the way of Allah enjoy special blessings. This has been narrated in the Holy Qur'an. "And reckon not that those who are killed in Allah's way to be dead; nay, they are alive (and) are provided with sustenance from their Lord, rejoicing in what Allah has given them of His grace, and they rejoice for the same of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve." (۳:۱۶۹-۱۷۰) I focus on the words, "They are alive (and) are provided with sustenance from their Lord...." (۳:۱۶۹) They reply to us, but since our hearing is blocked by the veils of the material world, we do not hear their voices. Accordingly, in the salutation (ziarat) to Imam Husain, we say, "I bear witness that you hear what I say and that you reply." Have you read sermon No. ۸۵ of Nahju'l-Balagha? The progeny of the Prophet are introduced as follows: "O, people, this is a saying of the Prophet: 'He who dies from among us is not dead, and he who decays (after dying) from among us does not really decay.'" (Nahju'l-Balagha, English translation, Volume ۱, page ۱۳۰, published by Peer Muhammad Ebrahim Trust, Karachi.) That is, in the realm of light and spirituality, the Ahle Bait live and remain imperishable. Accordingly, Ibn Abi'l-Hadid Mu'tazali and Sheikh Muhammad Abduh, the famous mufti of Egypt, commenting on the above, say that the descendants of the Holy Prophet are not dead in the way others are. So when we stand before the tombs of the Imams, we do not stand before the dead, and we do not address the dead. We stand before the living and speak to the living. Hence, we are not worshippers of the dead. We worship Allah. Don't you believe that Ali, Imam Husain, and the martyrs of Badr, Hunain, Uhud, and Karbala sacrificed their lives in the way of Allah for the sake of truth? Didn't they face the tyranny of the Quraish, the Bani Umayya, Yazid, and his followers, whose aim was to obliterate the religion? Just as the firmness of the companions of the Prophet and the sacrifices of the martyrs of Badr, Hunain, and Uhud led to the defeat of infidelity, in the same way Imam Husain's firm resolve to sacrifice his life strengthened Islam. If the Imam had not stood firm against evil forces, the damned Yazid would have destroyed Islam and would have infused his infidelity into the Muslim community.
Sheikh: It is surprising that you call the caliph of the Muslims, Yazid Bin Mu'awiya, an unbeliever. You should know that Mu'awiya Bin Abu Sufyan, appointed him caliph. The second caliph, Umar Bin Khattab, and the third caliph, Uthman the oppressed,

appointed Mu'awiya Amir of Syria. Because of their ability and talent, people sincerely accepted them as caliphs. So your reference to the caliphs of the Muslims as unbelievers means that you have insulted not only all the Muslims who accepted them as caliphs but you have also insulted the previous caliphs, who sanction their being caliph or Amir. Of course they made a mistake, a pardonable mistake, which occurred during their caliphate. The Prophet's grandson, Imam Husain, was murdered, but this was forgiven. Since they repented, Allah, the Merciful, excused them. Imam Ghazali and Damiri have elaborately dealt with this point in their books and have proven the purity of Caliph Yazid. Well-Wisher: I never expected that your fanaticism would go so far as to defend the cause of damned Yazid. You say that since their predecessors thought it fit to make them Amir or ruler, that all Muslims should have accepted them. This statement makes no sense. We say that a caliph should be pure (absolutely free from all sin) and divinely commissioned, so that we may not have to endure oppression. You say that Ghazali and Damiri have defended the position of Yazid. But they were as fanatical as you are. No sensible person would every try to defend the actions of the cursed Yazid. You say that Yazid committed a "mistake" in murdering Imam Husain. But to murder the dearest son of the Prophet, along with ٧٢ other people, including small children and old men, and to take the pious daughters of the Prophet prisoner bareheaded and barefaced, was not a mere "mistake." It was an unspeakable atrocity. Moreover, his crimes were not confined to this gruesome .slaughter alone. There are many other instances of his infidelity



## PART EIGHT

## YAZID

### THE INFIDELITY OF YAZID

Among the facts proving Yazid's infidelity are his own poetic couplets. For instance, he writes: "If drinking (wine) is prohibited in the religion of Muhammad, let it be so; I will accept Christianity." "It is this world alone for us. There is no other world. We should

not be deprived of the pleasures of this world." These couplets appear in the collection of his poetical works, and Abu'l-Faraj Bin Jauzi has recorded them in his Radd Ala'l-Muta'asibu'l-Anid. Again he says: "One who frightens us with the story of doomsday, let him do so. These are false things which deprive us of all the pleasures of sound and music." Sibt Ibn Jauzi writes in his Tadhkira, page ۱۴۸, that when the descendants of the Prophet were brought as captives to Syria, Yazid was sitting in the second story of his palace. He recited the two following couplets: "When the camel litters carrying prisoners appeared, a crow cawed (a bad omen in Arabia). I said: O crow, whether you caw or not, I have taken vengeance on the Prophet." "Vengeance" refers to the fact that his elders and near relatives were killed in the battles of Badr, Uhud, and Hunain. He avenged their deaths by killing the sons of the Prophet. Another proof of his infidelity is that when he had a party to celebrate Husain's martyrdom, he recited the irreligious couplets of Abdullah Bin Uzza Ba'ri. Sibt Ibn Jauzi, Abu Raihan, and others have written that Yazid wished for the presence of his ancestors, who were all infidels, and were killed in the battle of Badr on the order of the Prophet. Yazid said: "I wish those of my clan who were killed at Badr, and those who had seen the people of the Khazraj clan wailing (in the battle of Uhud) on account of lancet wounds, were here. They would have hailed me with loud cries and said: 'O Yazid, may your hands never be paralyzed' because I have killed the chiefs of his (the Prophet's) clan. I did so as revenge for Badr, which has now been completed. The Bani Hashim only played a game with government. There has come no message from Allah, nor was anything revealed. I would not belong to the Khandaq family if I had not taken vengeance on the descendants of the Prophet. We avenged the murders of Ali by ".killing his son, a horseman and a brave lion



## SANCTION BY SUNNI ULEMA FOR CURSING YAZID

Most of your ulema regard Yazid as an infidel. Even Imam Ahmad Ibn Hanbal and many other great ulema of your sect suggest that curses on him should be recited. Abdu'r-Rahman Abu'l-Faraj Bin Jauzi has written a book on this subject, Kitabu'l-Radd

Ala'l-Muta'asibu'l-Anidu'l-Mani'an La'n-e-Yazid La'natullah. Only a few of the fanatical ulema of your sect, like Ghazali, have shown partiality to Yazid and have fabricated ludicrous objections in defense of him. However, the majority of your ulema have noted his irreligious, tyrannical behavior. Muslim states that as caliph, Yazid attempted to do away with religion. Mas'udi, in his Muruju'z-Dhahab, Volume II, says that the character of Yazid was like that of Pharaoh, but that Pharaoh was more just to his subjects than Yazid was. Yazid's rule brought disgrace on the fair name of Islam. His wickedness included drinking wine, murdering the Prophet's son, cursing the Prophet's successor, Ali, demolishing the House of Allah (Masjidu'l-Haram), and mass killings. He committed countless transgressions against divine law, sins which are unforgivable. Nawab: How was Yazid responsible for mass killings? Well-Wisher: Many historians have related this fact. Sibt Ibn Jauzi in his Tadhkira, page ۶۳, says that some of the people of Medina went to Syria in ۶۲ A.H. When they learned of the sinful deeds of Yazid, they returned to Medina, broke their allegiance to him, cursed him, and turned out his Governor, Uthman Bin Abi Sufyan. Abdullah Bin Hanzala (Ghusilu'l-Mala'ikat) said: "O people, we did not revolt against Yazid until we verified that he was an irreligious man. He killed the descendants of the Prophet, illegally associates with mothers, daughters, and sisters, drinks wine, and does not offer the ritual prayer." When this news reached Yazid, he sent a large army of Syrians under Muslim Bin 'uqba against the people of Medina. The slaughter of Muslims continued for three days. Yazid's forces killed ۷۰۰ noblemen of the Quraish, Muhajirs, and Ansars, and ۱۰,۰۰۰ common people. I am ashamed to say how the Muslims were humiliated. I will quote only one passage of Tadhkira, page ۱۶۳, by Sibt Ibn Jauzi, reported by Abu'l-Hasan Mada'an: "After the mass slaughter of the people of Medina, ۱,۰۰۰ unmarried women gave birth to children."



## SHOULD YAZID BE CURSED?

Sheikh: These accounts indicate his sins. Sins are forgivable and may be condoned, and Yazid did show repentance. Allah, who is the Forgiver of sins, forgave him. So why

do you always curse him and call him wicked? Well-Wisher: Some lawyers go on arguing a client's case until the last moment because they have received fees from them, even though they know well the merits of the case. But I fail to understand why you are so interested in defending Yazid, in the face of his murders of Allah's Apostles and his slaughter of the people of Medina. Moreover, your assertion that he showed repentance is not proven. Don't his denials of the main principles of Islam, the Day of Resurrection, the revelation, and prophethood merit our condemnation? Hasn't Allah cursed the oppressors? If these arguments are not sufficient for the advocates of Yazid Bin Mu'awiya, I will, with your permission, quote two hadith from your distinguished ulema. Bukhari and Muslim in the Sahih, Allama Samhudi in Ta'rikhu'l-Medina, Abu'l-Faraj Bin Jauzi in Kitabu'r-Radd Ala'l-Muta'asibu'l-Anid, Sibt Ibn Jauzi in Tadhkira-e-Khawasu'l-Umma, Imam Ahmad Bin Hanbal in Musnad and others quote the Holy Prophet as saying: "If anyone frightens and oppresses the people of Medina, Allah will frighten him (i.e., on the Day of Judgement). He will be cursed by Allah, by the angels, and by all humanity. And on the Day of Judgement, Allah will not accept any of his deeds." The Prophet also said: "Curse be on him who frightens my city (the people of Medina)." Didn't this mass slaughter frighten the people of Medina? If it did, then acknowledge along with the Prophet, the angels, and all the people that that wicked malefactor was cursed and will go on being cursed until the Day of Judgement. The majority of your ulema have cursed Yazid. Abdullah Bin Muhammad Bin Amir Shabrawi Shafi'i in Kitabu'l-Ittihaf be Hubbi'l-Ashraf Raji' ba La'n-e-Yazid, page ٢٠, writes that when the name of Yazid was mentioned before Mulla Sa'd Taftazani, he said: "Curse be on him and on his companions and helpers." Allama Samhudi in his Jawahiru'l-Iqdain, is reported to have said: "The ulema in general have concurred that it is permitted to curse him who murdered Imam Husain, or who ordered him to be murdered, or who sanctioned his murder, or who agreed to his murder." Ibn Jauzi, Abu Ya'la, and Salih Bin Ahmad, arguing from the verses of the Holy Qur'an write that, "It is proven that cursing Yazid is permissible. It is the duty of all Muslims that they should know the rights that Imam Husain has over them, and how, with the strength of his suffering oppression and tyranny, he watered the tree of Islam with his own blood and the blood of his family. Otherwise, that blessed tree might have died because of the tyranny of the Bani Umayya. It was Husain who gave Islam a new life."

I regret that, instead of recognizing the services that these holy people rendered for Islam, you raise objections about pilgrims who visit their tombs and call them worshippers of the dead. We often read that in the central places of countries, like Paris, London, Berlin, and Washington there are tombs honoring the "unknown soldier." It is said that, suffering the tyranny of the enemy and in defense of his country, he sacrificed his life. But there was no mark on his body or clothes to indicate his family or city. Because he gave his life in defense of his country, even though he was unknown, he is worthy of respect. When a king or any prominent personality visits such cities, he visits the grave of the unknown soldier and places wreaths of flowers on it. An unknown soldier receives much respect, but I regret that, instead of respecting the pilgrims who visit the tombs of learned, pious Muslims, we criticize them. Some of them knew the entire Qur'an by heart. They sacrificed their lives in the defense of Islam. These people include the trustees of Allah, the Holy Prophet, and .descendants of the holy Prophet



### DESECRATION OF GRAVES

Some Muslims have actually demolished such tombs and made tea on the chests placed over the graves! Such a tragedy occurred in ۱۲۱۶ A.H. on the Eidi'l-Ghadir, when most of the residents of Karbala go to Najaf for pilgrimage. The Wahhabis of Najaf attacked Karbala and murdered the Shias. They demolished the tombs of those who sacrificed their lives for the sake of Islam. About ۵,۰۰۰ residents of Karbala, including the ulema, the elderly, women, children, were slaughtered. The treasury of Imam Husain was looted and precious stores, gold lamps, and valuable carpets were taken. The precious chest above the tomb was burned and tea was made on it. Many people were taken away as prisoners. Woe be to such Muslims! How regrettable it is that in all civilized countries the tombs of kings, intellectuals, and even unknown soldiers are respected, but Muslims, who are expected to show a better sense of the importance of the preservation of the tombs of those who are their pride, plunder and destroy them like savages. In Mecca and Medina the Wahabis destroyed the tombs of the martyrs of Uhud, including that of Hamza, the ancestors of the holy Prophet, like

Abdu'l-Muttalib, Abdullah, and others. They also destroyed the tombs of the family of the Prophet, his sons, like Imam Hasan, Imam Zainu'l-Abidin, Imam Muhammad Baqir, Imam Ja'far Sadiq, Bibi Fatima, daughter of the Holy Prophet, and many others of the Bani Hashim and distinguished ulema. Still they call themselves Muslims. Of course they construct huge mausoleums for their own great men and kings. The fact is that the ulema of both sects have quoted many hadith inviting us to visit the graves of the faithful, so that the tombs may be saved from destruction. The Holy Prophet .himself visited the graves of the faithful and invoked Allah for their deliverance

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## THE DESCENDANTS OF THE HOLY PROPHET ARE MARTYRS IN THE WAY OF ALLAH AND ARE ALIVE

Do you think that the exalted family of the Prophet who gave their lives in the way of religion are martyrs? If you say they are not martyrs, what is your argument? If they are martyrs, how can you call them "dead?" The Holy Qur'an states: "They are alive (and) are provided with sustenance from their Lord." (۳:۱۶۹) So according to the Holy Qur'an and the hadith, those holy people are alive. Hence, we are not worshippers of the dead. We do not salute the dead, we praise the living. And no Shia, educated or uneducated, regards them as the sole remover of his difficulties. He regards them as pious servants of Allah and a means of approach to Allah. We place our desires before the righteous Imams so that they may invoke Allah to show kindness to us. When we say, "O Ali, help me," " Husain, help me," it is just like a man who wants to approach the king. He may go to the prime minister and ask him for help. He certainly does not consider the prime minister of the king as the final resort for removal of his difficulties. His only aim is to approach the king through him since, by virtue of his position, he can easily approach the king. The Shias do not regard the descendants of the Prophet as .partners in divine actions; they consider them as his pious servants

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## THE POSITION OF INFALLIBLE IMAMS

Since they are the representatives of Almighty Allah, they submit the desires of the needy to Him. If the request is worthy, He accepts it. Otherwise, its recompense is given in the hereafter. One point should not be allowed to remain unexplained: the Shias regard the position of the faultless Imams as higher than that of the other martyrs of Islam. Hafiz: This statement requires an explanation. What is the difference between your Imams and all other Imams except that they are related to the Prophet? Well-Wisher: If you look at the position of the Imamate, you will see a .clear contrast between the conception of the Imamate held by Shias and Sunnis

## FOURTH SESSION

## PART ONE

### DISCUSSION REGARDING IMAMATE

FOURTH SESSION (Sunday night, ٢nd Rajab ١٣۴۵ A.H.) Well-Wisher: You good people are aware that the word "Imam" has many meanings. Literally

it means "leader." Imam-e-Jama'at means "one who leads the congregational prayers." He may also be the leader of men in political or spiritual matters. Imam-e-Jum'a means "one who leads the Jum'a prayers." Therefore, the Sunnis, followers of the four schools of law, call their leaders "Imams," such as Imam Abu Hanifa, Imam Malik, Imam Shafi'i, and Imam Hanbal. These theologians and jurists are their leaders in religious matters, and they have set forth religious laws based on their research or on their own speculation regarding the lawfulness of actions. Accordingly, when we study the books of jurisprudence of the four Imams, we find many differences among them concerning the fundamentals of faith and the articles of the practice of the faith. Similarly, all sects have such leaders, and among the Shias the ulema and jurists hold the same position. With the disappearance of our living Imam of the Age, they issue legal pronouncements based on their knowledge of the Holy Qur'an, the authentic sayings of the Prophet, and the apostolic Imams. But we do not call them Imams because the Imamate belongs exclusively to the twelve successors, descendants of the Prophet. There is another difference. The Sunnis later closed the door of ijtihad (striving to interpret the law). From the fifth century A.H. when, by order of the king,

the opinions formulated by the ulema and jurists were collected, the so-called Imamate was confined to the four Imams, and the four schools of law (Hanafi, Maliki, Shafi'i, and Hanbali) were established. People were forced to follow one of them, as is the practice at the present time. It is not known on what grounds following one Imam is preferable. What characteristics does the Imam of the Hanafis possess which the Imam of Malikis does not? What characteristics does the Imam of the Shafi'is possess which the Imam of Hanbalis does not? And if the Islamic world is forced to confine itself to following one of the four schools, then the progress of the Muslim community is totally blocked, even though Islam teaches us that we should move forward with the times. To do this, we need the guidance of the ulema. There are many matters in which we should not follow the verdict of a deceased mujtahid (from jihad, to strive, meaning in this case, one who strives to interpret and to formulate religious practice and law, as ijtihad refers to the process of striving) but should turn to the living mujtahid for guidance. Many mujtahids were born later among you who were of higher rank in learning than those four "Imams." I do not know why preference is given to the latter so that none but they may be followed and the right of others ignored. In Shia jurisprudence, mujtahids in every age until the appearance of the Holy Imam of our time have the right to practice. In regard to new problems, we .cannot follow the verdict of a deceased mujtahid

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#### LIMITATION TO FOUR SCHOOLS OF LAW HAS NO BASIS

It is strange that you call the Shias innovators and worshippers of the dead. They follow the injunctions of the twelve Imams, the descendants of the Prophet. However, it is not known on what grounds you attempt to force Muslims to follow the Ash'aris or Mu'tazalis regarding the fundamentals (usul) and one of the four Imams in the articles of the practice (furu') of the faith. Those who do not follow them are called Rafizis. Since Abu'l-Hasan Ash'ari, Abu Hanifa, Maliki Bin Anas Muhammad Bin Idris Shafi'i, and Ahmad Bin Hanbal were like many other Muslim ulema and jurists, and since there is no injunction from the Holy Prophet to follow them, the restriction to follow them alone is an innovation. If I were to make this charge, what would you say in

reply? Hafiz: Since the four Imams possessed a high degree of devotion to Allah, piety, uprightness, and integrity, along with a vast knowledge of jurisprudence, it has become necessary for us to follow them. Well-Wisher: We are not compelled by logic to confine ourselves to follow them alone. Many others of your ulema possessed these same qualities. The restriction to follow them alone is an insult to other ulema of equal merit. We cannot be forced to follow any one person or persons without an authoritative instruction from the Holy Prophet. There is no such authorization by the Prophet about your four Imams. So how can you restrict religion to these four schools ?of law



### SHIA'ISM COMPARED TO FOUR SCHOOLS OF LAW

Only a few nights ago you called the Shia sect "political," and said that since it did not exist during the Prophet's time - that it came into being during Uthman's caliphate - it was unlawful to follow it. The night before last we proved that Shia'ism was founded in the time of the Prophet on his own instructions. The chief of the Shias, the Commander of the Faithful, Ali, was brought up and trained by the Prophet from early childhood and received his religious knowledge from him. According to the records in your own authentic books, the Holy Prophet called him the Gate of Knowledge. He explicitly said: "Obedience to Ali is obedience to me, and disobedience to Ali is disobedience to me." In a gathering of ۷۰,۰۰۰ people, he appointed him Amir and caliph and ordered all Muslims, including Umar and Abu Bakr, to pay allegiance to him. But it is not known how your four schools of law came to be established, nor which of the four Imams saw the Prophet nor whether any authorization has been reported from the Prophet about them so as to explain why Muslims should be forced to follow them. Without any compelling reason you follow your elders and offer nothing to authorize their Imamate except that they were great mujtahids, men of learning and piety. But, if these qualities are present to the highest degree in the progeny of the Prophet, then isn't it obligatory for us to follow them? Are these schools of law, which have no link with the Prophet, innovations, or is that sect founded by the Prophet and led by his descendant an innovation? In the same way, there are the other eleven Imams about

whom there are separate hadith showing that they are the equals of the Holy Qur'an. In the Hadith-e-Thaqalain it is clearly stated that "Whoever is attached to these two is rescued, and whosoever stays away from them is lost." In the Hadith-e-Safina the Prophet said: "Whosoever keeps aloof from them is drowned and lost." Ibn Hajar in Sawa'iq (Bab-e-Wasiyyatu'n-Nabi, page ۱۳۵), quotes a hadith from the Prophet saying that: "The Qur'an and my progeny are my Trusts; if you keep yourselves attached to these two, never shall you go astray." In support of this, Ibn Hajar quotes another hadith from the Prophet about the Holy Qur'an and his purified progeny: "Do not go beyond the bounds of the Qur'an and my progeny; do not neglect them. Otherwise, you will be destroyed. And do not teach my descendants since they know more than you do." After this, Ibn Hajar comments that the above hadith proves that the descendants of the Prophet are superior to all others in knowledge and in discharging .religious responsibilities

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### THE FOUR IMAMS HAVE DECLARED EACH OTHER TO BE INFIDELS

It is, however, astonishing that, knowing that the progeny of the Prophet are superior to all others, the Sunnis follow Abu'l-Hasan Ash'ari in the fundamentals of Islam and the four Imams in the articles of practice of the faith. To follow such a course is due to fanaticism and arrogance. And even if we suppose what you say is true, that your four Imams are worthy of your allegiance because they were learned and pious, then why has each of them accused the other of infidelity? Hafiz: You are very unkind. You say whatever comes to mind. You malign our Imams. This statement is a lie. If anything has been said against them, it is from the Shia ulema. From our side nothing has been said against them. We have shown them respect. Well-Wisher: You apparently haven't read your ulema's books. Your own distinguished ulema have written books concerning their rejection. Even the four Imams have charged one another with violating divine laws. Hafiz: Who are those ulema? What are their statements? Well-Wisher: The companions of Abu Hanifa, Ibn Hajar (Ali Bin Ahmad Andalusi, who died in ۴۵۶ A.H.), and others have always censured Imam Malik and Muhammad Bin Idris Shafi'i. Similarly, the companions of Imam Shafi'i, like Imamu'l- Haramain, Imam

Ghazali and others have condemned Abu Hanifa and Malik. Let me ask you something: what sort of people were Imam Shafi'i, Abu Hamid Muhammad Bin Muhammad Ghazali, and Jarullah Zamakhshari? Hafiz: They were great jurists, learned scholars, .pious men, and our Imams

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## PART TWO

## THE SUNNI ULEMA'S CONDEMNATION OF ABU HANIFA

Well-Wisher: Imam Shafi'i said: "There never was born a more damned person in Islam than Abu Hanifa." He also said: "I looked into the books of the companions of Abu Hanifa, and I found in them ۱۳۰ pages containing matter in opposition to the Holy Qur'an and the Sunna." Abu Hamid Ghazali in his book Manqul fi Ilmi'l-Usul says: "In fact Abu Hanifa distorted the religious code, made its way doubtful, changed its arrangement, and intermingled the laws in such a way that the code prescribed by the Holy Prophet was totally disfigured. One who does so deliberately and considers it lawful is an infidel. One who does it knowing it to be unlawful is a sinner." According to this great scholar, Abu Hanifa was either an infidel or a sinner. Many other books condemn Abu Hanifa. Jarullah Zamakhshari, the author of Tafsir-e-Kashshaf and one of your pious ulema, writes in Rabiu'l-Abrar that Yusuf Bin Asbat said: "Abu Hanifa rejected at least ۴۰۰ hadith of the Prophet of Islam." Yusuf remarked that "Abu Hanifa said: 'Had the Prophet of Islam known me, he would have accepted many of my sayings.'" Your own ulema have made similar criticisms of Abu Hanifa and the other three Imams. They can be found in Ghazali's Mutahawwal, Shafi'i's Nuqtu'sh-Sharifa, Zamakhshari's Rabiu'l-Abrar, and Ibn Jauzi's Muntazim. Imam Ghazali says in his Mutahawwal, "There are many mistakes in Abu Hanifa's work. He had no knowledge of etymology, grammar, or hadith." He also writes, "Since he had no knowledge of hadith, he relied on his own conjecture. The first being who acted on conjecture was Satan." Ibn Jauzi writes in his Muntazim, "All the ulema are united in condemning Abu Hanifa. There are three categories of such critics: one group holds that his faith in the fundamentals of Islam was uncertain; another says that he lacked a strong memory

and could not remember hadith; a third believes that he acted on conjecture and that his opinion was always at variance with the true hadith." Your own ulema have criticized your Imams. The Shia ulema have not attributed anything to them except what your own ulema have said about them. On the other hand, there is no difference of opinion among the Shia ulema concerning the position of the twelve Imams. We regard the holy imams as the pupils of the same teaching. These Imams - all of them - acted according to divine laws which the last of the Prophets gave them. They never acted on conjecture or approved of innovations. What they said or did agreed with the .sayings of the Prophet. Hence, there was no difference among them

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## IMAMATE ACCORDING TO SHIAS MEANS VICEGERENCY OF ALLAH

According to the definition given by the ulema, the Imamate or Vicegerency of Allah, is one of the fundamentals of Islam. We believe that the Imamate is the Vicegerency of Allah for all of creation and the Khilafat-e-Rasul (successors of the Prophet) for this world and the hereafter. Therefore, it is obligatory for all mankind to follow its tenants in all matters, temporal as well as spiritual. Sheikh: It would be better if you did not declare categorically that the Imamate is included in the fundamentals of the faith, since the great ulema of Islam deny its inclusion. It is included in the articles of the practice of the faith. Your ulema have made it a part of the fundamentals. Well-Wisher: My statement is not confined to the Imamate of the Shias. Even your great ulema have the same belief. One of them is your famous commentator Qazi Baidhawi, who says in his Minhaju'l-Usul in connection with the discussion on narrations of hadith, "The Imamate is one of the fundamental principles of the faith, whose denial and opposition leads to infidelity and innovation." Mulla Ali Qushachi says in Sharh-e-Tajrid, "The Imamate is the general vicegerent of Allah for both the affairs of this world and religion, like the caliphate of the Prophet." And Qazi Ruzbahan, one of the most fanatical of your ulema, points to the same meaning. He says: "The Imamate, according to the followers of Abu'l-Hasan Ash'ari, is the vicegerency of the Prophet of Islam for establishing the faith and safeguarding the interests of the Muslim community. All the followers are bound in duty to comply with its dictates. Had the

Imamate not been a part of the articles of the practice of the faith, the Prophet would not have said that 'Whosoever dies not knowing the Imam of his age, dies the death of ignorance.'" This has been quoted by your distinguished ulema, like Hamidi in Jam'i-Bainu's-Sahihain and Mulla As'ad Taftazani in Sharhe Aqa'id-e-Nasafi. Not knowing a single article of the practice of the faith would not be equivalent to ignorance stated by Baidhawi about not knowing the fundamentals, namely that ignorance of them is the cause of infidelity. Therefore, the Imamate is one of the fundamentals of the faith and is the completing stage of prophethood. Hence, there is a vast difference between the concept of our Imamate and those interpreted by you. You call your ulema Imams, such as Imam Azam, and Imam Maliki. But this is in the verbal sense. We also use the terms Imam-e-Juma'a, Imam-e-Jama'at. So there may be hundreds of Imams at one time, but in the technical sense in which we use the word "Imam," it means vicegerency of Allah. In this sense there is only one Imam at one time. The noble qualities of knowledge, magnanimity, valor, devotion to Allah, and piety have been perfected in him. He surpasses humanity in all merits and occupies a state of infallibility. The world shall not be without such an Imam until the Day of Judgement. An Imam of such excellence is at the highest stage of spiritual attainment. Such an Imam is divinely commissioned and is appointed by the Holy Prophet. He surpasses all creation, including the prophets of the past. Hafiz: On the one hand you condemn the Ghalis, and on the other hand, you yourself unduly praise the Imams and consider their position higher than that of the prophets. Common sense denies this, and the Holy Qur'an has also declared that the prophets are placed at the highest rank. Their position lies between Divine Self-Existence and the possible. Since your assertion is .not supported by reason it cannot be accepted

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### THE RANK OF IMAMATE IS HIGHER THAN THAT OF GENERAL PROPHETHOOD

Well-Wisher: You have not yet asked on what grounds I have made this statement, and therefore you say it is without reason. The best proof for my statement is the Holy Qur'an, which, narrating the life of the Prophet Abraham, says that, after giving him three tests (of life, wealth, and sons), Allah intended to make his rank more

exalted. Since prophethood and the title of Khalil (Friend) did not apparently warrant a higher rank, the office of Imamate was the only office of a higher order to which even a Prophet of Allah could be entrusted. The Holy Qur'an says: "And when his Lord tried Abraham with certain words, he fulfilled them. He said: 'Surely I will make you an Imam of men.' Abraham said: 'And of my offspring?' 'My covenant does not include the unjust,' He said." (۲:۱۲۴) This verse, which indicates the position of the Imamate, also proves that the rank of the Imamate is superior to that of prophethood, since the position of the Prophet Abraham was raised from prophethood to the Imamate. Hafiz: This means, according to your reasoning, that Ali's position was superior to that of the last Prophet. This is what the Ghalis believed, as you have yourself admitted.

#### GENERAL AND SPECIAL PROPHETHOOD

Well-Wisher: I do not mean what you have concluded. As you know, there is a great difference between general prophethood and special prophethood. The rank of the Imamate is higher than the rank of general prophethood, but lower than special prophethood. The last Prophet is the highest stage of special prophethood. Nawab: Excuse my interruption. Weren't all the prophets sent by Allah? They are undoubtedly of the same rank. The Holy Qur'an says: "We do not differentiate between any of the prophets." (۲:۲۸۵) Then why have you differentiated between them and divided prophethood into two categories, general and special? WISHER: Of course this verse is true in its proper context. That is, so far as achieving the aim of prophethood is concerned (which means teaching the people about existence of Allah, the Day of Judgement, and the training of their minds), all the prophets from Adam to the last of the prophets, are equal. But they differ in their qualities, achievements, and rank.



### PART THREE

#### DIFFERENCES IN THE RANK OF THE PROPHETS

#### DIFFERENCES IN THE RANK OF THE PROPHETS

Is a prophet who was sent to guide ۱,۰۰۰ people equal to one who sent to guide ۳۰,۰۰۰ people, or to one sent to guide all of humanity? Let's take an example. Is the teacher of first-grade students equal to a teacher of fourth-grade students? Are the teachers of higher classes equal to professors or university teachers? All belong to the same administration and work under the same general program, their aim being to educate students. Yet, in view of the teacher's knowledge, they are not equal. Each is different from the other according to his learning, ability, and achievement. From the point of view of the aim of prophethood, all the prophets of Allah are equal. However, because of differences in rank and knowledge, they are different. The Holy Qur'an says: "We have made some of these Apostles to excel the others; among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank." (۲:۲۵۳) Your own Jarullah Zamakhshari says in his Tafsir-e-Kushshaf that the above verse means that our Prophet was superior in rank to all others because of his special merits, the most important of which was that he was the last of the prophets. Nawab: I am glad you solved this problem, but I have another question, though it is somewhat irrelevant. Please tell us briefly the main characteristics of special prophethood. Well-Wisher: There are many qualities peculiar to special prophethood, and there are innumerable reasons proving how one prophet of all of them is the special prophet of Allah. In fact, that stage concludes the cycle of prophethood. But these sessions are not arranged to prove the prophethood of Allah for Muslims. If we were to discuss this topic fully, we would drift from the topic of the Imamate. I will, however, briefly .discuss the point



## CHARACTERISTICS OF SPECIAL PROPHETHOOD

The perfection of humanity lies in the perfection of the soul. Moral and spiritual perfection cannot be attained without purifying the soul. This purification is impossible unless one is guided by the power of wisdom. One is then able to rise higher and higher with the force of knowledge and right action until he reaches the acme of humanity, as has been explained by Ali. He said: "Man has been created with the

power of speech, which is the essence of humanity. If speech is adorned with knowledge and action, it resembles the existence of the ethereal realm, which is the origin of man's creation.When his speech reaches the place of temperance and is cleared of all physical matter, it becomes one with the ethereal realm. Then it leaves the animal world and reaches the highest stage of humanity." Man's power of articulation renders him superior to all existence. But there is one condition attached to it: that he cleanse his soul of all impurities with knowledge and right action. These two factors in man are like two wings of a bird, which fly higher according to the strength of the wings. Similarly, man's level of human attainment rises according to his knowledge and right action. To pass beyond the province of animality and to reach the sphere of humanity depends upon the perfection of the soul. The man who combines in himself the faculties of knowledge and right action and reaches the third of three classes of men (the common people, the elite, and the most elite), arrives at the lowest stage of prophethood. When such a man becomes the object of Allah's special attention, he becomes a prophet. Of course prophethood also has different stages. A prophet may reach the highest point in the highest of these three classes. This rank is the highest in the sphere of possibility, which the sages call the First Wisdom, and which is the First Effect or the First Consequence. There is no rank higher than this in the realm of existence. This position is occupied by the last of the prophets, who is second to none except the First Cause. When the Prophet was raised to this highest stage, prophethood was concluded. The Imamate is a stage lower than the highest stage of prophethood, but it is a stage higher than all other ranks of prophethood. Since Ali was raised to the stage higher than prophethood and was one in spirit with the Holy Prophet, he was endowed with the office of the Imamate and was thus superior to all previous prophets. Hafiz: The last part of your remarks is perplexing. First, you say that Ali was at the stage of prophethood; second, that he was one in spirit with the Prophet Muhammad; third, that he was superior to the other ?prophets. What are your arguments to prove the truth of your assertions

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Well-Wisher: That Ali attained the rank of prophethood can be proven by the 

reference to the Hadith of Manzila (Tradition Regarding Ranks), which has been unanimously narrated in more or less the same words. The last of the holy prophets repeated a number of times and in different congregations: "Are you not content that you are to me what Aaron was to Moses, except that there shall be no prophet after me?" On other occasions he said to his followers: "Ali is to me as Aaron was to Moses." Hafiz: The authenticity of this hadith has not been proven. Even if it were proven to be .true, it would be a single narration and therefore unacceptable

#### AUTHENTICITY OF HADITH OF MANZILA FROM THE USUAL SOURCES

Well-Wisher: In providing information regarding the genuineness of this hadith, I will refer to your books. It is not a single narration. It has been authenticated by your own distinguished ulema, like Suyuti, Hakim Nishapuri, and others, who have proved its reliability with unanimous sources. Some of them are the following: (١) Abu Abdullah Bukhari in his Sahih, Volume III, the Book of Ghazawa, Qazwa Tabuk, p. ٥۴, and in his book Bida'u'l-Khalq, p. ١٨٠; (٢) Muslim bin Hajjaj in his Sahih, printed in Egypt, ١٢٩٠ A.H., Volume II, under the heading, "The Merits of Ali;" pages ٢٣۶-٧; (٣) Imam Ahmad bin Hanbal in Musnad, Volume I, "Grounds for Naming Husain," pages ٩٨, ١١٨, ١١٩; and footnote of the same book, Part ٥, page ٣١; (۴) Abu Abdu'r-Rahman Nisa'i in Khasa'isi'l-Alawiyya, page ١٩; (٥) Muhammad bin Sura Tirmidhi in his Jami'; (۶) Hafiz Ibn Hajar Asqalani in Isaba, Volume II, page ٥٠٧; (٧) Ibn Hajar Makki in Sawa'iq Muhriqa, chapter ٩, pages ٣٠ and ٣۴, (٨) Hakim Abu Abdullah Muhammad bin Abdullah Nishapuri in Mustadrak, Volume III, page ١٠٩; (٩) Jalalu'd-Din Suyuti in Ta'rikhu'l-Khulafa, page ۶٥; (١٠) Ibn Abd Rabbih in Iqdu'l-Farid, Volume II, page ١٩۴; (١١) Ibn Abdu'l-Birr in Isti'ab, Volume ٢, page ۴٧٣; (١٢) Muhammad bin Sa'd Katib Waqidi in Tabaqatu'l-Kubra; (١٣) Imam Fakhru'd-Din Razi in Tafsir Mafatihu'l-Ghaib; (١۴) Muhammad bin Jarir Tabari in his Tafsir; as well as in his Ta'rikh; (١٥) Seyyed Mu'min Shablanji in Nuru'l-Absar, page ۶٨; (١۶) Kamalu'd-Din Abu Salim Muhammad bin Talha Shafi'i in Matalibu's-Su'ul, page ١٧; (١٧) Mir Seyyed Ali bin Shahabu'd-Din Hamadani in Mawaddatu'l-Qurba, to- wards the end of Mawadda ٧; (١٨) Nuru'd-Din Ali bin Muhammad Maliki Makki, known as Ibn Sabbagh Maliki, in Fusulu'l-Muhimma, pages ٢٣ and ١٢٥; (١٩) Ali bin Burhanu'd-Din Shafi'i in Siratu'l-Halabiyya, Volume II, page ۴٩; (٢١) Sheikh Sulayman Balkhi Hanafi in

Yanabiu'l-Mawadda, Chapter and (٢٢) Mulla Ali Muttaqi in Kanzu'l-Ummal, Volume VI pages ١٥٢-١٥٣; (٢٣) Ahmad bin Ali Khatib in Ta'rikh Baghdad; (٢۴) Ibn Maghazili Shafi'i in Manaqib; (٢۵) Muwaffaq bin Ahmad Khawarizmi in Manaqib; (٢۶) Ibn Athir Jazari Ali bin Muhammad in Usudu'l-Ghaiba; (٢٧) Ibn Kathir Damishqi in his Ta'rikh; (٢٨) Ala'u'd-Daula Ahmad bin Muhammad in Urwatu'l-Wuthqa; (٢٩) Ibn Athir Mubarak bin Muhammad Shaibani in Jami'u'l-Usul; (٣٠) Ibn Hajar Asqalani in Tahdhibu't-Tahdhib; (٣١) Abu'l Qasim Husain bin Muhammad Raghib Isfahani in Muhadhiratu'l-Udaba', Volume II page ٢١٢. Many other eminent scholars of yours have narrated this grand hadith with slight variations in words from many of the companions of the holy Prophet, such as: (١) Umar bin Khattab, (٢) Sa'd bin Abi Waqqas, (٣) Abdullah bin Abbas, (۴) Abdullah bin Mas'ud, (۵) Jabir bin Abdullah Ansari, (۶) Abu Huraira, (٧) Abu Sa'id Khudri, (٨) Jabir bin Sumra, (٩) Malik bin Huwairi's, (١٠) Bara'a bin 'Azib, (١١) Zaid bin Arqam, (١٢) Abu Rafi', (١٣) Abdullah bin Ubai, (١۴) Abu Suraiha, (١۵) Hudhaifa bin Assad, (١۶) Anas bin Malik, (١٧) Abu Huraira Aslami, (١٨) Abu Ayyub Ansari, (١٩) Sa'id bin Musayyab, (٢٠) Habib bin Abi Thabit, (٢١) Sharhbil bin Sa'd, (٢٢) Umme Salma (wife of the holy Prophet), (٢٣) Asma bint Umais (wife of Abu Bakr), (٢۴) Aqil bin Abi Talib, (٢۵) Mu'awiya bin Abu Sufyan, and a host of other companions. In short, all of them have related with slight variation of words that the holy Prophet said: "O Ali, you are to me as Aaron was to Moses, except that there will be no prophet after me." Are all these great ulema - and there are many I have not mentioned - not sufficient to prove that this hadith has been unanimously accepted as true? Would you now confirm that you were under a misunderstanding? Since you assume an attitude of doubt in regard to the veracity of this hadith, you should consult Kifayatu't-Talib fi Manaqib-e-Ali Bin Abu Talib, chapter ٧, compiled by Muhammad bin Yusuf Ganji Shafi'i, who is one of the most prominent ulema of your sect. After quoting six hadith in praise of Ali, this author comments (page ١۴٩) on this hadith as follows: "This is a hadith whose authenticity has been acknowledged by all. It has been narrated by the most learned Imams and Huffaz (those who know the Qur'an by heart), like Abu Abdullah Bukhari in his Sahih, Muslim bin Hujjaj in his Sahih, Abu Dawud in his Sunan, Abu Isa Tirmidhi in his Jami', Abu Abdu'r-Rahman in his Sunan, Ibn Maja Qazwini in his Sunan. All of them have unanimously acknowledged its authenticity. Hakim Nishapuri has said that this hadith has entered the stage of continuity." I'm sure that I needn't present further evidence

to show that this hadith is genuine. Hafiz: I am not an irreligious man, so I will not reject your sensible reasoning, but I draw your attention to the statement of the great scholar and theologian, Abu'l-Hasan Amadi, who has rejected this hadith. Well-Wisher: I wonder why a learned man like you, after hearing the views of your own distinguished ulema, would give any credence to the statement of a wicked man, who did not even perform the ritual prayers. Sheikh: Man is free to express his faith. If someone expresses his views, we should not slander him. It is unbecoming of you to malign him instead of giving a logical reply to his remarks. Well-Wisher: You misunderstood me. I do not unjustly censure anyone. I was not alive during the time of Amadi. Your own ulema have reported that he was an irreligious man. Sheikh: ?Where have our ulema said that he was irreligious man

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## AMADI UNRELIABLE AS NARRATOR OF HADITH


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Well-Wisher: Ibn Hajar Asqalani has written in Lisanu'l-Mizan: "Saif Amadi Mutakallim Ali Bin Abi Ali, the author, was banished from Damascus because of his irreligious views, and it is true that he did not offer prayers." And Dhahabi, who is also one of your prominent ulema, reported the same thing in his Mizanu'l-I'tidal. He said that Amadi was an innovator. If Amadi had not been a wicked and irreligious innovator, he would not have made slanderous remarks about all the companions of the holy Prophet, including your own Caliph, Umar Bin Khattab (one of the reporters of the hadith). It's not quite fair that you fault the Shias for not accepting hadith recorded in Siha. If a hadith comes from authentic sources, it is acceptable even if it is in the Siha. But if an established hadith, which is recorded by Bukhari, Muslim, and other authors of Siha, is rejected by Amadi, you find no fault with that. If you wish to know the complete arguments regarding the authenticity and sources of this hadith from the recordings of your own ulema, and if you are prepared to condemn people like Amadi, you may consult the volumes of Abaqatu'l-Anwar, written by the great scholar and

commentator, Allama Mir Seyyed Hamid Husain Dihlawi. In particular, you should consider the hadith of Manzila so that you may know how this great Shia Allama has collected sources from your own legal scholars and established the hadith's reliability. Hafiz: You said that one of the reporters of this hadith was Umar Bin Khattab. I'd like .to know more about that

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## CONFIRMATION OF HADITH OF MANZILA BY UMAR BIN KHATTAB

Well-Wisher: Abu Bakr Muhammad Bin Ja'afaru'l-Mutiri and Abu'l-Laith Nasr Bin Muhammad Samarqandi Hanafi, in their books, Majalis, Muhammad Bin Abdu'r-Rahman Dhahabi in his Riadhu'n-Nazara, Mulla Ali Muttaqi in his Kanzu'l-Ummal, and others have reported from Ibn Abbas as saying that one day Umar Bin Khattab said: "Leave the name of Ali (that is, do not speak so much ill of Ali) because I have heard the holy Prophet saying that Ali had three qualities. If I had any one of these qualities, I would have treasured it more than anything on which the sun shines. Once I, Abu Bakr, Abu Ubaida, Jarra and some other companions were present, and the holy Prophet was resting against Ali Bin Abu Talib. He patted Ali's shoulders and said, 'Ali! so far as faith is concerned, you are the first of all the believers and so far as Islam is concerned, you have taken the lead.' Then he said, 'Ali! You are to me as Aaron was to Moses. And he is a liar who thinks he is my friend if he is your enemy.'" Is it permissible in your belief to reject the statement of Caliph Umar? If it is not permissible, why do ?you pay attention to the absurd statements of a man like Amadi

## THE POSITION OF SINGLE NARRATION IN THE SUNNI SECT

I have yet to reply to one of your remarks. You said that this hadith is a single narration, and hence it is not acceptable. If we say such a thing according to the pattern of the men which we have in view, we would be justified. But it surprises me to hear such a thing from you because in your sect even a single narration is sufficient to establish the truth of a matter. If someone refuses to admit the authenticity of a single narration, he is, according to your ulema, an unbeliever. Maliku'l-Ulema

Shahabu'd-Din Daulatabadi said in Hidayatu's-Sa'da': "If someone refuses to accept a lone report or conjecture and says that it is not acceptable, he is an infidel. If he says that this single narration is not correct, and this conjecture is not proved, he is a sinner, not an infidel." Hafiz:We have drifted from our main topic. Please let us know how you



.can prove through this hadith of Manzila that Ali occupied the rank of a prophet

## PART FOUR

## CHARACTERISTICS OF ALI

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Well-Wisher: This hadith proves that Ali possessed three characteristics: (۱) The rank of a prophet; (۲) The rank of successor to the Holy Prophet; and (۳) his superior position among all the companions of the Holy Prophet. Like the Holy Prophet, Ali's followers likened him to Aaron, who was a prophet, was invested with the caliphate of Moses, and was superior to all the Bani Isra'il. Nawab: Was Aaron a prophet? Well-Wisher: Yes. Nawab: Can you cite a verse from the Holy Qur'an in support of this point? Well-Wisher: Allah mentioned his prophethood in many verses. He says: "Surely We have revealed to you as We revealed to Noah, and to the prophets after him. We revealed to Abraham, Isma'il, Isaac, and Jacob and the tribes, and to Jesus, Job, Jonah, Aaron, and Solomon; and We gave to David Psalms." (۴:۱۶۳) And again He says: "And mention Moses in the Book; surely he was one purified, and he was an apostle, a prophet. And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with us). And We gave to him out of Our Mercy his brother, Aaron, a prophet." (۱۹:۵۱-۵۳) Hafiz: So according to your reasoning, Muhammad and Ali were both prophets. Well-Wisher: I didn't express it the way you have. Of course, you yourself know that there is a great difference of opinion regarding how many prophets there have been. Some claim that there have been

۱۲۰,۰۰۰ - or even more. But all of them in their respective periods were divided into groups and were subordinate to a major prophet to whom a sacred book was revealed containing a new religious law. Five of them were major prophets: Noah, Abraham, Moses, Jesus, and the last of the prophets, Muhammad, whose rank is the highest. Aaron was one of those prophets who was not permanent or independent. He was subordinate to the shari'a (religious code) of his brother, Moses. Ali reached the rank of prophethood but was not elevated to the rank of prophet per se since he was subordinate to the shari'a of Muhammad. In this hadith of Manzila, the purpose of the prophet was to tell people that, just as Aaron had reached the rank of prophethood but was subordinate to Moses, Ali reached the rank of prophethood. The .Imamate was conferred upon him, but he was subordinate to Muhammad



## SIGNIFICANCE OF ALI'S RANK

In his commentary on the Nahju'l-Balagha, Ibn Abi'l-Hadid says in connection with this hadith that by mentioning the rank of Aaron in comparison to Moses, the Prophet indicated that Ali Bin Abu Talib occupied that rank. Similarly, Muhammad Bin Talha Shafi'i, in his Matalibu's-Su'ul, page ۱۹, after explaining the rank and position of Aaron, says: "The gist of the matter is that the position of Aaron in relation to Moses was that Aaron was his brother, his representative, partner in prophethood, and his successor or vicegerent when Moses was on a journey. The Prophet of Allah has also in this hadith indicated that Ali held the same position as Aaron held, except prophethood, which has been excluded by his saying: 'There will be no prophet after me.'" Therefore, it is proven that Ali was the Prophet's brother, wazir (assistant), representative, and his successor, as declared by the Prophet in his journey to Tabuk. This hadith is unanimously accepted as true. The same view has been expressed by Ibn Sabbagh Maliki in his Fusulu'l-Muhimma, page ۲۹, and by many others of your prominent ulema. Hafiz: I think your claim that if our Prophet had not been the seal of the prophets, Ali would have held that office, is peculiar to you alone. No one else has said this. Well-Wisher: This claim is not confined to me and the Shia ulema. Your own

ulema have held the same view. One of your great ulema is Mulla Ali Bin Sultan Muhammad Harawi Qari. In his Mirqat-e-Sharh bar Mishkat, he says, commenting on the hadith of Manzila, "There is an indication in this hadith that if there were any prophet of Allah after the last of the prophets, it would have been Ali." Another of your prominent ulema who has interpreted this hadith the same way is the well known scholar, Jalalu'd-Din Suyuti. He writes towards the end of his Baghiatu'l-Wu'az Fi Tabaqatu'l-Huffaz, giving the chain of chroniclers up to Jabir Abdullah Ansari, that the holy Prophet told the Commander of the Faithful, Ali "Had there been any prophet of Allah after me, it would have been you!" In addition, Mir Seyyed Ali Hamadani Faqih Shafi'i says in the second of the six Mawadda in his book Mawaddatu'l-Qurba, quoting a narration from Anas Bin Malik, that the Prophet said: "Verily, Allah made me superior to all the prophets, chose me for excellence, and made for me a successor, my cousin, Ali. Through him, He strengthened my shoulders, just as the shoulders of Moses were strengthened by Aaron. He, (Ali) is my vicegerent and assistant. If there were any prophet after me, it would have been Ali, but there will be no prophet after me." So you see that I am not alone in claiming the rank of prophethood for Ali. The Prophet and your own ulema have acknowledged it. Since he possessed the rank of Aaron, and since the era of prophethood had ended, Ali was the fittest person for the caliphate (vicegerency). One indication of Ali's exalted rank was that the Prophet permitted the door of Ali's house to remain open toward the mosque. These comments caused excitement and confusion among the Sunnis. Well-Wisher asked why it was so. Nawab: Last Friday we went to the mosque to offer prayers. Hafiz Sahib told us about the superiority of Caliph Abu Bakr. He said that he was permitted to keep the door of his house opened towards the mosque. We are surprised to hear you say that this permission was peculiar to Ali. Please clarify this point. Well-Wisher: (Turning to Hafiz Sahib) Have you made this statement? Hafiz: Yes. It is recorded in our authentic hadith, as reported by the pious and just companion of the holy Prophet, Abu Huraira. The Prophet ordered "That all doors opening towards the mosque be closed except the door of Abu Bakr's house, for Abu Bakr is from me and I am from Abu Bakr." Well-Wisher: Surely you know that because of the merit of the Commander of the Faithful, Ali, the Bani Umayya made continued efforts through secret means and particularly through the servile flatterers of Mu'awiya, like Abu

Huraira and Mughira, to fabricate such hadith. Moreover, the followers of Abu Bakr, because of their support of him, strengthened these fabricated hadith. Ibn Abi'l-Hadid, in his commentary on Nahju'l-Balagha, Volume I, and again in Volume ۳, page ,۱۷



discusses in detail that among the many fabricated hadith is the one

which tells about the closing of the doors of all the houses towards the mosque, except that of Abu Bakr. Contrary to this forged hadith, there are many authentic hadith, which are recorded not only in authentic Shia books, but also in reliable books of your own ulema, like Sahih. Nawab: Since it is a controversial issue, with Hafiz Sahib saying it is peculiar to Abu Bakr, and with you saying it is peculiar to Ali, we would appreciate it if you would quote from our books so that we may compare your .references with those of Hafiz Sahib

## HADITH THAT BY ORDER OF THE PROPHET THE DOORS OF HOUSES FACING THE MOSQUE WERE CLOSED EXCEPT THE DOOR OF ALI'S HOUSE

Well-Wisher: The following sources have narrated that the Prophet ordered that all the doors of the houses opening toward the mosque be closed except the door of Ali's house: Ahmad bin Hanbal in Musnad. Volume I, page ۱۷۵, Volume II, page ۲۶ and Volume IV, page ۳۶۹; Imam Abu Abdu'r-Rahman Nisa'i in Sunan and in Khasa'isi'l-Alawi, pages ۱۳-۱۴; Hakim Nishapuri in Mustadrak, Volume III, pages ۱۱۷-۱۲۵ and Sibt Ibn Jauzi in Tadhkira, pages ۲۴-۲۵ have testified to the reliability of this hadith on the basis of chains of narrators of Tirmidhi and Ahmad. Again, Ibn Athir Jazri in Athna'l-Matalib, page ۱۲, Ibn Hajar Makki in Sawa'iq Muhriqa, page ۷۶, Ibn Hajar Asqalani in Fathu'l-Bari, Volume VII, page ۱۲, Tibrani in Ausat, Khatib Baghdadi in his Ta'rikh (History), Volume VII, page, ۲۰۵, ibn Kathir in Ta'rikh, Volume ۷, page ۳۴۲, Muttaqi Hindi in Kanzu'l-Ummal, Volume VI, page ۴۰۸, Haithami in Majma'u'z-Zawa'id, Volume IX;, page ۶۵, Muhibu'd-Din Tabari in Riyadh, Volume II, page ۴۵۱, Hafiz Abu Nu'aim in Faza'ilu's-Sahaba and in Hilyatu'l-Auliya, Volume IV, page ۱۸۳, Jalalu'd-Din Suyuti in Ta'rikhu'l-Khulafa', page ۱۱۶, in Jamu'l-Jawami', in Khasa'isu'l-Kubra, and in La'aliu'l-

Masnu'a, Volume I, page ١٨١, Khatib Khawarizmi in Manaqib, Hamwaini in Fara'id, Ibn Maghazili in Manaqib, Munawi Misri in Kunuzu'd-Daqa'iq, Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, page ٨٧, devoting the whole of Chapter ١٧ to this very issue, Shahabu'd-Din Qastalani in Irshad-e-Bari. Volume VI, page ٨١, Halabi in Siratu'l-Halabiyya, Volume III, page ٣٧۴ and Muhammad bin Talha Shafi'i in Matalibu's-Su'ul and many others, particularly from among the prominent companions of the Holy Prophet, have narrated the same thing. For instance, Caliph Umar Bin Khattab, Abdullah Ibn Abbas, Abdullah Bin Umar, Zaid Bin Arqam, and Jabir Bin Abdullah Ansari have confirmed the reliability of this hadith. Some of your prominent ulema, in order to save the people from being misled by the Bani Umayya, have emphasized the truth of this hadith. Muhammad Bin Yusuf Ganji Shafi'i, in his book Kifayatu't-Talib, chapter ۵٠, has dealt with this hadith under a special heading. Quoting from authentic sources, he says that since a number of doors of the companions of the Prophet opened towards the mosque, and since the Prophet had forbidden everyone to enter the mosque in the state of janaba or haiz (pollution making the ritual bath essential), he ordered that all doors of the houses be closed excepting the door of Hazrat Ali's house. He said, "Close all the doors; but let the door of Ali's house remain open." Muhammad Bin Yusuf Shafi'i says that it is peculiar to Ali that he was permitted to enter and stay in the mosque in the state of janaba. He goes on to say: "In short, the Holy Prophet's conferring this privilege exclusively on Ali was a great honor. It shows that the Prophet knew that Ali, Fatima, and their descendants were entirely free from impurity, as is clearly shown by the 'verse of purity' in the Holy Qur'an." These remarks of a Shafi'i scholar may be compared to the hadith mentioned by Hafiz Sahib. Leaving aside all the authentic sources we have quoted, if you have any proof of Abu Bakr's purity, please present it. The fact is that even Bukhari and Muslim in their collections of traditions have pointed out this fact that a polluted person cannot stay in the mosque. The Prophet said, "It is not permitted for anyone who is polluted to stay in the mosque except for me and Ali." Perhaps I may be allowed here to quote a hadith from the second Caliph, Umar Ibn Khattab, which has been reported by Hakim in Mustadrak, page ١٢۵, by Sulayman Balkhi in Yanabiu'l-Mawadda chapter ۵۶, page ٢١٠, and by others, like Imam Ahmad Bin Hanbal, Khatib Khawarizmi, Ibn Hajar, Suyuti, and Ibn Athir Jazri. He said: "Verily, Ali Ibn Abi Talib possessed three

outstanding merits. If I possessed any one of them, it would have been better for me than red-haired animals (camels): (۱) The Prophet gave his daughter in marriage to him; (۲) The Prophet ordered that all the doors of the houses opening towards the mosque be closed except the door of Ali's house; (۳) The Prophet bestowed upon him the flag (of Islam) on the day of the Battle of Khaibar." From these remarks, it is now clear that Ali was similar to the Holy Prophet in all respects, just as Aaron was to Moses. So when Moses found Aaron fittest for this office, he asked Allah to make him his associate in his mission, so that he might be his wazir (minister or assistant). Similarly, when the Holy Prophet saw that there was no one among all of his followers as deserving as Ali, he asked Allah Almighty to make Ali his minister and associate. Nawab: Are there further hadith regarding this issue? Well-Wisher: Yes, many exist concerning this matter in your own books. Nawab: I am prepared to listen to them provided you, too, (pointing toward the ulema of the other side) would like to listen. .Hafiz: No harm. Listening to hadith is as devotional a deed as the narration thereof

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## WHILE BOWING IN RITUAL PRAYER, ALI GAVE A RING TO A BEGGAR

Well-Wisher: Ibn Maghazili Faqih Shafi'i in his Manaqib, Jalalu'd-Din Suyuti in Durr-e-Mansur, the renowned theologian, Ahmad Tha'labi, in Kashfu'l-Bayan, Sibt Ibn Jauzi in Tadhkiratu'l-Khawasu'l-Umma, in connection with the verse of Wilaya quotes from Abu Dharr Ghifari and Asma Bint Umais (wife of Abu Bakr) that they said that one day they offered their noon prayers in the mosque when the Prophet was present. A beggar began asking for alms. No one gave him anything. Ali was bowing (in the ritual bow). When he pointed to his finger, the beggar removed the ring from his finger. The holy Prophet saw what happened, and raising his head towards the sky, said "O Allah, my brother Moses prayed to you: 'O my Lord, expand for me my breast and make easy for me my task. Appoint for me a helper from my family, Aaron, my brother.'" The verse was revealed telling Moses that his prayer was granted. Allah appointed for him a helper and strengthened his hands and gave them such power and authority that no one could overpower them. "...and Moses said to his brother Aaron: 'Take my place among my people, and act well and do not follow the way of the mischief-

(makers.'" (۷:۱۴۲

### Aaron'S POSITION AS PROPHET AS WELL AS CALIPH

Hafiz: You said that Aaron was an associate of Moses in prophethood. How was he then made his caliph? An associate in prophethood holds a position superior to that of a caliph or successor. If the partner is a prophet and he is made the caliph, this is a lowering of his rank. Well-Wisher: The principal prophethood belonged to Moses, and Aaron's prophethood was subordinate to that of Moses. But regarding preaching he was his associate, as is evident from Moses' requests, recorded in the Holy Qur'an: "He (Moses) said: 'O my Lord! Expand my breast for me, and make my affair easy for me, and loose the knot from my tongue, (that) they may understand my family; Aaron, my brother, strengthen my back by him, and associate him (with me) in my (affair.'" (۲۰:۲۵-۳۲



Similarly, Ali was one who, besides possessing the rank of a prophet, was an associate of the Prophet in all stages and special qualities. Hafiz: I am astonished to hear you exaggerating the position of Ali. We are all amazed. You just said that Ali possessed all the characteristics of the Prophet. Well-Wisher: These statements are not exaggerations. They are facts. The Prophet's successor should, according to common sense, be the model of the Prophet. Even your own great ulema have expressed similar beliefs. Imam Tha'labi, in his commentary, confirmed this point. And the great Sunni scholar, Alim Fazil Seyyed Ahmad Shahabu'd-Din, in his Tauzihu'd-Dala'il, has referred to this point as follows: "It is not a secret that the Commander of the Faithful resembled the Prophet of Allah in most good qualities, selfless actions, habits, prayers to Allah, and all other exalted ways of life. This has been proved by authentic reports and reliable sources and does not require any proof or argument. Some ulema have counted some of those qualities which Ali and the Holy Prophet possessed equally." Among the qualities shared by both is their lineal descent. And arguing from the verse of purity, we see that Ali is similar to the Holy Prophet in purity. (This verse was revealed in reference to five people: Muhammad, Ali, Fatima, Hasan and Husain.) Ali,

like the Prophet, was the Vicegerent of Allah. According to both sects, the following verse was revealed in reference to Ali: "Only Allah is your Friend and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow." (۵:۵۵) Ali was similar to the Holy Prophet in the performance of the duties of prophethood and preaching, as the affair of the Sura of Immunity (Bara'a) shows. The Prophet gave certain verses of the Sura to Abu Bakr and instructed him to recite them to the people during the Hajj. The angel Gabriel soon appeared before the Prophet and told him that it was Allah's will that the matter of the Holy Qur'an should be conveyed either by the Prophet himself, or by one who was of him. Ali was identical with the Prophet in his role as Vicegerent of Allah. The Prophet himself said: "I have been commanded by Allah to announce this to you." Then he grasped the hand of Ali and said, "Know you all, of whomsoever I am the Maula (Master), Ali is also his Maula (Master)." Moreover, the self of Ali is declared to be the self of the Prophet. The 'Verse of Imprecation' (Mubahala) says: "But whoever disputes with you in this matter after what has come to you of knowledge, then say: 'Come let us call our sons and your sons and our women and your women and our selves and your selves; then let us be earnest in prayer and pray for the curse of Allah on the liars.'" (۳:۶۱) To return to the time in the mosque when Ali gave the beggar his ring and the Prophet invoked Allah, asking Him to make Ali his associate in his prophethood. Then the Holy Prophet prayed: "O Allah! I am Muhammad, Your chosen one and Your Prophet. Expand for me my breast. And make easy for me my task and appoint for me a helper from my family, Ali. Strengthen my back through him." Abu Dharr related, "By Allah! The prayer of the Prophet had not ended when the angel Gabriel appeared and revealed this verse to him: 'Only Allah is your Friend and His Apostle and those who believe, those who maintain prayers and pay the poor-rate while they bow.'" (۵:۵۵) The Prophet's prayer was granted, and Ali was appointed his vizier. Muhammad bin Talha Shafi'i, in Matalibu's-Su'ul, page ۱۹, has dealt with this issue in detail. Furthermore, Hafiz Abu Nu'aim Isfahani in Manaqatu'l-Mutaharin, Sheikh Ali Ja'fari in Kanzu'l-Barahin, Imam Ahmad bin Hanbal in Musnad, Seyyed Shahabu'd-din in Tauzihu'd-Dala'il, Jalalu'd-Din Suyuti in Durr-e-Mansur, and other prominent scholars of your sect have narrated this in their works. Some of them have narrated from Asma Bint Umais (the wife of Abu Bakr) and some from other companions. The following was narrated by Abdullah

bin Abbas: "The Prophet took me and Ali by the hand. He offered four rak'ats of prayer, and raising his hands toward the sky, said, 'O Allah! Moses, son of Imran, begged of you to appoint for him a helper and to make easy for him his task. I am Muhammad. I beg of you to expand for me my breast and make easy for me my task. Keep my tongue fluent so that the people may understand my speech. Appoint for me a helper from my family, Ali. Strengthen my back through him, and associate him with me in my affair.' I heard a voice saying, 'O Ahmad! I have granted your request.' Then the Prophet took Ali by the hand and said, 'Raise your hands towards the sky and pray to Allah so that He may bestow something upon you.' Then Ali raised his hands and said, 'O Allah, promise me on Your part that you will hold me in Your affection.' Immediately the angel Gabriel appeared and brought this verse of the chapter 'Mary': 'Surely (as for) those who believe and do good deeds upon them will Allah bestow love.' (۱۹:۹۶) When the companions of the Prophet were surprised at this, the Prophet said, 'Why are you astonished? The Holy Qur'an has four parts: One-fourth concerns us (the Ahle Bait); one-fourth concerns lawful matters; one-fourth is for unlawful matters; and one-fourth concerns commandments and ordinances. I swear by Allah that there are many verses in the Holy Qur'an which have been revealed in praise of Ali.'" Sheikh: Even if this hadith is taken to be authentic, it does not indicate a special rank for Ali. The same hadith has been narrated concerning Caliph Abu Bakr and Caliph Umar. Qaz'a Bin Suwaid has narrated from Ibn Abi Malika who quotes Ibn Abbas as saying that the Holy Prophet said, "Abu Bakr and Umar are to me as Aaron was to Moses." Well-Wisher: You should take into account the character of some of your narrators. Sometimes you argue from the reports of Amadi and sometimes from those of the notorious liar and forger, Qaz'a Bin Suwaid, even though your own leading ulema have discredited him. Allama Dhahabi, in his Mizanu'l-I'tidal, in the description of the affairs of Qaz'a Bin Suwaid and Ammar Bin Harun, rejects this hadith and says simply, "It is a lie." When your own ulema reject Qaz'a, the hadith that he narrates should be rejected. Compare this hadith of Qaz'a with the chain of hadith that I have quoted from the most prominent ulema of your sect and decide yourself .which of the hadith you accept

## FIFTH SESSION

### PART ONE

### FIFTH SESSION

FIFTH SESSION

Tuesday night, ٢٧th Rajab ١٣٤٥ A.H.) Hafiz: From your eloquent talk last night, I ) conclude that you wanted to prove that Ali was the immediate successor of the Prophet, though in fact this hadith has only a specific significance. It was narrated during the journey of Tabuk. There is no proof that it has general significance. Well-Wisher: In this hadith the word "Manzila" (Rank) is used in the general sense. The word showing exception clearly proves that the reference is of general significance. The Prophet named Ali along with the word "prophet" and described his Manzila using the phrase 'except that there shall be no prophet after me.' Most eminent ulema and authors have quoted the hadith from the Prophet, who is reported to have said to Ali. "Are you not content that you are to me as Aaron was to Moses except that there shall be no prophet after me?" During his absence of forty days, Moses did not leave matters to the discretion of his followers. He appointed Aaron, the best man among the Isra'ilis, to act as his Caliph and successor. Similarly, the last prophet, whose religion is most perfect, had even greater reason to protect his people from the chaos of their free will. He preserved the code of religion so that it might not pass into the hands of the ignorant, those who would change it according to their whims. The ignorant people would depend on their own conjecture and create divisions in the matter of law. So, in this sacred hadith the Prophet says: "Ali is to me as Aaron was to Moses," confirming that Ali held the same levels of merit and authority as Aaron did. Ali was superior to the whole umma (community), and therefore the Prophet appointed him his helper and his successor. Hafiz: What you have said about this hadith is above question. But if you just consider the matter carefully, you will admit that this hadith has no general significance. Its significance is confined to the Battle of Tabuk when the Prophet appointed Ali his Caliph for a fixed time.

Well-Wisher: You might have been justified in your remark if this hadith had been narrated at Tabuk only. But the Prophet repeated the same hadith on different occasions. It was narrated when brotherhood among different individuals among the muhajirs (refugees) was established in Mecca. It was also narrated in Medina when brotherhood was established between the Muhajirin and the Ansar. On each occasion the Prophet selected Ali as his brother, saying, "You are to me as Aaron was to Moses except that there shall be no prophet after me." Hafiz: So far as I have observed, the hadith of Manzila was narrated only at the Battle of Tabuk. The Prophet left Ali in his place, which caused Ali to worry. The Prophet consoled him with these words. I think you have been misled. Well-Wisher: No, I am not mistaken. Your own authentic books have narrated it. Among them are Mas'udi (a reliable reporter according to both sects) who writes in his Muruju'dh-Dhahab, Volume II, page ۴۹, Halabi in Siratu'l-Halabiyya, Volume II, pages ۲۶ and ۱۲۰, Imam Abdu'r-Rahman Nisa'i in Khasa'isu'l-Alawiyya, page ۱۹, Sibt Ibn Jauzi in his Tadhkira, pages ۱۳-۱۴, Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, chapter ۹ and ۱۷, and several others have narrated this hadith. They all say that, apart from the two occasions of establishing brotherhood, it has been narrated on many other occasions as well. Therefore, this hadith is not to be construed in a restricted sense or for a particular occasion only. Its general significance is an established fact. It was through this hadith that the Holy Prophet declared on appropriate occasions Ali's succession after him. One of those occasions was the Battle of Tabuk. Hafiz: How is it possible that the companions of the Prophet heard this hadith in its general sense, knowing that it meant the succession of Ali was willed by the Prophet and yet, after the death of the Prophet, they became hostile and accepted another man as caliph? Well-Wisher: I have many references in support of my answer to your question, but the best response for this occasion is to consider the trials of Aaron in a very similar situation. The Holy Qur'an states that when Moses appointed Aaron his successor, he gathered round him the Bani Isra'il (according to some reports, ۷۰,۰۰۰ people). Moses emphasized that in his absence they should obey Aaron, his Caliph and successor. Moses then went up the mountain to be alone with Allah. Before a month passed, Samiri incited dissension among the Isra'ilis. He

fashioned a golden calf and the Bani Isra'il, having left Aaron, gathered round the treacherous Samiri in large numbers. It had been only a short time before this that the same Bani Isra'il had heard Moses say that during his absence Aaron was to be his Caliph and that they should obey him. Nevertheless, ۷۰,۰۰۰ people followed Samiri. The Prophet Aaron loudly protested this action and forbade them from indulging in such sinful acts, but no one listened to him. The verse of Sura A'raf states that when Moses came back, Aaron said to him: "Son of my mother! Surely the people reckoned me (weak and had well-nigh slain me..." (۷:۱۵۰

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### Aaron WAS THE ORDAINED SUCCESSOR OF MOSES

The Bani Isra'il themselves heard the clear instruction from Moses, but when Moses went up to the mountain, Samiri seized his opportunity. He fashioned a golden calf .and misguided the Bani Isra'il

### SIMILARITY BETWEEN THE AFFAIRS OF ALI AND Aaron

Similarly, after the death of the Prophet, some people who had heard him say that Ali was his successor, turned against Ali. Imam Ghazali referred to this fact in the beginning of his fourth treatise in Sirru'l-'Alamin. He states that some people returned to the state of their former ignorance. In this respect, there is great similarity between the situation of Aaron and that of Ali. Like many of your own great scholars and historians, Abu Muhammad Abdullah Bin Muslim Bin Qutayba Bahili Dinawari, the well-known Qazi of Dinawar, in his Al-Imama Wa Siyasa, Volume I, page ۱۴, narrates in detail the events of Saqifa. He says that they threatened to burn down Ali's house and they forcibly took him to the mosque and threatened to kill him unless he swore allegiance to them. Ali went to the sacred grave of the Prophet and repeated the same words of the Holy Qur'an which Aaron spoke to Moses: "He (Aaron) said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me..." (۷:۱۵۰)
Nawab: When the succession of Ali had been established, why did the Prophet use words which only implied that sense? Why didn't he clearly announce that Ali was his

successor, so that no objection could have been raised after him? Well-Wisher: I told you that the Prophet expressed the truth in both ways. This is evident from your own books, which have recorded numerous hadith in this regard. Literary people know that allusion is more impressive than a mere statement, particularly when the allusion is so deep-rooted that it contains in it a world of meaning. Nawab: You say that there are many clear hadith recorded by your ulema concerning the succession of Ali. Will you please tell us more about this? We are told that there is no hadith which proves Ali's succession. Well-Wisher: There are many hadith concerning the caliphate in your .own authentic books

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## HADITH OF INVITATION TO RELATIVES AND THE PROPHET'S APPOINTING ALI AS HIS SUCCESSOR


## HADITH OF INVITATION TO RELATIVES AND THE PROPHET'S APPOINTING ALI AS HIS SUCCESSOR


Of all the hadith concerning the vicegerency of Ali, the hadith of Invitation is the most important. On the day the Prophet proclaimed his prophethood, he also proclaimed that Ali was his successor. The ulema of your sect, including Imam Ahmad Bin Hanbal, Muwaffaq Bin Ahmad Khawarizmi, Abu Ja'far Muhammad Bin Jarir Tabari, Ibn Abi'l-Hadid Mu'tazali and a host of others have reported that when verse ۲۱۴ of the Chapter Shu'ara: "And warn your nearest relations," (۲۶:۲۱۴) was revealed, the Prophet invited forty of the Quraish, to Abu Talib's house. He put before them a leg of goat, some bread, and a cup of milk. They laughed and said: "O Muhammad! you have not served enough food for even one man." The holy Prophet said: "Begin eating in the name of Allah." When they had eaten and were fully satisfied, they said to each other: "Muhammad has bewitched you with this food." The Prophet stood up among them and said: "O descendants of Abdu'l-Muttalib! Allah Almighty has sent me as a messenger to the whole of creation in general and to you in particular. I invite you to make two statements which are light and easy for the tongue, but on the scale of action they are heavy. If you make the two statements, you will be masters of the

lands of the Arabs and the non-Arabs. Through them you will go to Paradise and will obtain immunity from Hell. These two expressions are: first, to bear witness to Allah's Oneness, and second, to bear witness to my prophethood. The one who first of all acknowledges my call and helps me in my mission is my brother, my helper, my heir, and my successor after me." The Prophet repeated the last sentence three times, and each time none except Ali responded to him, saying, "I will aid and help you, O Prophet of Allah!" So the Prophet declared: "This Ali is my brother, and he is my successor and ".Caliph among you

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## CONFIRMATION BY SUNNI ULEMA AND BY EUROPEAN WRITERS

Besides the Shia and Sunni ulema of Islam, many impartial historians of other nations have given the details of this feast. They had no religious bias, being neither Shias nor Sunnis. One of these writers is the nineteenth-century British historian and philosopher, Thomas Carlyle. In his "Heroes and Hero-worship" he described the details of the feast at Abu Talib's house. After the Prophet's statements, Ali stood and proclaimed his faith in the Prophet. Therefore, the caliphate was bestowed on him. Other European writers have confirmed this fact, including George Sale of England and Hashim, a Christian of Syria, in his Maqalatu'l-Islam, and Mr. John Davenport in his Muhammad and the Qur'an. All agree that the Prophet, immediately after the proclamation of his prophethood, called Ali his brother, helper, successor, and Caliph. Moreover, several hadith confirm that the Prophet emphasized this fact on many .other occasions

## CLEAR HADITH ABOUT THE CALIPHATE OF ALI

Imam Ahmad Ibn Hanbal in his Musnad and Mir Seyyed Ali Hamadani Shafi'i in (۱) Mawaddati'l-Qurba towards the end of the fourth Mawadda, have recorded that the Holy Prophet said, "O Ali! You shall discharge responsibilities on my behalf, and you are my Vicegerent over my following." (۲) Imam Ahmad Ibn Hanbal in Musnad, Ibn Maghazili Faqih Shafi'i in Manaqib and Tha'labi in his Tafsir (commentary) have

reported that the Holy Prophet said to Ali: "O Ali! You are my brother, successor, vicegerent, and the payer of my debt." (٣) Abu Qasim Husain Bin Muhammad (Raghib Ispahani) in Mahadhiratu'l-Udaba wa Muhawaratu'sh-Shu'ara wa'l-Balagha (printed in Amira-e-Shazafiyya, Seyyed Husain Afandi, ١٣٢۶ A.H.), part II, page ٢١٣, quotes from Ibn Malik that the Prophet said: "Verily, my friend, helper, Vicegerent, and the choicest of men whom I am leaving behind, who will pay my debt and fulfill my promise, is Ali Bin Abu Talib." (۴) Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, at the beginning of the sixth Mawadda, narrates from the second Caliph, Umar Bin Khattab, that when the Prophet established the relationship of brotherhood among the companions, he said: "This Ali is my brother in this world and in the Hereafter; he is my successor from among my kin and my Vicegerent among my umma; he is the heir of my knowledge and the payer of my debt; whatever he owes to me, I owe to him. His profit is my profit, and his loss is my loss; one who is his friend is my friend; one who is his enemy is my enemy." (۵) In the same Mawadda, he quotes a hadith from Anas bin Malik, which I have mentioned earlier. Toward its end he says that the Holy Prophet said, "He (Ali) is my Vicegerent and helper." (۶) Muhammad Bin Ganji Shafi'i quotes a hadith from Abu Dharr Ghifari in his book, Kifayatu't-Talib, that the Prophet said, "The flag of Ali, the commander of the believers, the leader of the bright-faced people, and my Vicegerent, will come to me at the Fountain of Kauthar." (٧) Baihaqi, Khatib Khawarizmi, and Ibn Maghazili Shafi'i write in their Manaqib that the Prophet said to Ali: "It is not proper that I depart from the people without you becoming my successor since you are the choicest of the believers after me." (٨) Imam Abu Abdu'r-Rahman Nisa'i, one of the Imams of the Six Books of Traditions, narrates in detail from Ibn Abbas the virtues of Ali in connection with hadith ٢٣ in Khasa'isu'l-Alawi. After describing the rank of the prophet Aaron, the Holy Prophet said to Ali: "You are my Vicegerent after me for every believer." This hadith and others in which the Holy Prophet used the phrase "after me" clearly prove that Ali was his immediate successor. (٩) There is the "Hadith of Creation," which has been narrated in different ways. Imam Bin Ahmad Ibn Hanbal in his Musnad, Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, Ibn Maghazili Shafi'i in Manaqib, and Dailami in Firdaus have quoted the Prophet as saying: "I and Ali were created of the same Divine Light ١۴,٠٠٠ years before Adam was created. From the loins of the Prophet Adam and through his

holy progeny, the Light was inherited by Abdu'l-Muttalib, and from him it was divided and inherited by Abdullah, (father of the Prophet) and Abu Talib, (father of Ali). I was granted prophethood, and Ali was granted the caliphate." (١٠) Hafiz Abu Ja'far Muhammad Bin Jarir Tabari (d.٣١٠ A.H.) writes in his Kitabu'l-Wilaya that the Prophet said in the beginning of his renowned address at Ghadir-e-Khum: "The angel Gabriel has conveyed Allah's command to me that I stop at this place and inform the people that Ali Bin Abu Talib is my brother, my successor, my Caliph (Vicegerent) after me. O men! Allah has made Ali your Wali (guardian), and Imam (guide). Obedience to him is obligatory on each one of you; his command is supreme; his utterance is truth; curse be on him who opposes him; Allah's mercy be on him who befriends him." (١١) Sheikh Sulayman Balkhi in Yanabiu'l-Mawadda reports from the Manaqib of Ahmad, and he from Ibn Abbas, a hadith which describes many of Ali's merits. I quote all of it. Ibn Abbas reports that the Prophet said: "O Ali, you are the bearer of my knowledge, my Wali and friend, my successor, the heir of my knowledge, and my Caliph. You are the trustee of the heritage of all the preceding prophets. You are the confidant of Allah on this earth and Allah's proof for the whole of creation. You are a pillar of Iman (faith) and the guardian of Islam. You are a lamp in darkness, a light of guidance, and for the people of the world you are a raised standard. O Ali! He who follows you is delivered; he who disobeys you will perish; you are the luminous way, and a straight path; you are the leader of pure men, and the head of the believers; to whomsoever I am Master (Maula), you are also his Master (Maula), and I am the Master of every believer (man or woman). Only he is your friend who is born of lawful wedlock. Allah did not transport me to the heavens to speak with me without telling me, 'O Muhammad! Convey my salutation to Ali and tell him that he is the Imam of my friends and the Light of worshippers.' Congratulations to you, O Ali, on this marvelous excellence." (١٢) Abu Mu'ayyid Muwafiqu'd-Din, the best orator of Khawarizm, in his Faza'il of the Commander of the Faithful, printed in ١٣١٣ A.H., Chapter XIX, page ٢٤٠, quotes the sources who reported that the Prophet said: "When I reached Sidratu'l-Muntaha ('the farthest Lote Tree,' the highest station during the Mi'raj), I was addressed thus: 'O Muhammad! When you tested the people, whom did you find the most obedient?' I said 'Ali.' Allah then said, 'You have told the truth, Muhammad!' Further, He said, 'Have you selected a Vicegerent who will convey your knowledge to

the people, and teach my servants from My Book those things which they do not know?' I said, 'O Allah! Whomever you select, I will select.' He said, 'I have selected Ali for you. I make him your Vicegerent and successor.' And He furnished Ali with His knowledge and forbearance. He is the Commander of the Faithful whom no one can equal in rank among his predecessors or successors." There are many such hadith in your authentic books. Some of your just ulema, like Nizzam Basri, have acknowledged this fact. Salahu'd-Din Safdi in his Wafa Bi'l-Wafiyya, in connection with the account of Ibrahim Bin Sayyar Bin Hani Basri, known as Nizzam Mu'tazali, says: "The Prophet of Allah confirmed the Imamate of Ali and appointed him the Imam (Guide). The companions of the Prophet were also fully aware of it, but Umar, for the sake of Abu Bakr, covered the Imamate of Ali with a curtain." It is clear from your own books, hadith, and Qur'anic commentaries that Ali occupied the highest position of virtue. Khatib Khawarizmi reports from Ibn Abbas in Manaqib, Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Sibt Ibn Jauzi in his Tadhkira, Ibn Sabbagh Maliki in Fusulu'l-Mawadda, Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda and Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, Mawadda V, quotation from the second Caliph, Umar Bin Khattab - all confirming with slight variations of words - that the Prophet said: "If all the trees were pens, if the seas were ink, if all the jinn and men were recorders - even then the virtues of Ali Bin Abu Talib could not be enumerated."



## PART TWO

## CHARACTERISTICS OF THE COMPANIONS

Sheikh ABDU'S-SALAM: (Turning to Hafiz Muhammad Rashid Sahib) Allow me to say something briefly. (Turning to well-wisher). We never deny the high qualities of Ali, but to confine praise to him alone is not fair since the principal companions of the Holy Prophet were, one and all, men of virtue. You are indulging in one-sided talk, which misleads the people. Permit me to quote a hadith in their praise so that the truth of the matter may be revealed. Well-Wisher: I'm not concerned with personalities. The Qur'anic verses and authentic hadith lead us in one direction. I swear by Allah that I

do not blindly love or hate anyone. I ask the audience to stop me if at any time I resort to anything which is against reason or common sense. hadith acknowledged by both sects should be relied upon. I do not deny the good qualities of the upright companions of the Prophet, but we should search among them for one who is superior to the whole community. Our discussion is not about virtuous men, as the virtuous are many. We should find out who was the most meritorious person after the Prophet so that we may follow him. Sheikh: You make unnecessary restrictions. In your books there is not a single hadith in praise of the caliphs. How can we argue on that basis? Well-Wisher: On the first night of our discussions, you will recall that Hafiz Sahib himself agreed to a debate on the condition that our arguments be based on verses of the Holy Qur'an and on hadith accepted by both sects. Since I have your authentic books, I agreed to it. As all of you will confirm, I have not deviated from that stand. In support of my points, I have cited only verses of the Holy Qur'an and hadith recorded in the authentic books of your own eminent scholars. When you made this condition, you did not realize that you would be trapped later on. Still, I don't want this condition to be taken absolutely. I am prepared to hear even your one-sided hadith if they are authentic. Then we can determine facts justly. I have no hesitation in accepting facts in comparing the merits of Ali. Sheikh: You cited a hadith concerning Ali's vicegerency but overlooked the fact that there are many hadith about Caliph Abu Bakr. Well-Wisher: Keeping in mind that your own prominent ulema, like Dhahabi, Suyuti, and Ibn Abi'l-Hadid have reported that the Amawi's and the followers of Abu Bakr have fabricated many hadith in praise of Abu Bakr, you may cite a hadith from .many of those so that a just man may judge its authenticity

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#### HADITH IN PRAISE OF ABU BAKR

Sheikh: There is an authentic hadith narrated by Umar Bin Ibrahim Bin Khalid, who reports from Isa Bin Ali Bin Abdullah Bin Abbas, and he from his father, and he from his grandfather, Abbas, that the Prophet of Islam told that gentleman, "O uncle! Allah has made Abu Bakr Caliph of his religion. So listen to him and obey him so that you may secure deliverance." Well-Wisher: This is a rejected hadith. Sheikh: How is it a

rejected hadith? Well-Wisher: Your own prominent ulema have rejected it. Because the reporters of this hadith were notorious liars and forgers, your ulema do not consider it worthy of acceptance. Dhahabi in his Mizanu'l-I'tidal, writing about Ibrahim Bin Khalid, and Khatib Baghdadi, writing about Umar Bin Ibrahim say, "He is a great liar." A hadith narrated by a liar is unacceptable. Sheikh: It is reported from reliable sources that one of the pious companions of the Prophet, Abu Huraira, narrated that Gabriel appeared before the Holy Prophet and said, "Allah sends His salutation to you. He says, 'I am satisfied with Abu Bakr; ask him if he too is satisfied with me or not.'" Well-Wisher: We should be very cautious about citing hadith. I draw your attention to a hadith which your own ulema, like Ibn Hajar (in Isaba) and Ibn Abdu'l-Bar (in Isti'ab) quote from Abu Huraira that the Prophet said, "There are many who misquote me, and one who misrepresents me has his abode in Hell. When a hadith is reported to you on my behalf, you should put it before the Holy Qur'an." Another hadith acknowledged by both sects, narrated by Imam Fakhru'd-Din Razi in his Tafsir Kabir, Volume II, page ۲۷۱, reports that the Prophet said, "When a hadith from me is reported to you, put it before the Book of Allah. If it agrees with the Holy Qur'an, accept it. Otherwise, reject it." The books of your own eminent ulema state that one of those who fabricated hadith in the name of the Holy Prophet was this rejected man, Abu Huraira, whom you have called pious. Sheikh: I didn't expect a man of your standing to make slanderous remarks about the Prophet's companions. Well-Wisher:You want me to be in awe of the word"Sahabi" (companion), but you are mistaken if you think the word "Sahabi" necessarily conveys honor. True, the companionship of the Holy Prophet enhances one's virtue, but this is based on the condition that the companion is obedient to the Prophet. If he acts against the instructions of the Prophet, then surely he will be rejected. Weren't the munafiqin (hypocrites) companions of the Prophet? Yes, and they were all cursed. Sheikh: It is not proved that they were rejected. If they were rejected, what is the proof that they will go to Hell? Is everyone who is rejected or cursed destined for Hell? A cursed person is one who, according to the explicit ordinance of the Holy Qur'an, or the .saying of the Prophet, is declared as such

Well-Wisher: There are clear grounds to show that Abu Huraira was an unreliable man. Your own ulema have confirmed this fact. One of the reasons for his being cursed is that, according to the words of the Prophet, he was an associate of the cursed son of the cursed Abu Sufyan. Abu Huraira was one of the hypocrites. On some occasions in Siffin he offered prayers led by the Commander of the Faithful, Ali. At other times he sat at the dining table of Mu'awiya to eat his fancy food. As reported by Zamakhshari in Rabiu'l-Abrar and Ibn Abi'l-Hadid in the commentary on Nahju'l-Balagha, when Abu Huraira was asked the reason for his double-dealing policy, he said, "Mu'awiya's food is very rich and savory, and prayers behind Ali are preferable." Your own ulema, like Sheikhu'l-Islam Hamwaini in Fara'id, Chapter ٣٧, Khawarizmi in Manaqib, Tibrani in Ausar, Ganji Shafi'i in Kifayatu't-Talib (and a host of others) quote from this same Abu Huraira and others that the Prophet said, "Ali is with the Truth, and the Truth is with Ali." When he left Ali and courted the favor of Mu'awiya, was he not damnable? If one not only keeps silent at seeing the vicious deeds of Mu'awiya, but actually cooperates with him and helps him in order to advance his own worldly position and to fill his belly, is he not to be condemned? The same Abu Huraira himself narrates (as recorded by your own eminent ulema, like Hakim Nishapuri in Mustadrak, Volume II, page ١٢٤, Imam Ahmad Bin Hanbal Tibrani, and others) that the Prophet said, "Ali is with the Qur'an and the Qur'an is with Ali. These two shall not be separated until they reach me at the Fountain of Kauthar. Ali is from me, and I am from Ali. He who profanes Ali, profanes me. He who profanes me, profanes Allah." Mu'awiya, in his address of the Jum'a prayers, cursed Ali, Hasan, and Husain. He ordered that in all congregations those revered people should be cursed. So if a man is so intimately associated with such damned people and is pleased with their actions, is he not to be condemned? And, while associating with such people, if he helps them by fabricating hadith and forces people to utter curses against revered people, is he not to be condemned? Sheikh: Is it reasonable for us to accept these slanders, that a sincere companion of the Prophet, fabricating hadith, may force people to curse Ali? Well-Wisher: Of course it is hard to believe that a sincere companion would do such a thing. If any of the companions has done such a thing, it means that he was not sincere.

There are many hadith narrated by your own ulema that the Holy Prophet said, "One who profanes Ali, profanes me and Allah." Sheikh: To be frank, when you slander the companions of the Holy Prophet, saying that they fabricated hadith, how can we hope that you will not attribute evil motives to the high-ranking ulema of the Sunnis? You Shias have a remarkable tendency for slandering great men. Well-Wisher: You are unfair in attributing such things to us. Islamic histories of the past ۱,۴۰۰ years testify against it. From the beginning of the first century of Islam, the Umayyads abused the infallible Imams, the descendants of the Holy Prophet, and their adherents, the Shias . Even today, your prominent ulema record slanderous reports against the Shias in their books in order to mislead the people. Sheikh: Who of the Sunni ulema has ? slandered the Shias

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### IBN ABD RABBIH'S SLANDERS AGAINST THE SHIAS

One of your great literary scholars, Shahabu'd-Din Abu Umar Ahmad Bin Muhammad Bin Abd Rabbih Qartabi Andalusi Maliki (died ۴۸ A.H.), in his Indu'l-Farid, Volume I, page ۲۶۹, has called the Shias "the Jews of this Umma." He says that, just as the Jews are enemies of the Christians, the Shias are enemies of Islam. He claims that the Shias, like the Jews, do not accept the fact that one may be divorced three times from the same person, nor do they accept the practice of 'idda (the prescribed period of chastity for women after divorce). Both the Shias here and the Sunnis who are familiar with their Shia friends will laugh at these claims. You will find in all books on Shia jurisprudence stipulations regarding three divorces and idda after divorce. He also alleges that the Shias, like the Jews, are the enemies of Gabriel, because Gabriel communicated Allah's commandment (wahi) to the Prophet, not to Ali. (Laughter among the Shia audience.) We Shias believe in the Holy Prophet. We believe that Allah's commandments were revealed to him through Gabriel, whose rank is far .higher than that attributed to him by this worthless writer

### SLANDERS BY IBN HAZM

Another of your great ulema is Abu Muhammad Ali Bin Ahmad Bin Sa'id Ibn Hazm Andalusi (died ۴۵۶ A.H.), who has recorded particularly queer notions about the Shias in his famous Kitabu'l-Fasl fi'l-Milal Wa'n-Nihal. For example, he says that the Shias are not Muslims. They are heretics, the followers of Jews and Christians. In Volume IV, page ۱۸۲, he writes that, "According to the Shias, it is lawful to marry nine women." This report can be disproved easily by consulting Shia books which clearly state that it is unlawful to keep more than four wives in permanent marriage at one time. There are many other similar unfounded allegations and filthy things attributed to Shias in .this book, which you would be ashamed to hear

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## PART THREE

### SLANDERS BY ABU TAIMIYYA

One of your most irreligious ulema is Ahmad Bin Abdu'l-Halim Hanbali, known as Ibn Taimiyya (died ۷۲۸ A.H.). He had extreme malice toward the Shias, the Commander of the Faithful, Ali, and the descendants of the Prophet. His Minhaju's-Sunna is filled with his bitter enmity against Ali and the progeny of the Holy Prophet. Anyone who is even slightly acquainted with the facts would be astounded to hear his lies. For example, he writes that "There is no larger group of liars than the Shia sect, and it is for this reason that the authors of Siha's did not include in their books hadith narrated by them." In Volume X, page ۲۳, he says that the Shias believe in four fundamentals of religion - tauhid (Oneness of God); adl (justice of Allah); nabuwat (prophethood); and imamate (vicegerency). In fact, in Shia books of faith, available everywhere, it is written that the Shia faith consists of three fundamentals: tauhid, nabuwat, and ma'ad (the Day of Judgement); adl is part of tawhid and the imamate is part of nabuwat. In Volume I, page ۱۳۱, he states that the Shias do not gather in the mosques. They do not offer jum'a or congregational prayers. If they ever offer prayer, they do it individually. (Laughter among the Shias .) But of course we place great emphasis on congregational prayers. In many cities of Iraq and Iran, which are centers of the Shias, our mosques are crowded with worshippers offering congregational prayers.

On the same page, he writes that the Shias do not make the pilgrimage to the Ka'ba. "Their Hajj (pilgrimage) consists only in visiting the tombs, which they consider superior to the Pilgrimage to Mecca. They condemn those who do not go for ziarat to the tombs." (Laughter.) Shia books of prayer contain a special Chapter for the Hajj prayer (Kitabu'l-Hajj). Shia theologians have written many books prescribing the rituals for the Hajj, wherein special instructions have been given to perform the Hajj rites. Many ahadith from our Imams insist that if a Muslim (Shia or Sunni) has the means, and yet fails to perform the Hajj, he is excommunicated from Islam. When he dies, he is told: "Die whatever death you can, be it the death of a Jew, a Christian, or a fire-worshiper." Can you believe that in the face of such instructions Shias would refrain from performing the Hajj? In addition to these misrepresentations, this wicked man has said that a great Shia Scholar, Muhammad Bin Muhammad Bin Nu'man (Sheikh Mufid), wrote Manasikhu'l-Hajj li'l-Mashahid. The correct title is Mansikhu'z-Ziarat, which is available everywhere and which contains instructions about the visit to the places of ziarat, including the holy shrines of the most revered Imams. If you consult these books of ziarat, you will find that a visit to the tombs of the Holy Prophet and the Imams is commendable, not obligatory. The best proof against the allegation of this irreligious man is the practice followed by Shias, who make the pilgrimage by the thousands every year. Another false accusation of this liar can be found in Volume I, page ١١, where he says that the Shias call their dogs by the name of Abu Bakr and Umar and always curse them (Abu Bakr and Umar). (Laughter among the Shias .) This is ridiculous. According to the Shia belief, the dog is utterly polluted. A Muslim house with a dog is deprived of Allah's blessings. Therefore, Shia Muslims are strictly forbidden to domesticate dogs except under certain conditions (hunting, protecting the house, or herding sheep). One of the many reasons for discord between Yazid and the grandson of the Prophet, Imam Husain, was that Yazid was fond of dogs and domesticated them without good reason. Ibn Taimiyya also writes that since the Shias are awaiting the reappearance of the last of their Imams, in many places, particularly in the sardab (underground hall) of Samarra (where the holy Imam disappeared), they keep ready a horse. They call for their Imam to appear, saying that they are fully armed to serve him. He also writes that the Shias turn toward the East during the last days of Ramadhan and call for the Imam to appear. Some of them

even forego their ritual prayers, thinking that if they were busy saying their prayers and the Imam appeared, they might be deprived of their service to him (laughter by the Sunnis and the Shias ). We are not so much surprised at this wicked man's ridiculous stories. But we are surprised at the behavior of the present ulema of Egypt and Damascus who, without asking the Shias with whom they live, follow the absurdities of men like Ibn Taimiyya. It would be tiring to give a long list of the inaccurate reports of Ibn Hajar Makki, Hafiz, and Qazi Ruzbahan. Their books are known, although from the point of view of authenticity, they have no value. For instance, the Milal wa'n-Nihal of Muhammad Ibn Abdu'l-Karim Shahrastani (died ۵۴۸ A.H.), in the eyes of scholars, has not the least value. One will not find anything in it except utterly false beliefs attributed to Shias, like the worship of Ali and belief in the transmigration of the soul. Obviously he was not a man of learning. Writing about Ithna Ashari Shias, he says that the tomb of Ali Ibn Hadi Muhammad Naqi, who came after Imam Muhammad Taqi, is in Qum. But even children know that the holy shrine of Imam Ali Naqi is located adjacent to the shrine of his son, Imam Hasan Askari, in Samarra. I don't think further references of this nature are necessary to prove that the Sunni ulema have concocted false reports concerning the Shias. And I am not alone in levelling charges against the integrity of Abu Huraira. The Sunni ulema have .also exposed his bad character in their own books

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## ABU HURAIRA'S CHARACTER AND HADITH CALLING FOR HIS CONDEMNATION

## ABU HURAIRA'S CHARACTER AND HADITH CALLING FOR HIS CONDEMNATION

Ibn Abi'l-Hadid Mu'tazali, in his commentary on the Nahju'l-Balagha, Volume I, page ۳۵۸, and in Volume IV, reports from his Sheikh and teacher, Imam Abu Ja'far Asqalani, that Mu'awiya Bin Abu Sufyan organized a group of companions of the Holy Prophet and the children of the companions for the purpose of fabricating hadith. Among those who concocted filthy hadith against Ali were Abu Huraira, Amir Bin As, and Mughira Ibn Shaba. Giving details of these stories, Ibn Abi'l-Hadid narrates that Abu

Huraira once entered the Kufa mosque and saw a huge gathering of people who had come to welcome Mu'awiya. He shouted to the crowd: "O people of Iraq. Do you think that I would tell a lie in opposing Allah and His Prophet and buy Hellfire for myself? Hear from me what I have heard from the Prophet. 'Every Prophet has a Haram (sacred dwelling place) and my Haram is Medina. One who is responsible for innovation in Medina is cursed by Allah, by His angels, and by all humanity.' I swear by Allah that Ali was responsible for an innovation." (That is, Ali incited dissension among the people and so, according to the Prophet, should be cursed). When Mu'awiya learned of this (that Abu Huraira did such a thing for him and did it in Ali's capital, Kufa), he sent for him, gave him a reward, and made him the governor of Medina. Aren't his misdeeds sufficient to prove that he deserves condemnation? Is it proper that a man who mistreats the most noble of the caliphs should be regarded as pious simply because he had once been a companion of the Prophet? Sheikh: On what grounds do Shias consider him accursed? Well-Wisher: There are many arguments in support of our view. One of them is that one who abuses the Prophet is, according to both sects, condemned. According to the hadith which I mentioned earlier, the Holy Prophet said, "One who abuses Ali, abuses me; one who abuses me, abuses Allah." It is clear that Abu Huraira was one of those who not only abused Ali Bin Abu Talib, but .who fabricated hadith to incite others to abuse him

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### ABU HURAIRA'S COLLUSION WITH BUSR IBN ARTAT IN THE MASSACRE OF MUSLIMS

We also condemn Abu Huraira for his collusion with Busr Ibn Artat in the massacre of thousands of Muslims. It has been reported by your own historians, including Tabari, Ibn Athir, Ibn Abi'l-Hadid, Allama Samhudi, Ibn Khaldun, Ibn Khallikan, and others that Mu'awiya Ibn Abu Sufyan sent the cruel Busr Ibn Artat with ۴,۰۰۰ Syrian soldiers to Yemen via Medina to crush the people of Yemen and the Shias of Ali. The assailants murdered thousands of Muslims in Medina, Mecca, Ta'if, Tabala' (a city of Tihama), Najran, Safa, and its suburbs. They did not spare the young or old of the Bani Hashim or the Shias of Ali. They even murdered the two small sons of the Holy Prophet's

cousin, Ubaidullah Bin Abbas, the governor of Yemen, who had been appointed by Ali. It is said that more than ۳۰,۰۰۰ Muslims were killed on the order of this tyrant. The Bani Umayya and their followers committed these insane atrocities. Your beloved Abu Huraira witnessed this slaughter and was not only silent but actively supported it. Innocent people, like Jabir bin Abdullah Ansari, and Abu Ayyub Ansari sought refuge. Even the house of Abu Ayyub Ansari, who was one of the Prophet's chief companions, was set on fire. When this army turned towards Mecca, Abu Huraira remained in Medina. Now I ask you to tell us, in the name of Allah, whether this deceitful man who had been in the company of the Holy Prophet for three years, and who narrated more than ۵,۰۰۰ hadith from the Prophet, had not heard those famous hadith regarding Medina. The ulema of both the sects (like Allama Samhudi in Ta'rikhu'l-Medina, Ahmad Bin Hanbal in Musnad, Sibt Ibn Jauzi in Tadhkira, page ۱۶۳) have quoted from the Holy Prophet, who said repeatedly: "He who threatens the people of Medina with oppression will be threatened by Allah and will be cursed by Allah, by His angels, and by humanity. Allah will not accept anything from him. May he be cursed who threatens the people of Medina. If anyone harms the people of Medina, Allah will melt him like lead in fire." So why did Abu Huraira join the army which devastated Medina? Why did he fabricate hadith in opposition to the rightful successor to the Prophet? And why did he incite people to revile the man about whom the Prophet had said: "To abuse him is to abuse me"? You decide whether a man who fabricated hadith in the name of the Prophet was not cursed. Sheikh: It is unkind of you to call the most reliable companion .of the Holy Prophet an irreligious fabricator



## CONDEMNATION OF ABU HURAIRA AND UMAR'S BEATING HIM

Well-Wisher: It is not I alone who am "unkind" to Abu Huraira. The first man who was unkind to him was the second Caliph, Umar Bin Khattab. Ibn Athir and Ibn Abi'l-Hadid in his Sharhe-Nahju'l-Balagha, Volume III, page ۱۰۴ (printed in Egypt), and several others have reported that after Caliph Umar appointed Abu Huraira governor of Bahrain in ۲۱ A.H., the people informed the Caliph that Abu Huraira had amassed great

wealth and had purchased many horses. Umar therefore deposed him in ٢٣ A.H. As soon as Abu Huraira entered the court, the Caliph said: "O enemy of Allah and enemy of His Book! Have you stolen Allah's property?" He replied, "I never committed theft, but the people have given me gifts." Ibn Sa'ad in Tabaqat, Volume IV, page ٩٠, Ibn Hajar Asqalani in Isaba, and Ibn Abd-e-Rabbih in Iqdu'l-Farid, Volume I, write that the Caliph said: "'When I made you the governor of Bahrain, you had not even shoes on your feet, but now I have heard that you have purchased horses for ١,٦٠٠ dinars. How did you acquire this wealth?' He replied, 'These were men's gifts which profit has multiplied much.' The Caliph's face grew red with anger, and he lashed him so violently that his back bled. Then he ordered the ١٠,٠٠٠ dinars which Abu Huraira had collected in Bahrain be taken from him and deposited in the account of the Baitu'-Mal." This was not the first time that Umar beat Abu Huraira. Muslim writes in his Sahih, Volume I, page ٣٤, that during the time of the Prophet, Umar Bin Khattab beat Abu Huraira so severely that the latter fell down on the ground. Ibn Abi'l-Hadid writes in his commentary on Nahju'l-Balagha, Volume I, page ٣٦٠: "Abu Ja'far Asqalani has said: 'According to our great men, Abu Huraira was a wicked fellow. The hadith narrated by him were not acceptable. Umar beat him with a lash and told him that he had changed hadith and had attributed false sayings to the Holy Prophet.'" Ibn Asakir in his Ta'rikh Kabir and Muttaqi in his Kanzu'l-Umma report that Caliph Umar lashed him, rebuked him, and forbade him to narrate hadith from the Holy Prophet. Umar said: "Because you narrate hadith in large numbers from the Holy Prophet, you are fit only for attributing lies to him. (That is, one expects a wicked man like you to utter only lies about the Holy Prophet.) So you must stop narrating hadith from the Prophet; otherwise, I will send you to the land of Dus." (A clan in Yemen, to which Abu Huraira belonged.) Ibn Abi'l-Hadid, in his commentary on Nahju'l-Balagha, Volume I, page ٣٦٠ (printed in Egypt) reports from his teacher, Imam Abu Ja'far Asqalani, that Ali said, "Beware of the greatest liar among the people, Abu Huraira Dusi." Ibn Qutayba, in Ta'wil-e-Mukhtalifu'l-Hadith, and Hakim in Mustadrak, Volume III, and Dhahabi in Talkhisu'l-Mustadrak and Muslim in his Sahih, Volume II, reporting about the characteristics of Abu Huraira, all say that A'yesha repeatedly contradicted him and said, "Abu Huraira is a great liar who fabricates hadith and attributes them to the Holy Prophet." In short, it is not we alone who have rejected Abu Huraira. According to

Caliph Umar, the Commander of the Faithful, Ali, Ummu'l-Mu'minin A'yesha, and other companions and followers of the Prophet said that he was completely unreliable. Accordingly, the Sheikhs of the Mu'tazilites and their Imams and the Hanafi ulema generally reject the hadith narrated by Abu Huraira. Moreover, in his commentary on Muslim's Sahih, Volume IV, Nadwi emphasizes this point: "Imam Abu Hanifa said, 'The companions of the Prophet were generally pious and just. I accept every hadith with evidence narrated by them, but I do not accept the hadith whose source is Abu Huraira, Anas Ibn Malik, or Samra Bin Jundab." We reject the same Abu Huraira, whom Caliph Umar lashed and called a thief and a liar. He was rejected by Ummu'l-Mu'minin A'yesha , Imam Abu Hanifa, and by many companions and followers of the Holy Prophet. We reject the same Abu Huraira who was rejected and called a liar by our master, the chief of the monotheists, Ali, and by the holy Imams and descendants of the Prophet. We reject Abu Huraira who was a belly-worshiper, who, despite knowing the superiority of Ali, ignored him. He preferred his patron, the damned Mu'awiya, sat at his table to relish dainty dishes, and concocted hadith in opposition to Ali. In view of our discussion so far, you and I are obliged to see to it that when a hadith from the holy Prophet is under consideration, we should first refer it to the Holy .Qur'an. If the hadith agrees with the Qur'an, we should accept it, otherwise not

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## REPLY TO THE SUPPOSED HADITH THAT ALLAH SAID "I AM PLEASED WITH ABU BAKR – IS "?HE ALSO PLEASED WITH ME

The hadith which you narrated earlier (although it is one-sided) may be referred to the Holy Qur'an. If there is no hindrance, we will surely accept it. One ayat of the Qur'an, however, says: "And certainly We created man and know what his mind suggests. We are nearer to him than his jugular vein." (۵۰:۱۶) You are aware that hablu'l-warid (jugular vein) is a common expression used to express extreme nearness. The meaning of this verse is that Allah is All-Knowing. Nothing is hidden from Him, however deep it may be in man's breast. Allah knows the secrets of our hearts. And in the Chapter of "Yunus" He says: "And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Qur'an, nor do you do any

work but We are witnesses over you when you enter into it. And there does not lie concealed from your Lord the weight of an atom in the earth or in heaven, nor anything less than that nor greater, but it is in a clear book." (۱۰:۶۱) According to these verses, and according to common sense, nothing is hidden from Allah. He knows what man does or thinks. Now compare this hadith with these two verses and see whether they can be reconciled. How is it possible that Allah Almighty would not be aware of the pleasure of Abu Bakr, so that He Himself might be obligated to ask him whether he was pleased with Him or not? Common sense and the Holy Qur'an indicate that this ."hadith" is false

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## AHADITH IN PRAISE OF ABU BAKR AND UMAR AND THEIR DISQUALIFICATION

Sheikh: There is no doubt that the Holy Prophet said: "Allah will show Himself to all the people in general and to Abu Bakr in particular." He also said, "Allah did not put anything into my breast that He did not put into Abu Bakr's breast." He also said: "I and Abu Bakr are like two horses who are equal to each other in a race." Again he said: "In the sky there are ۸۰,۰۰۰ angels who pray for blessings for him who is a friend of Abu Bakr and Umar. And in the next level of the sky there are ۸۰,۰۰۰ angels who curse him who is an enemy of Abu Bakr and Umar." The Holy Prophet also said: "Abu Bakr and Umar are the best of all mankind from beginning to end." Abu Bakr's and Umar's rank can be assessed from the hadith in which the Holy Prophet said: "Allah made me from His light, Abu Bakr from my light, and Umar from Abu Bakr's light, and my followers from Umar's light. Umar is the lamp of the People of Paradise." There are many such hadith recorded in our authentic books. I have narrated only a few so that you may know the real position of the caliphs. Well-Wisher: The meaning of these hadith leads to heresy and infidelity, which clearly proves that the Holy Prophet could not have said such things. The first hadith implies that Allah has a body and it is infidelity to believe that Allah has a body. The second hadith indicates that Abu Bakr shared in what was revealed to the Holy Prophet. The third hadith implies that the Holy Prophet was in no way superior to Abu Bakr. The other hadith conflict with innumerable hadith, which are accepted by both sects, that the best people of the

world are the Prophet Muhammad and his descendants. Apart from these clear facts, your own distinguished ulema, like Muqaddasi in his Tadhkiratu'l-Muzu'a, Firuzabadi Shafi'i in his Safaru's-Sa'adat, Hasan Bin Athir Dhahabi in Mizanu'l-I'tidal, Abu Bakr Ahmad Bin Ali Khatib Baghdadi in his Ta'rikh, Abu'l-Faraj Ibn Jauzi in Kitabu'l-Muzu'a, and Jalalu'd-Din Suyuti in Al-Lu'ali'l-Masnu'a fi'l-Abadusi'l-Muzu'a - all concluded that these hadith are fabricated. They all insisted that these hadith are forged. They conflict with The Holy Qur'an and with common sense. Sheikh: But consider another hadith, which surely is authentic. The Holy Prophet said: "Abu Bakr and Umar are the masters of the old men of Paradise." Well-Wisher: If you would examine this supposed hadith more closely, you might find that, apart from the fact that your own ulema have rejected it, this hadith cannot possibly be from the Holy Prophet. Everyone knows that Paradise will not be inhabited by old people. There are no gradual changes there. There are many reports accepted by both sects which relate to this matter. One of them is the affair of Ashja'iyya, an old woman who came to the Prophet. In the course of his talk, the Prophet said: "Old women will not enter Paradise." The woman was deeply saddened and she said, weeping, "O Prophet of Allah, this means I shall not enter Paradise." Saying this, she departed. The Prophet said: "Tell her that on that day she will be young and will enter Paradise." Then he recited the following verse of the Holy Qur'an: "Surely We have made them to grow into a (new) growth, then We have made them virgins, loving, equals in age, for the sake of the companions of the right hand." (۵۶:۳۵-۳۸) In another hadith accepted by both you and us, the Holy Prophet said: "When the inhabitants of Paradise enter Heaven, they will be youthful with pure clean faces, curly hair, charming eyes, ۳۳ years of age." Sheikh: Your statements are true as they are, but this is a specific hadith. Well-Wisher: I don't understand. What do you mean by a "specific hadith"? Do you mean that Allah will send a group of old men to Paradise so that Abu Bakr and Umar may be their masters? Besides, your own prominent ulema regard this hadith as fabricated. The Prophet gave us a procedure for validating hadith. I stated earlier that any hadith which is not consistent with the Holy Qur'an is to be rejected. Our own scholars reject several hadith purported to have originated with the Prophet or with the holy Imams on the basis of the principle enunciated by the Prophet: "Whenever a hadith is reported as having come from me, refer it to the Holy Qur'an; if it is

consistent with it, accept it; otherwise, reject



it." Accordingly, our scholars do not accept hadith which are inconsistent with { ۱۰۷ }} the Holy Qur'an. I stated earlier that your own ulema have written treatises on the rejection of fabricated hadith. For example, Sheikh Majdu'd-Din Muhammad bin Yaqub Firuzabadi in Safaru's-Sa'ada (p. ۱۴۲), Jalalu'd-Din Suyuti in Kitabu'l-Lu'ali, Ibn Jauzi in Muzu'a, Muqaddasi in Tadhkiratu'l-Muzu'a, and Sheikh Muhammad bin Darwish (Mashhur be Hut-e-Beiruti) in Asna'l-Talib - all have said that the chain of narrators of the hadith stating that Abu Bakr and Umar are the masters of the old men of Paradise includes Yahya bin 'Anbasa. Dhahabi says that this Yahya is an unreliable narrator, and Ibn Jan held that Yahya used to fabricate hadith. Thus, apart from my previous arguments, even your own ulema consider it a false hadith. In fact, it is probable that it was fabricated by the followers of Abu Bakr, the Umayya family. In order to humiliate the Bani Hashim and the progeny of the Holy Prophet, they used to fabricate hadith parallel to those authentically narrated in praise of the family of the Prophet. Men like Abu Huraira, in order to gain access to the ruling coterie of the Bani Umayya, often fabricated hadith. Because of their hostility to the descendants of the Prophet, they concocted hadith parallel to those accepted by both Shia and Sunni ?ulema. Nawab: Which is the accepted hadith in this case

## HADITH THAT BOTH HASAN AND HUSAIN ARE THE FOREMOST OF YOUTH OF PARADISE

Well-Wisher: The authentic hadith is that the Prophet said: "Hasan and Husain are the foremost of the youth of Paradise and their father is superior to them." Many ulema have narrated this hadith. For example, Khatib Khawarizmi in Manaqib, Mir Seyyed Ali Abu Abdu'r-Rahman Nisa'i in Khasa'is-il-Alawi (three hadith), Ibn Sabbagh Maliki in Fusulu'l-Muhimma, page ۱۵۹, Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۵۴, Sibt Ibn Jauzi in Tadhkira, quoting from Tirmidhi, Ibn Maja and Imam Ahmad bin Hanbal, Sibt Ibn Jauzi on p. ۱۳۳ of Tadhkiratu'l-Mawadda, Imam Ahmad bin Hanbal in Musnad, Tirmidhi in Sunan, and Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ۹۷, recorded this hadith and the latter added that the great narrator of

hadith, Imam Abdu'l-Qasim Tibrani, also recorded this hadith in Mu'ajamu'l-Kabir and listed all its various narrators, such as the Commander of the Faithful, Ali, Umar bin Khattab (the second Caliph), Hudhaifa Yamani, Abu Sa'id Khadri, Jabir bin Abdullah Ansari, Abu Huraira, Usama bin Zaid, and Abdullah bin Umar. Thereafter, Muhammad bin Yusuf has commented that it is an unquestionably genuine hadith. The unbroken continuity of the chain of narrators of this hadith is a proof of its being authentic. Further, Hafiz Abu Nu'aim Isfahani in Hilyatu'l-Auliya, Ibn Asakir in Ta'rikh Kabir, Volume IV, page ۲۰۶, Hikam in Mustadrak, Ibn Hajar Makki in Sawa'iq Muhriqa - in short, all of your eminent scholars have confirmed the authenticity of this hadith. Sheikh: But consider this hadith, the authenticity of which no one will deny. The Holy Prophet said: "In whatever nation Abu Bakr lives, it is not proper that any other person be preferred to him." This hadith proves that Abu Bakr is superior to the whole umma. Well-Wisher: I regret that you accept a hadith so uncritically. Had this hadith been narrated by the Prophet, he himself would have acted upon it. But he gave preference to Ali in the presence of Abu Bakr. Was Abu Bakr not present at the time of Mubahala when Ali was chosen as the Prophet's self? In the Battle of Tabuk, when the older and more experienced Abu Bakr was there, why did the Prophet make Hazrat Ali his deputy and Caliph? Why was Abu Bakr deposed by divine command in favor of Ali when the older man had been sent to Mecca to preach Islam and to recite verses from the ninth Chapter of the Qur'an, "The Immunity"? While Abu Bakr was present, why did the Prophet take Ali with him to Mecca to break the idols, letting him mount his own shoulders, ordering him to smash the idol Hubal? Why, in the presence of Abu Baker, did the Prophet send Ali to preach among the people of Yemen? Finally, why did the Prophet make Ali his successor and Vicegerent instead of Abu Bakr? Sheikh: There is a very strong hadith from the Holy Prophet which cannot be contradicted. It is related by Amr bin As who said: "One day I asked the Prophet: 'O Prophet of Allah! Whom do you love most among the women?' He replied, ' A'yesha .' I said: 'Whom do you love best among the men?' He replied, ' A'yesha 's father, Abu Bakr.'" Since the Prophet preferred Abu Bakr over all other men, he was superior to the whole community. This fact in itself is the most compelling proof of the legitimacy of Abu

## PART FOUR

### REPLY TO SUPPOSED HADITH THAT ABU BAKR AND A'yesha WERE PREFERRED BY THE PROPHET

### REPLY TO SUPPOSED HADITH THAT ABU BAKR AND A'yesha WERE PREFERRED BY THE PROPHET

Well-Wisher: Apart from the fact that this hadith is concocted by Abu Bakr's supporters, it is inconsistent with authentic hadith which are accepted by both sects. This hadith should be considered from two points of view: from the side of Ummu'l-Mu'minin A'yesha and from the side of Abu Bakr. The Prophet could not have said that of all women he loved A'yesha most. I have already stated earlier that this contradicts many authentic hadith in both Sunni and Shia books. Sheikh: Which hadith does this tradition contradict? Well-Wisher: There are many hadith about the mother of the Imams, Fatima Zahra, narrated by your own ulema, which contradict your statement. Hafiz Abu Bakr Baihaqi in his Ta'rikh, Hafiz Ibn Abdu'l-Bar in Isti'ab, Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, and others of your ulema have reported that the Prophet said repeatedly: "Fatima is the best of all the women of my community." Imam Ahmad Ibn Hanbal in Musnad and Hafiz Abu Bakr Shirazi in Nuzulu'l-Qur'an Fi Ali narrate from Muhammad Bin Hanafiyya, and he from the Commander of the Faithful, Ali, Ibn Abdu'l-Barr in Isti'ab, in the account of Fatima, related from Ummu'l-Mu'minin Khadija, from Abdu'l-Warith Bin Sufyan and from Abu Dawud and Anas Bin Malik, Sheikh Sulayman Balkhi Hanafi in Chapter ۵۵ of Yanabiu'l-Mawadda, Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, Mawadda XIII - these and many other narrators of hadith have reported from Anas Bin Malik that the Prophet said: "There are four pre-eminent women of the world: Mary, daughter of Imran; Asiya, daughter of Mazahim; Khadija, daughter of Khalid; and Fatima, daughter of Muhammad." Khatib in his Ta'rikh Baghdad narrates that the Prophet declared these four women the best

of all the women of the world. Then he pronounced Fatima to be superior to them all in this world and in the hereafter. Muhammad Bin Isma'il Bukhari in his Sahih, and imam Ahmad Bin Hanbal in Musnad narrate from A'yesha Bint Abi Bakr that the Prophet said to Fatima: "O Fatima, I give you the good tidings that Allah made you superior to all the women of the world, and made you the purest of all the women of Islam." Also Bukhari in his Sahih, Part IV, page ۶۴, Muslim in Sahih, Part II, in the Chapter "Merits of Fatima," Hamidi in his Jam'a Bainu's-Sahihain, Abdi in his Jam'a Bainu's-Sihahu's-Sitta - these and many others have reported on the authority of Ummu'l-Mu'minin A'yesha that the Prophet said: "O Fatima! Are you not happy that you are the chief of the women of all the world?" Ibn Hajar Asqalani has quoted the same passage in his Isaba in connection with the life of Fatima with the version: "You are the best of all the women of the world." Also, Bukhari, Muslim, Imam Ahmad Bin .Hanbal, Tibrani, and Sulayman Balkhi Hanafi - all have recorded this hadith

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## THE VERSE OF LOVE FOR THE PROPHET'S FAMILY

In addition, Bukhari and Muslim, each in his Sahih, Imam Tha'labi in his

Tafsir, Imam Ahmad bin Hanbal in Musnad, Tibrani in Mu'jamu'l-Kabir, { ۱۱۰ } Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۳۲, on the authority of the Tafsir of Ibn Abi Hatim, Manaqib of Hakim, Wasit and Wahidi, the Hilyatu'l-Auliya of Hafiz Abu Nu'aim Isfahani, and Fara'id of Hamwaini, Ibn Hajar Makki in Sawa'iq Muhriqa, under verse ۱۴ on the authority of Ahmad, Muhammad bin Talha Shafi'i in Matalibu's-Su'ul, page ۸, Tabari in Tafsir, Wahidi in Asbabu'n-Nuzul, Ibn Maghazili in Manaqib, Muhibu'd-Din Tabari in Riyazu'n-Nuzra, Mu'min Shablanji in Nuru'l-Absar, Zamakhshari in Tafsir, Imam Fakhru'd-Din Razi in Tafsir Kabir, Seyyed Abu Bakr Shahabu'd-Din Alawi in Rishfatu's-Sadi min Bahr-e-Faza'il-e-Baniu'l-Nabi'i'l-Hadi, Chapter ۱, pages ۲۲-۲۳ on the authority of Tafsir of Baghawi, Tafsir of Tha'labi, Manaqib of Ahmad, Kabir and Ausat of Tibrani and Sadi, Sheikh Abdullah bin Muhammad bin 'Amir Shabrawi Shafi'i in Al-'Ittihaf, page ۵ on the authority of Hakim,

Tibrani, and Ahmad, Jalalu'd-Din Suyuti in Ihya'u'l-Mayyit on the authority of the Tafsirs of Ibn Mundhir, Ibn Abi Hatim, Ibn Mardawaih, and Mu'jamu'l-Kabir of Tibrani; and Ibn Abi Hatim and Hakim - in short, most of your eminent ulema (barring a few staunch followers of the Bani Umayya and enemies of the Ahle Bait), have narrated from Abdullah bin Abbas and others that when the following verse of the Holy Qur'an was revealed: "Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein..." (۴۲:۲۳) a group of companions asked "O Prophet of Allah, who are those of your relatives whose love has been made obligatory on us by Allah?" The Prophet replied, "They are Ali, Fatima, Hasan, and Husain." Some hadith contain the words "and their sons," .meaning Hasan and Husain

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## SHAFI'IS ACKNOWLEDGEMENT THAT LOVE FOR AHLE BAIT IS OBLIGATORY

Even Ibn Hajar (a very intolerant person) in his Sawa'iq Muhriqa, page ۸۸, Hafiz Jamalu'd-Din Zarandi in Mi'raju'l-Rasul, Sheikh Abdullah Shabrawi in Kitabu'l-Ittihaf, page ۲۹, Muhammad Bin Ali Sabban of Egypt in As'afu'r-Ra'ghibin, page ۱۱۹, and others have related from Imam Muhammad Bin Idris Shafi'i, who is one of your four Imams and the religious head of the Shafi'is, that he used to say: "O Ahle Bait of the Prophet of Allah! Love for you has been made obligatory for us by Allah, as revealed in the Holy Qur'an (referring to the above verse). It is sufficient for your dignity that if one does not send salutations to you in the ritual prayers, his prayers will not be accepted." Now I ask you, can the one-sided hadith reported by you stand against all ?these authentic hadith which have been accepted by both the Sunni and Shia sects

## MISCONCEPTION REGARDING HOLY PROPHET'S LOVE FOR A'yesha

In regard to the Prophet's love for you A'yesha , do you think that because of his sensual desires he loved A'yesha more than Fatima? It is true that A'yesha was his wife and therefore an Ummu'l-Mu'minin (mother of the believers) like the other wives of the Prophet. But is it conceivable that he loved A'yesha more than he loved Fatima,

whose love was made obligatory in the Holy Qur'an, for whom the verse of purity was revealed and who was included in the Mubahala? Surely you know that the Prophet and the vicegerents were not motivated by sensual desires, and that they looked only to Allah. This dedication was particularly true for the last of the Prophets. He loved those whom Allah loved. Should we reject these authentic hadith which have been accepted by ulema of both sects, and which agree with the verses of the Holy Qur'an, or should we regard the hadith that you have just narrated as fabricated? You claim that the Prophet said that he loved Abu Bakr more than any other man. But this claim is also at variance with many other authentic hadith which have been narrated by your own ulema, who have insisted that, according to the Prophet, the most dearly loved man was Ali.



## HOLY PROPHET PREFERRED ALI TO ALL OTHER MEN

Sheikh Sulayman Balkhi in his Yanabiu'l-Mawadda, Chapter ۵۵, narrates from Tirmidhi Buraida's hadith that, according to the Prophet, the most dearly loved woman was Fatima and the most dearly loved man was Ali. Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Chapter ۹۱, reports on the authority of Ummu'l-Mu'minin A'yesha that she said: "Allah did not create any one whom the Holy Prophet loved more than Ali." He adds that this is the hadith which Ibn Jarir in his Manaqib and Ibn Asakir Damishqi in his translation have narrated from Ali. Muhyi'd-Din and Imamu'l-Haramain Ahmad Bin Abdullah Shafi'i relates from Tirmidhi in Dhakha'iru'l-Uqba that people asked A'yesha which woman was loved most by the Prophet, and she replied, "Fatima." Then she was asked about the man loved most by the Prophet and she replied, "Her husband, Ali bin Abu Talib." Further, he related from the Mukhalis of Dhahabi and Hafiz Abu'l-Qasim Damishqi and he from A'yesha that she said: "I have not seen a man more loved by the Holy Prophet than Ali, nor a woman more loved than Fatima." In addition, the Sheikh relates from Hafiz Khajandi and he from Ma'azatu'l-Ghifariyya that she said: "I went to have an audience with the Prophet in A'yesha 's house while Ali was outside the house. The Prophet said to A'yesha , 'This (Ali) is the dearest to me and the most honored among all men. Recognize his right

and pay respectful regard to his position.'" Sheikh Abdullah bin Muhammad bin Amir Shabrawi Shafi'i, who is one of your prominent ulema, recorded in Kitabu'l-Ittihaf bi Hubbi'l-Ashraf, page ۹, Sulayman Balkhi in Yanabiu'l-Mawadda, and Muhammad bin Talha Shafi'i in Matalibu's-Su'ul, page ۶, from Tirmidhi, and he from Jami' bin Umar - all narrated the following: "I went to Ummu'l-Mu'minin A'yesha with my aunt (father's sister), and we inquired of her who was loved most by the Holy Prophet. She replied, 'Among women it was Fatima and among men, her husband, Ali bin Abu Talib.'" This same hadith has been related by Mir Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba, Mawadda II, with the variation that Jami' bin Umar said that he received this reply from his aunt. Similarly, Khatib Khawarizmi has related this hadith from Jami' bin Umar, and the latter from A'yesha at the end of Chapter ۴ of his Manaqib. Ibn Hajar Makki, in Sawa'iq Muhriqa, towards the end of Chapter ۲, after recording ۴۰ hadith on the merits of Ali, relates the following hadith from A'yesha : "Among women, Fatima was the woman most loved by the Holy Prophet of Allah and among men, her husband." Muhammad bin Talha Shafi'i, in Matalib-us Su'ul, page ۷, after recording several specific hadith on this issue, expresses his own conclusion in the following words: "These authentic and unequivocal narrations prove that Fatima was the most beloved of the Prophet above all other women. She is the highest in rank of all the women of Paradise and also the foremost of women of this community as well as the foremost of the women of Medina." These reliable hadith clearly establish that of all creatures, Ali and Fatima were the most loved by the Prophet. Another proof of the Prophet's preferring Ali to other men is the "Hadith of the Bird" (Hadith-e-Ta'ir). This hadith is so well known and so commonly accepted that we need not mention all its .sources. I will mention only some of them



### HADITH OF THE ROASTED BIRD

Most of your prominent ulema, like Bukhari, Muslim, Tirmidhi, Nisa'i, and Sijistani in their Siha, Imam Ahmad Bin Hanbal in his Musnad, Ibn Abi'l-Hadid in his commentary on Nahju'l-Balagha, Ibn Sabbagh Maliki in Fusulu'l-Muhimma, and Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۸, and a host of other reliable authors have

recorded the hadith-e-Ta'ir in their works. They verify that this hadith was reported by ٢۴ narrators of hadith from Anas Bin Malik. Ibn Sabbagh Maliki in his Fusulu'l-Muhimma writes about it in these words: "In the books of authentic hadith and reliable narrations, the hadith-e-Ta'ir from Anas Bin Malik is indisputably correct." Sibt Ibn Jauzi, on page ٢٣ of his Tadhkira, and Sunan of Tirmidhi and Mas'udi on page ۴٩ of Volume II of Muruju'dh-Dhahab, have focussed especially on the last part of this hadith which contains the Prophet's prayer and its acceptance by Allah. Imam Abu Abdu'r-Rahman Nisa'i in the ٩th hadith of his Khasa'isu'l-Alawi, and Hafiz Bin Iqda and Muhammad Bin Jarir Tabari have all referred to the unbroken chain of narrators and to the authentic sources of this hadith, saying that it was narrated by ٣۵ companions of the holy Prophet from Anas Bin Malik. In short, all your distinguished ulema have verified the authenticity of this hadith and have included it in their books. Allama Seyyed Hamid Husain has dedicated an entire volume of his Abaqatu'l-Anwar to this hadith. He collected all reliable sources from your distinguished ulema and clearly proved the authenticity of this hadith. According to this hadith, one day a woman brought a gift of a roasted bird to the Prophet. Before eating it, the Prophet, raising his hands, invoked Allah thus: "O Allah! Of your whole creation, send the person who is the dearest to you and to me, so that he may partake of this roasted bird with me." Ali then came in and ate the roasted bird with the Holy Prophet. Some of your books, such as Fusulu'l-Muhimma of Maliki, Ta'rikh of Hafiz Nishapuri, Kifayatu't-Talib of Ganji Shafi'i, and Musnad of Ahmad bin Hanbal, etc., in which the hadith has been reported from Anas bin Malik, have recorded that Anas said: "The Prophet had not finished his invocation when Ali came into the house, but I kept the matter secret. When Ali stamped his foot the third time, the Prophet ordered me to let him in. When Ali entered, the Prophet said: 'Allah's Mercy be upon you; what brings you to me?' Ali then told him that he came to him three times but was allowed entrance only this time. The Prophet asked what made me behave like that, and I replied: "The truth is that, on hearing your invocation, I wished that such an honor might fall to the lot of someone of my tribe." Now I ask you respected people whether the invocation of the Holy Prophet was accepted or rejected by Allah. Sheikh: Obviously Allah accepted it since He has promised in the Holy Qur'an that He would accept the Prophet's invocation. Moreover, Allah knew that the Prophet would not make an inappropriate

request. So Allah always accepted his invocation. Well-Wisher: Allah sent Ali, the most deserving person in His creation, to the Prophet. Your own scholars have confirmed this event. Muhammad bin Talha Shafi'i has in his Matalib-us Su'ul, Chapter ۱, Part ۵, page ۱۵, established the high position of Ali as the beloved of Allah and of the Prophet on the basis of the hadith of Ensign (Rayat) and the hadith of the Bird (Ta'ir). In that connection he says: "The intention of the Prophet was that the people should understand the unique and high distinction of Ali, who attained the highest pinnacle to be reached by the pious." Also Hafiz and Muhammad Bin Yusuf Ganji Shafi'i (died ۶۵۸ A.H.) writes in his Kifayatu't-talib, Chapter ۳۳, referring to the virtues of Ali Bin Abi Talib, that this hadith clearly proves that Ali was the dearest person in creation to Allah. Later he says that Hakim Abu Abdullah Hafiz Nishapuri related this hadith-e-Ta'ir of Anas from ۸۶ narrators and also recorded the names of all ۸۶ narrators. (See Kifayatu't-Talib, Chapter ۳۲). That "hadith" quoted by you, in comparison with the hadith narrated by your own high-ranking ulema (excepting a few stubborn fanatics), .cannot be relied upon and would be rejected by learned men

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Sheikh: I'm afraid that you have made up your mind not to accept what we say. Well-Wisher: How can you attribute such bias to me? Can you cite a single instance in which you have put forward a cogent argument and I have unreasonably rejected it? I swear that in religious debates with the Jews, the Christians, the Hindus, and the Brahmins, the ignorant Baha'is in Iran, the Qadanis in India, and the materialists - in all of these circumstances, I never acted obstinately in my argument. I never adopted a refractory attitude towards these unbelievers - how could I do so with you, my brothers in Islam? Sheikh: We read the account of your debate with the Hindus and Brahmins of Lahore in the newspapers. We were greatly impressed by it. Although we had not met you, we felt we were morally affiliated with you. I hope that Allah will lead you and us to the right path. We believe that if there is any doubt about a certain hadith, we should, according to your proposal, refer it to the Holy Qur'an. However, if you question the excellence of Caliph Abu Bakr and the mode of caliphate of the major caliphs, and if you consider the hadith dubious, will you also hesitate to believe

an argument based on the verses of the Holy Qur'an? Well-Wisher: May Allah not grant us the day when we doubt facts based on the Holy Qur'an or authentic hadith. However, when we have entered into a religious debate with any nation or community, they also argued from the verses of the Holy Qur'an to establish their point of view. Since the verses of the Holy Qur'an have various levels of meaning, the last Prophet, in order to guard the people against misunderstanding, did not leave the Holy Qur'an as the sole source of guidance. As has been acknowledged by both sects (Shias and Sunnis), he himself said: "I leave with you two great things: the Book of Allah (Qur'an) and my descendants. If you are attached to these two, never, never shall you go astray after me. Verily, these two shall never be separated from one another until they meet me at the Fountain of Kauthar." For this reason, the meaning of the revelation of the Holy Qur'an should be sought either from the Prophet, the primary interpreter of the Holy Qur'an, or after him, from the equals of the Holy Qur'an, the holy descendants of the Prophet. The Holy Qur'an says: "So ask you the people of the Remembrance if ye know not." (۲۱:۷)

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## PART FIVE

## PEOPLE OF THE REMEMBRANCE" ARE THE AHLE MUHAMMAD, THE DESCENDANTS OF THE HOLY PROPHET"

The Ahle'dh-dhikr means the people of the Remembrance, Ali and the Holy Imams, his descendants, who are the equals of the Holy Qur'an. Sheikh Sulayman Balkhi Hanafi-in his Yanabiu'l-Mawadda, Chapter ۳۹, quoting from the Tafsir-e-Kashfu'l-Bayan of Imam Tha'labi, narrates from Jabir Ibn Abdullah Ansari, who said: "Ali said: 'We descendants of the Holy Prophet are the people of the Remembrance.'" Since Dhikr, "Remembrance," is one of the names of the Holy Qur'an, this family contains the people of the Qur'an. As reported by your and our ulema, Ali said: "Ask me anything you like before I leave you. Ask me about the Holy Book (The Qur'an) since I know about every verse in it - whether it was revealed in the night or during the day, on a plain field or in the steep mountains. By Allah, no verse of the Holy Qur'an was

revealed but I know about what it was revealed, where it was revealed, and about what person it was revealed. Allah Almighty has endowed me with an eloquent tongue and a wise mind." Therefore, basing arguments upon verses of the Holy Qur'an should be in accordance with their authentic meaning and the interpretations given by those capable of reliable commentary. Otherwise, everyone would give his own interpretation of the verses of the Qur'an, according to his scope of knowledge and faith, and that would only result in differences of opinion and conflicting ideas. With .this in mind, I ask you to cite your verses

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### CITATION OF A VERSE OF THE HOLY QUR'AN ABOUT THE APPOINTMENT OF THE FOUR CALIPHS, AND A REPLY

Sheikh: Allah clearly says in the Holy Qur'an, "Muhammad is the Apostle of Allah, and those who are with him are strong against unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking grace from Allah and (His) good pleasure. On their faces are their marks, (being) the traces of their prostration." (۴۸:۲۹) First, this verse proves the superiority of Abu Bakr. Second, it vindicates the position of the four caliphs as opposed to the claim of the Shia sect that Ali was the first caliph. This verse unequivocally states that Ali was the fourth caliph. Well-Wisher: Certainly this verse does not give any obvious indication about the mode of appointment of the caliphs or about the excellence of Abu Bakr. Therefore, you must point out at what place of the verse this meaning is concealed. Sheikh: In the beginning of this verse, the phrase "those who are with him" refers to that great man who was with the Prophet on the 'Night of the Cave.' The order of succession in the caliphate is also apparent from this verse. "Those who are with him" means Abu Bakr, who accompanied the Prophet in the Cave of Thawr on the night of Hijra. The phrase "strong against unbelievers" means Umar Bin Khattab, who was very harsh with the unbelievers. The phrase "compassionate to each other" refers to Uthman Bin Affan, who was very kind. The phrase "on their faces are their marks, the traces of their prostration" refers to Ali. It is clear that Ali is the fourth Caliph, not the first, since Allah mentioned him in the fourth place. Well-Wisher: I wonder how I

should reply so that I may not be accused of self interest. No Qur'anic commentaries, including those of your great ulema have interpreted these words as you have. Had this verse been about the order of the caliphate, the first day after the death of the Prophet, when Ali, the Bani Hashim, and the distinguished companions of the Prophet raised objections and refused to swear allegiance to the Caliph, baseless arguments would not have been put forward. They could have given a silencing reply by citing this holy verse there and then. Hence, it is clear that your interpretation is an afterthought. None of the great commentators of your sect, like Tabari, Imam Tha'labi, Fazil Nishapuri, Jalalu'd-Din Suyuti, Qazi Baidhawi, Jarullah Zamakhshari, Imam Fakhru'd-Din Razi, or others have interpreted it thus. I fail to understand how you derive this meaning. Where and by whom was such a meaning given? This verse, from the literary and technical point of view, also goes against what you say. Sheikh: I never expected that you would stand so boldly in opposition to the obvious meaning of such a verse. Of course if you have anything to say against this you may let us know so that the real position may be established. Well-Wisher: Considering the grammatical construction of the verse, if we interpret its meaning as you have, it would either mean that Muhammad is Abu Bakr, Umar, Uthman, and Ali or that Abu Bakr, Umar, Uthman and Ali are Muhammad! Even beginning students know that this sort of interpretation is grammatically inaccurate. Besides, if this verse referred to the four caliphs, there would have been the conjunction "and" to coordinate words to give your meaning, but it is not so. All the commentators of your own sect say that this verse refers to all the believers. Moreover, the qualities enumerated in this verse apparently refer to one person only, who remained with the Prophet from the very beginning, and not to four persons. And if we say that one person was the Commander of the Faithful, Ali, it would be more appropriate according to common .sense and hadith than naming any others



## ARGUMENT FROM THE "VERSE OF CAVE" AND ITS REPLY

Sheikh: It is strange that you claim that you do not indulge in misleading arguments, although your views are quite perverse. Allah says in the Holy Qur'an, "If you will not

aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: 'Grieve not, surely Allah is with us.' So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see..." (۹:۴۰) First, this verse supports the previous verse and proves that the phrase "and those who are with him," refers to Abu Bakr who was with the Prophet in the cave on the night of the Hijra. Second, the fact that he was with the Holy Prophet is in itself a great proof of Abu Bakr's merit and his superiority to the whole umma. The Prophet could foretell that Abu Bakr was his successor, and that the existence of the Caliph after him was necessary. Therefore, he realized that he should protect Abu Bakr as he would his own. So, he took him with him so that Abu Bakr might not be caught by the enemy. Such treatment was not shown to any other Muslim. This clearly proves his right to the caliphate in preference to others. Well-Wisher: If you would look at the verse more objectively, you would see that your conclusion is wrong. Sheikh: Can you advance reasons against the conclusions that we have drawn? Well-Wisher: I should like you to pass over this issue at the moment because speech breeds speech. Some biased people may interpret our comments with ill will. I do not wish to incite hatred. One might conclude that we wish to dishonor the caliphs, though the position of each individual is fixed, and it is not necessary to make useless interpretations. Sheikh: You are being evasive. Be assured that reasonable argument does not breed contempt; it removes misunderstandings. Well-Wisher: Since you have used the word "evasive," I am constrained to reply, so that you may know that I am not avoiding the issue. I wanted to maintain the propriety of our debate. I hope that you will not find fault with me. You made a thoughtless assertion that the Prophet knew that Abu Bakr would be his Caliph after him. Therefore, it was necessary for him to save his life, and so he .took him with him

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**FACTS ABOUT ABU BAKR'S ACCOMPANYING THE HOLY PROPHET**

**FACTS ABOUT ABU BAKR'S ACCOMPANYING THE HOLY PROPHET**

Reply to your statement is simple. If Abu Bakr had been the only Caliph after the Prophet, such a view could be possible, but you believe in four caliphs. If this argument of yours is correct, and if it had been necessary for the Prophet to safeguard the life of the caliph, then the Prophet should have taken with him all four caliphs in Mecca. Why would he leave three others there, one of them in the perilous position of sleeping in the Prophet's bed, which was dangerous on a night when his enemies had gathered to murder him? According to Tabari (Part III of his History), Abu Bakr was not aware of the Prophet's movement from Mecca. When he went to Ali and asked him about the Prophet, he told him that the Prophet had gone to the cave. Ali told him that if he had any business with him, he should run up to him. Abu Bakr ran and met the Prophet on the way. So he accompanied him. This series of events indicates that the Prophet did not intend to take Abu Bakr with him. The latter accompanied him from the middle of the way without the Prophet's permission. According to other reports, Abu Bakr was taken on the journey for fear of his causing a disturbance and giving information to the enemy. Your own ulema have admitted this fact. For instance, Sheikh Abu'l-Qasim Bin Sabbagh, who is one of the well known ulema of your sect, writing in his Al-Nur wa'l-Burhan about the life of the Prophet, narrates from Muhammad Bin Ishaq, and he from Hasan Bin Thabit Ansari, that he went to Mecca to perform the Umra before the emigration of the Prophet. He saw that the Quraish unbelievers were railing at the Prophet's companions. The Prophet ordered Ali to sleep in his bed, and, fearing that Abu Bakr would disclose this fact to the unbelievers, the Prophet took Abu Bakr with him. Finally, it would have been better if you had pointed out what evidence there is in this verse to show the superiority of Abu Bakr or whether accompanying the Prophet on a journey is proof that one is entitled to the caliphate. Sheikh: The evidence is there. First, the companionship of the Prophet and that Allah called him the Prophet's companion is in itself a qualification. Second, the Prophet himself said: "Verily, Allah is with us." Third, the sending down of tranquility upon him from Allah, as mentioned in this verse, is the most compelling proof of Abu Bakr's excellence. Therefore, all of these points taken together indicate his superiority to others regarding the caliphate. Well-Wisher: No one hesitates to acknowledge the position of Abu Bakr, an elderly Muslim, one of the distinguished companions and the father of the wife of the Prophet. However, these

reasons do not prove his superiority of the caliphate. If you try to prove your point with such statements before impartial men, you will be courting strong criticism. They will say that companionship with virtuous people is no proof of merit or superiority. For example, we often see that bad people accompany good ones, and hosts of infidels accompany Muslims on journeys. Perhaps you have forgotten what the Holy Qur'an says about the Prophet Yusuf (Joseph), who said: "O my two companions of the prison (I ask you): are many lords differing among themselves better, or Allah, the One, the Supreme?" (۱۲:۳۹) Regarding this verse, commentators have said that when Joseph was taken to the prison, on the same day the King's cook and the wine bearer, both of whom were unbelievers, were also put into the prison with him. For five years these three men (both believers and unbelievers) lived together as companions. When preaching to them Joseph, called them his companions. Was this companionship of the Prophet ever made grounds for regarding the two infidels as virtuous or dignified? Did their companionship with the Prophet effect a change in their faith? The writings of the commentators and historians tell us that after five years of companionship, they were separated from each other in the same condition. Another verse of the Qur'an states, "His companion said to him while disputing with him: 'Do you disbelieve in Him who created you from dust, then from a small seed, then He made you a perfect man?'" (۱۸:۳۷) Commentators agree that this verse refers to two brothers: one was a believer, whose name was Yahuda. The other was an unbeliever whose name was Bara'tus. This fact has also been reported in the Tafsir-e-Kabir by Imam Fakhru'd-Din Razi, who is one of your ulema. These two talked to each other, the details of which cannot be given here. Allah has, however, called both of them (believer and unbeliever) "companions." Did the unbeliever derive benefit from his companionship with the believer? Obviously not. Thus, companionship alone is no basis for claiming one's excellence. There are many examples in support of this .view



**THE PROPHET'S WORDS "ALLAH IS WITH US" NO PROOF OF EXCELLENCE OF ABU BAKR**

You also said that since the Prophet said to Abu Bakr, "Allah is with us," that this is proof of Abu Bakr's excellence and his right to the caliphate! You might reconsider your views. People might ask, for example, "Does Allah remain with the believers and saints only, and not with the unbelievers?" Do you know any place where Allah does not exist? Isn't Allah with everyone? Suppose a believer and an unbeliever are together in a congregation. The Qur'an says: "See you not that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three (persons) but He is fourth of them, nor (between) five, but He is the sixth, nor less than that, nor more but He is with them wheresoever they may be." (۵۸:۷) According to this verse and according to common sense, Allah is with everyone. Sheikh: The expression "Allah is with us" meant that they were Allah's dearly loved ones because they traveled in the way of Allah for the purpose of preserving His religion. Allah's blessings were with them. Well-Wisher: But surely this expression does not prove that one possesses an eternal blessing. Allah Almighty looks at people's deeds. It has often happened that at one time, people performed good deeds and were recipients of mercy from Allah. Later they disobeyed Allah and were subjected to divine wrath. Satan, as you know, worshiped Allah for thousands of years and received kindness from Him. However, as soon as he disobeyed His Command, he was damned. The Holy Qur'an says: "He said: 'Then get out of it, for surely you are driven away. And surely upon you is a curse until the Day of Judgement.'" (۱۵:۳۴-۳۵) Excuse me, there is no harm in citing examples. My purpose is to clarify the point. History contains many examples of those who were close to Allah but who, after being tested, were cursed. Bal'am Bin Ba'ur, for example, a contemporary of Moses, became so close to Allah that Allah revealed to him the Ism-e-A'zam (the greatest name of Allah, through which anything sought for is immediately granted by Allah). He invoked Allah by means of the Ism-e-A'zam and caused Moses to suffer in the valley of Tia! But at the time of trial, Bal'am was overpowered by his love for the material world. He followed Satan and was condemned. Commentators have given detailed accounts of this event. Imam Fakhru'd-Din Razi in his Commentary, Part IV, page ۴۶۳, has reported this matter from Ibn Abbas, Ibn Mas'ud, and Mujahid. Allah in the Holy Qur'an tells us: "And recite to them the narrative of him to whom We give Our revelations, but he withdraws himself from them; so Satan overtakes him, and he is of

(those who go astray." (٧:١٧۵

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## BARSISA ABID

Or consider the case of Barsisa Abid, who originally worshipped Allah so much that he became Mustajabu'd-da'wa (one whose invocations are granted). However, when the time of trial came, he failed. Misled by Satan, he committed fornication with a girl, was sent to the gallows, and died an unbeliever. The Holy Qur'an refers to him in these words: "Like Satan when he says to man: 'Disbelieve,' but when he disbelieves, he says; 'I am surely quit of you; surely I fear Allah, the Lord of the worlds.' Therefore, the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust." (۵٩:١۶-١٧) So if man has done good deeds at one time, it does not follow that his end will be good. It is for this reason that we are instructed to say in our invocation: "Let all our actions end in good." Sheikh: I really didn't expect an honorable man like you to cite the examples of Satan, Bal'am-e-Ba'ur, and Barsisa. Well-Wisher: Excuse me, I have already stated that there is no harm in citing examples. In fact, we must cite them in learned debates to prove facts. Let Allah be my witness: I never intended to defame anyone by citing these examples. My purpose is to prove my point. Sheikh: This verse clearly proves Abu Bakr's excellence because it says: "So Allah sent down His tranquility upon him..." (٩:۴٠) The pronoun here refers to Abu Bakr, which proves his superiority. WELL-Wisher: You have misunderstood it. The pronoun used after Sakina (peace) refers to the Prophet. Peace was sent to him and not to Abu Bakr, as is evident from the later sentence in which Allah says: "...and strengthened him with hosts which you did not see." (٩:۴٠) The fact is that the hosts of unseen angels were to aid the Prophet, not Abu Bakr. Sheikh: I admit that the divine help was for the Prophet, but Abu Bakr, being in company of the Prophet, was not .without blessings

p: ١٠٩

## THE SENDING DOWN OF PEACE WAS ON THE PROPHET OF ALLAH

Well-Wisher: If the bestowal of divine blessings referred to two people, Arabic grammar would require that pronouns be used designating two people in all the phrases of this verse. But the pronouns refer to one person, the Prophet, and Allah's blessings were for him. If through him the bestowal had been intended for others as well, their names would have been mentioned. Hence, the sending down of peace in this verse is for the Prophet alone. Sheikh: The Prophet of Allah was independent of the divine bestowal of peace. He did not need it because he was assured of divine blessings. Hence, the bestowal of peace was for Abu Bakr. Well-Wisher: On what grounds do you say that the Prophet was independent of divine blessings? No person - Prophet, Imam, or saint - is independent of divine blessings. Perhaps you have forgotten what the Holy Qur'an says about the incident of Hunain. "Then Allah sent down His tranquility upon His Apostle and upon the believers." The same thing has been said in chapter ۴۸ (Fath) verse ۲۶, of the Holy Qur'an. The believers are included after the Prophet in this verse, just as in the "verse of the cave." If Abu Bakr had been a believer who deserved the bestowal of peace, either the pronoun for two persons would have been used, or his name would have been mentioned separately. This matter is so clear that your own ulema admit that the pronoun connected with peace does not refer to Abu Bakr. You might consult Naqzu'l-Uthmaniyya, compiled by Sheikh Abu Ja'far Muhammad Bin Abdullah Iskafi, who is one of the prominent ulema and Sheikhs of the Mu'tazilites. That scholar completely refutes the absurdities of Abu Uthman Jahiz. Ibn Abi'l-Hadid also recorded some of those replies in his Sharh Nahju'l-Balagha, Volume III, pages ۲۵۳-۲۸۱. In addition, there is a phrase in this verse, the implication of which is contrary to your point. The Prophet said to Abu Bakr: "Fear you not." The phrase indicates that Abu Bakr was frightened. Was this fear praiseworthy or not? If it was, the Prophet would not prohibit anyone from doing a good deed. A vicegerent of Allah possesses certain qualities. The most important of them, as pointed out in the Holy Qur'an, is that he never fears the vicissitudes of life. He exercises patience and fortitude. The Holy Qur'an says: "Now surely the friends of Allah - they shall have no fear nor shall they grieve." (۱۰:۶۲)

## Cover v.۲

## ID Book

Peshawar Nights: A Public Debate Between Shi'a and Sunni

(Author: Sultanu'l-Wa'izin Shirazi (Prince of Preachers from Shiraz

Translation by: Hamid Quinlan and Charles Ali Campbell

Publisher: Pak Books, P.O. Box EE, Palisades, NY ۱۰۹۶۴, in ۱۹۹۶ and Reproduced with permission by the Ahlul Bayt Digital Islamic Library Project team and for the third time produced in different formats by the specialized center of Ghadirestan in Iran-Isfahan

## Preface

### Translator's preface

Translators' Preface

Recently the non-Muslim world has forcibly learned that Islam is divided into two ,sects, Shia and Sunni

but there is so little material in languages other than Arabic and Persian on the Shia side of the issue that

real understanding is all but impossible. This is the consequence of the historical accident that Western

contact with Islam was almost entirely with Sunni communities, Saudi Arabia, Egypt, ,Ottoman Turkey

most of Muslim India, etc. The present work corrects this imbalance in a most extraordinary way, for the

case for Shi'ite Islam is argued and supported virtually entirely from orthodox Sunni sources. The

political, juridical, and spiritual legitimacy of the Shi'ite position has been argued and documented in the

.English language, and from sources that the West has largely overlooked

In fact, it is shown here that the most authoritative source for interpreting of the message of the Prophet

Muhammad was his cousin and son-in-law, Ali Ibn Abi Talib, and the eleven other designated

successors after him, who constitute the Imams of the Ithna Asheri (Twelve Imam) Shias. At various



times in history this fact has been more or less recognized by the Muslim world. As recently as ١٩٥٩, for

example, Sheikh Mahmud Shaltut, late Rector of Al-Azhar University in Cairo and Grand Mufti of the

Sunni Sect, decreed that in addition to the four Sunni schools of Muslim canon law, ,Hanafite, Hanbalite

Malakite, and Shafi'ite, the Ja'farite or Shia school of law was equally acceptable to Muslims. A brief

account of how this came about at the instigation of Imam Mohamad Chirri, Director of the Islamic

Center of North American in Detroit, Michigan, may be found in Chirri's book "The Shiites Under

.Attack," published by the Center

* * *

The present work is based on the transcript of a dialogue between several Sunni divines and a ٣١ yearold

Shi'ite scholar, al-`Abd al-Fani Muhammad al-Musawi Sultanu'l-Wa'izin, of Shiraz, Iran, held over a

period of ten nights in Peshawar, India, beginning on ٢٧ January ١٩٢٧. The dialogues were a model of

mutual respect, and in spite of the seriousness of the subject and the presence of an audience of some

there was no breach of decorum. The author refers to himself throughout the ,٢٠٠ ,book as "Da'i," that is

one who prays for or invokes a blessing upon someone, translated here as "Well-Wisher." His success is

indicated by the fact that at the end of the dialogue one of his Sunni opponents and five other dignitaries

.in the audience publicly acknowledged their conversion to the Shia sect

A condition of the dialogue was that only sources acceptable to both sects would be cited. The dialogue

p: ٢

was held in Farsi, commonly understood in the city of Peshawar. The transcript, made by four reporters

and published in the newspapers daily, was published in book form in Teheran and soon became a

classic authority in the East. The present work is based on the fourth edition, published in Teheran in

.(the year in which Sultanu'l-Wa'izin died at the age of ۷۵ (۱ ,۱۹۷۱

Although the dialogue was extemporaneous, such was the erudition of Sultanu'l-Wa'izin Shirazi (whose

name means "Prince of Preachers from Shiraz") that the transcript serves as a detailed bibliographic

reference to hundreds of Sunni treatises, well known and little known, in which the claims of the Shi'ites

are acknowledged. For this reason, many of the citations refer to the author's recognized sect or school, i.

e., "Sulayman Balkhi Hanafi," indicating an adherent to the Hanafite Sect, Sibt Ibn Jawzi Shafi'i, of the

.Shafi'ite sect, and so on

In spite of the acceptance of the thesis of this book in many parts of the Sunni world, it has also aroused

hostility and unfortunately has inspired misguided and even perverse meddling with the published

:authorities. In his introduction to the fourth Persian edition, the author writes

it is unfortunate enough that the selfishness of some of the scholars reached the..." point that their

commitment to their own belief overcame them, and they dared to meddle with the great works,

!supposing that by changing or effacing certain studies the truth would be brought out

And since the state of him to whom God Most High has entrusted the security and preservation of the



truth (namely Sultanu'l-Wa'zain, who was near the end of his life at the time of writing tr.) does not allow much time for writing an explanatory introduction to this treatise, confirmation of this mischief will be indicated by one example below.

On page ٣٠١ of the third volume of the Commentary, Kashshaf, compiled under the direction of Sheikh Mustafa al-Halabi (٢nd edition, ١٣١٩ A.H. published by the Main Government Printing House of Amiriah Bulaq of Egypt), verses appear in which Jarullah Zamakhshari, the commentator of the Kashshaf, declared publicly his belief in the legitimacy of the Shi'ites. But in the edition of ١٣٧٣ A.H. from the printing house Istiqamah bi'l-Qahara the aforementioned poem is not to be found. This is a sample of the actions of the gentlemen of the Sunnis. By the same token some references which we have indicated in the text of this compendium (i.e., the present book - tr.) are not to be found in the newer editions of those references. This is further indication of what has been said. For this reason some of

".them have been quoted extensively so that you may read them in this summary

We have heard that this kind of mischief is continuing today, with new, well-financed expurgated

editions of the basic collections of traditions, i.e., Bukhari, Muslim, Tirmidhi, etc., being offered

unsuspecting libraries, to replace the older, but complete editions! It is for this reason that the extensive

bibliographic references in the original have been retained here at the price of making the book more

p: ۴

.lengthy and less easy to read

Ed. For instance, see Tahrif! Investigating Distortions in Islamic Texts for a]

-few documented examples of such changes in Sahih al-Bukhari, Sahih al

[Tirmidhi, and other books

Thus, the work will find a place in every Department of Near Eastern Studies and every divinity school

concerned with ecumenical problems in the modern world. It should be closely studied by serious

students of political science and world history who are attempting to understand the emerging presence

of Islam in world affairs. And it should, of course, be of intense interest to all English-speaking Muslims

who wish to have confidence in the sources on which they depend for their

.understanding of Islam

* * *

Among the topics treated in detail are the events surrounding the death of the Holy Prophet, his attempt

to make a written will, which was frustrated by Omar, and the secret election of Abu Bakr, the first two

successors or 'caliphs' of the Sunni Muslims. Also treated in detail are the events at Ghadir Khum at

which Ali is believed by the Shias to have been explicitly designated by the Prophet as his successor.

These are matters of incalculable significance to subsequent history and to the alignment of forces today.

Other topics concern misinterpretation of quotations from the Prophet used to argue that any one of his

companions was infallible, thus legitimizing the appalling oppression of the people by many subsequent

generations of 'successors,' misinterpretation of the presence of Abu Bakr in the Cave with the Prophet

p: ۵

during his flight from Mecca to indicate a singular honor; Abu Bakr's unjust seizure of the property of

the daughter of the Prophet; the errors and weaknesses of the Caliph Omar, who acknowledged his

dependence upon Ali to interpret Islamic law (Shari'at), and his termination of the

practice of Muta' (temporary marriage) contrary to the decree of the Prophet, as supported by correct understanding of the Qur'an; the cruelty the Caliph Uthman showed to distinguished Companions ,who supported Ali such as Abu Dharr; and the strange position of the Prophet's young wife, A'yesha, ,daughter of Abu Bakr who led a military campaign against Ali, husband of her contemporary, Fatima, the Prophet's own .daughter of whom she was fiercely jealous

Fundamental to all of these is the question of the authority for transmission and interpretation of Islamic law and science. This was codified among the Sunnis by four principle legalists in the second and third centuries A.H. Their opinions contradicted each other incredibly on such issues as the lawfulness of wine and eating dog's flesh, and permissibility of marriage to one's own daughter. By contrast, the Shia transmission has been singular and consistent - and in reality was often quoted by Sunni authorities in .the past, a fact until now ignored, forgotten, or suppressed

* * *

A word needs to be added regarding the transliteration of Arabic and Persian words. We have attempted

to follow a middle course between rigorous replication of the full range of the Arabic and Persian

sounds, and avoiding any forms that would be daunting to the non-Arabist. We have tended toward the

p: ۶

latter, reasoning that the Arabist will recognize and resolve any ambiguities in the treatment, while the

.non-Arabist needs forms that are recognizable and pronounceable

Therefore we have not attempted to differentiate between aleph (long 'a') and fatiha (short 'a'), using 'a'

in all cases. Similarly we have shown yah (long 'i') and kasra (short 'i') as 'i' except for a few cases where

the words are commonly known one way or the other, i.e., 'Sulayman.' Nor have we attempted to

distinguish the two letters, 'sin' and 'sad.' Both are rendered as 's.' 'Tha,' another letter often transliterated

as 's,' we have shown as 'th' in, for example, 'Ibn Thabit.' Similarly 'zay' and 'zah' are both shown as 'z'.

The 'dhad,' rendered by some as 'z' we have distinguished by using 'dh' as in 'dhikr' or 'Ramadhan',

instead of 'z'.

The Arabic and Persian 'qaf' is given as 'q' to distinguish it from the 'ghayn' which is given as 'gh.' There

is no true 'g' sound in Arabic, but when it appears in Persian words it is transliterated

as 'g,' while the

jim' which in Cairo is transliterated as 'g' and by the Encyclopedia of Islam as 'dj' is' '.here simply 'j

The subtleties of the Arabic terminal 'ah', which in some contexts is pronounced like English 'ah' and in

others like 'at' have been largely effaced, the rendering being usually simply 'a'. In combination and in

.certain plurals, however, 'at' is retained

The Persian 'ezafeh', which is used to indicate possession by linking the possessor and the possessed (the

p: ٧

Persians would say Ibn-e-Malik to indicated the son of the king, whereas the Arabs -would say Ibni'l

Malik) is difficult to handle. It is usually not written, but understood, and it is not readily apparent in

titles of works whether they are in fact Persian or Arabic. For example, 'Kifayatu't- -Talib fi Manaqib-e

Ali Ibn Abi Talib' appears to refer to a work in Arabic 'Kifayatu't-Talib' (Intensive Studies) on the

subject of the 'Manaqib-e-Ali', i.e., the virtues of Ali. This 'ezafeh' is variously given as 'i' or 'e', coupling

both words with hyphens or merely joined to the first with or without a hyphen. Thus -you will see 'Ahle

Bait' (the people of the house, referring specifically to the immediate family of the

Prophet through his

daughter, Fatima, and her husband, Ali), and 'Sharhe Nahju'l-Balagha,' 'Explanation of the Eloquent

.Sermons' (by Ibn Abi'l-Hadid) regarding the addresses of Ali Ibn Abi Talib

* * *

Many of the sources quoted are obscure, not available in English, and often referred to in various ways

by scholars and sometimes even by the author, Sultanu'l-Wa'izin. Where possible, these problems have

been resolved, and the name of the work or author commonly used by scholars is .given

Although we have worked from the Persian edition, we would like to acknowledge the help of an

English translation published in ۱۹۷۷ by the Peermahomed Ebrahim Trust in Karachi. A ,similar debate

but by exchange of letters, was published in ۱۹۳۶ and reissued under the title of 'The Right

Path' (originally 'al-Muraja'at) by Peermahomed Ebrahim Trust in ۱۹۷۲. A revised edition was issued by



Zahra Publications, Blanco, TX in ۱۹۸۶. This exchange began in ۱۹۱۱ between the Sunni -head of Al

Azhar University in Cairo and an eminent Shia scholar from Lebanon, explaining the Shia beliefs. Its

publication no doubt laid the groundwork for the eventual formal recognition by Al-Azhar University in

of the Shia Ja'farite school of jurisprudence, identified with the Shi'ite Imam Ja'far ۱۹۵۹ ,Sadiq

.mentioned above

May Allah forgive our errors and accept our intention, and bless Muhammad and his !family

Hamid Quinlan

Charles Ali Campbell

.Jamadi al-Awwal ۱۴۱۶ A.H ۱۱

October ۱۹۹۵ ۷

**Footnotes**

The death of Sultanu'l-Wa'izin in ۱۹۷۱ is mentioned by Michael m.J. Fischer in iran - (۱) .from Religious Dispute to Revolution - p ۱۷۸, Harvard University Press ۱۹۸۰

## SIXTH SESSION

### PART ONE

#### SIXTH SESSION TUESDAY NIGHT

SIXTH SESSION TUESDAY NIGHT, ۲۸th Rajab ۱۳۴۵ A.H. Mr. Ghulam Imamain, a respected Sunni merchant, came to the meeting place before sunset. He mentioned the reason for his coming. He said that he and some others were greatly influenced by the Well-Wisher's remarks. He said that he heard facts he had never heard before. He and some other Sunnis had an unpleasant discussion with their ulema, who could not refute Well-Wisher's arguments but who stuck stubbornly to their position. When the time for Maghrib prayers came, Mr. Ghulam Imamain offered both Maghrib and Isha'

prayers led by Well-Wisher. When the others arrived, the discussion began with a comment by Nawab Sahib. Nawab: Please continue last night's discourse. The interpretation of the verse was incomplete. Well-Wisher: (Looking toward the Sunni ulema.) Provided you so allow. Hafiz: (A bit angrily) No harm. If something remains to be said, we are prepared to listen. Well-Wisher: Last night I proved, from the grammatical point of view, that the statement of some commentators that this verse refers to the manner of determining the caliphate was unacceptable. Now I will argue from another point of view. Sheikh Abdu's-Salam Sahib said last night that there are four qualities mentioned in this verse. These qualities, he said, indicate that the verse was revealed in reference to the first four caliphs and that the verse indicates the order of the caliphate. My response to this argument is, first, reliable commentators have never made such a statement about the significance of this verse. Second, you all know that when a quality attributed to a person corresponds precisely with his characteristics, only then is it worth considering. If we consider the facts objectively, we find that it is only Ali who had possessed the attributes described in this verse. These qualities in no way correspond with those named by Sheikh Sahib. Hafiz: Weren't all those verses you have already narrated about Ali sufficient? Do you now wish through your rhetorical cleverness to prove that this holy verse was also revealed in praise of Ali? If so, let us know how it does not fit in with the caliphate of .the first four caliphs

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#### HUNDRED VERSES IN PRAISE OF ALI ٣٠٠

Well-Wisher: I haven't falsely attributed verses of the Holy Qur'an in praise of Ali. You are confused. Can you ignore the fact that well known commentaries and reliable books written by your own ulema mentioned many verses of the Holy Qur'an to be in praise of Ali? How can you regard it as being peculiar to me? Were Hafiz Abu Na'im Ispahani, the author of "Ma Nazala mina'l-Qur'an Fi Ali," and Hafiz Abu Bakr Shirazi, the author of "Nuzulu'l-Qur'an Fi Ali," Shias? Were the great commentators, like Imam Tha'labi, Jalalu'd-din Suyuti, Tabari, Imam Fakhru'd-Din Razi, and other high-ranking ulema, like Ibn Kathir, Muslim, Hakim, Tirmidhi, Nisa'i, Ibn Maja, Abu Dawud,

Ahmad Bin Hanbal, and even the intolerant Ibn Hajar, who collected in his Sawa'iq the verses of the Holy Qur'an revealed in praise of Ali, Shias? Some of the ulema, like Tabari, and Muhammad Bin Yusuf Ganji Shafi'i, in the beginning of his Part ۶۲, narrating on the authority of Ibn Abbas, and Muhaddith of Syria in his Ta'rikh-e-Kabir, and others have recorded as many as ۳۰۰ hundred verses of the Holy Qur'an in praise of Ali. Were these men Shias or did they belong to your great ulema? We do not need to falsely attribute a verse of the Holy Qur'an for proving the rank of the Commander of the Faithful, Ali. His enemies (Amawis, Nawasib, and Khawarij) suppress his virtues, and his friends hesitate to report his excellence for fear of consequences. Still, books are full of his merits, and they cast light on all aspects of his attainment. So far as this verse is concerned, I have not indulged in "rhetorical cleverness." I have revealed the truth, arguing from your own books. You have observed so far that I have not argued from the reports of Shia authors. Even if Shia books are left aside, I will prove Ali's unique superiority. What I have said regarding this verse agrees with the views of your own ulema. Muhammad Bin Yusuf Ganji Shafi'i, quoted the "Hadith of Similarity" in his Kifayatu't-Talib, Chapter ۲۳, from the Prophet to the effect that Ali was similar to the prophets. He says that the reason Ali was called similar to Noah in wisdom was that Ali was vehement against the unbelievers and kind to the believers. Allah has mentioned these attributes in the Holy Qur'an. Ali, who was always with the Prophet, was "vehement against the infidels and compassionate to the believers." And supposing, as Sheikh Sahib says, that the phrase "and those who are with him" refers to Abu Bakr because he remained for a few days with the Prophet in the cave. Can such a man equal him who remained with the Holy Prophet from childhood and ?received instruction from him



## ALI FIRST TO DECLARE BELIEF IN PROPHET OF ALLAH

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Moreover, on the crucial occasion of the declaration of his prophethood, no one

supported Muhammad except Ali. Your eminent ulema, like Bukhari and Muslim, in their Sahihain, Imam Ahmad bin Hanbal in his Musnad, and many others, such as Ibn Abdi'l-Birr in Isti'ab, Volume III, page ٣٢, Imam Abu Abdu'r-Rahman Nisa'i in Khasa'isu'l-Alawi, Sibt Ibn Jauzi in Tadhkira, page ۶٣, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ١٢, on the authority of Tirmidhi and Muslim, Muhammad bin Talha Shafi'i in Matalibu's-Su'ul, sub-chapter I, Ibn Abi'l-Hadid in Sharh Nahju'l-Balagha, Volume III, p. ٢۵٨, Tirmidhi in Jam'-e-Tirmidhi, Volume II, page ٣١۴, Hamwaini in Fara'id, Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, and even the fanatical Ibn Hajar in Sawa'iq-e-Muhriqa, and other prominent scholars have, with slight variation of words, related from Anas Bin Malik and others that "the Holy Prophet was ordained Prophet of Allah on Monday and Ali, declared his faith in him on Tuesday." It is also narrated that "The prophethood of Allah was declared on Monday and Ali offered prayers with the Holy Prophet on Tuesday." And again, "Ali was the first man who declared his faith in the Prophet." Also Tabari, Ibn Abi'l-Hadid, Tirmidhi, ".and others narrate from Ibn Abbas that "Ali was the first to offer prayers

## TRAINING OF ALI FROM CHILDHOOD BY THE HOLY PROPHET

I ask you to consider what your own learned theologian, Nuru'd-din Bin Sabbagh Maliki in his Fusulu'l-Muhimma, Chapter "Tarbiatu'n-Nabi," page ١۶, and Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul, Chapter ١, page ١١, and others have reported. During a famine in Mecca, the Prophet told his uncle, Abbas, that the latter's brother, Abu Talib, had too many children and that his means of livelihood were narrow. Muhammad recommended that each of them ask Abu Talib for one child to support so that the heavy burden on him would be reduced. Abbas agreed. They went to Abu Talib with their offer, and he accepted. Abbas took Ja'far-e-Tayyar under his guardianship, and the Prophet took Ali. Maliki continues, "Ali remained continuously with the Holy Prophet until the latter was formally declared the Prophet of Allah." Ali declared his belief in him, and followed him as a prophet of Allah when Ali was only thirteen. He was the first male to accept Islam. The Prophet's wife Khadija was the only person to accept the Prophet before Ali. In the same chapter, Maliki reports that Ibn Abbas, Jabir Ibn Abdullah Ansari, Zaid Ibn Arqam, Muhammad Ibn Munkadar, and

Rabi'atu'l-Mara'i said that the first person after Khadija who believed in the Prophet was Ali. He says that Ali referred to this fact, which has been narrated by your ulema. He said: "Muhammad, the Prophet of Allah, is my brother and son of my uncle; Hamza, the chief of the martyrs, is my uncle; Fatima, the daughter of the Prophet, is my wife; and his daughter's two sons are my sons by Fatima. Who of you has shared such distinction as I have? I was the foremost in accepting Islam when I was only a child. The Prophet declared on the day of Ghadir-e-Khum that it was obligatory to accept me as your guide. (Then he said three times) 'Woe be to him who faces Allah tomorrow (on the Day of Judgement), if he has subjected me to cruelty.'" Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul, Part ١, Chapter ١, page ١١, and many others of your learned men, have reported that these statements were in reply to Mu'awiya's letter to Ali, in which the former had boasted that his father was the chief of his tribe during the "time of ignorance," and that in Islam he (Mu'awiya) was the King. Mu'awiya also said that he was the "maternal uncle of the faithful," the "writer of the Wahi" (revelations), and a man of virtuous merits." After reading the letter, Ali said: "A man of his character - the son of the woman who chewed livers - boasts before me! (in reference to Mu'awiya's mother, Hind, who, after the Battle of Uhud, in a fit of rage, ripped open the dead body of Hamza, tore out his liver, and chewed it). Mu'awiya, even though he was bitterly opposed to Ali, could not deny these merits. Moreover, Hakim Abu'l-Qasim Haskani, one of your learned ulema, narrates from Abdu'r-Rahman Bin Auf, regarding the above verse of the ten Quraish who accepted Islam, that Ali was the foremost among them. Ahmad Bin Hanbal, Khatib Khawarizmi, and Sulayman Balkhi Hanafi narrate from Anas bin Malik that the Prophet said: "The angels blessed me and Ali for seven years, for during that time no voice proclaimed the oneness of Allah except mine and Ali's." Ibn Abi'l-Hadid Mu'tazali, in Sharh-e-Nahju'l-Balagha, Volume I, pages ٣٧٣-٥, recorded several hadith narrated through your scholars to the effect that Ali was the foremost of all others in the matter of Islam. After recording the various versions and narrations he concludes: "So the sum total of what we have stated is that Ali is the first of all men regarding Islam. The view contrary to it is rare and not worth our attention." Imam Abu Abdu'r-Rahman Nisa'i, author of one of the six books of authentic hadith, has recorded in Khasa'isu'l-Alawi the first six hadith on this topic and has confirmed that the foremost person in Islam

and the first to offer prayers with the Prophet was Ali. In addition, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ١٢, recorded ٣١ hadith from Tirmidhi, Hamwaini, Ibn Maja, Ahmad bin Hanbal, Hafiz Abu Nu'aim, Imam Tha'labi, Ibn Maghazili, Abu'l-Muwayyid Khawarizmi, and Dailami, the conclusion of which is that Ali was the first in the entire Muslim community to have accepted Islam. Even the intolerant Ibn Hajar Makki has in Sawa'iq Muhriqa, Chapter ٢, recorded hadith on the same issue, some of which have been accepted by Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda. Further, in Yanabiu'l-Mawadda, towards the close of chapter ١٢, he related from Ibn Zubair, Makki and he from Jabir Ibn Abdullah Ansari, a hadith about Ali's merits, which I would like to present here with your permission in order to conclude my argument. The Prophet said: "Allah Almighty chose me as a Prophet and revealed sacred scriptures to me. I said to Him, 'O Allah, My master, You sent Moses to Pharaoh, Moses asked you to make his brother, Aaron, his vizier to strengthen his hand, so that his words might be witnessed. Now I ask you, O Allah, that you appoint for me from among my family a vizier who may strengthen my hand. Make Ali my vizier and brother, infuse gallantry into his heart, and give him power over the enemy. Ali was the first person to believe in me and to witness my prophethood and the first person to declare the oneness of Allah along with me.' Afterward I continued to pray to Allah. Therefore, Ali is the chief of the successors. To follow him is a blessing; to die in obedience to him is martyrdom. His name appears in the Torah along with my name; his wife, the most truthful, is my daughter; his two sons, who are the chiefs of the Youth of Paradise, are my sons. After them all the Imams are vicegerents of Allah over His creation after the prophets; and they are the doors of knowledge among my people. He who follows them is rescued from Hellfire; he who follows them is guided to the right path; he who is endowed by Allah with love for them will surely be sent to Paradise. So, enlightened people, take heed." I could quote similar hadith all night, all of which have been recorded by your own scholars. But I think this is enough. Ali alone associated with the Holy Prophet from childhood, and therefore it is fitting that we consider him the person referred to in the words "those who are with him," and not .the one who accompanied the Prophet on a few days' journey

## ALI'S FAITH WHILE ONLY A CHILD

Hafiz: You have proven your point, and no one has ever denied that Ali was foremost in accepting Islam. But this fact does not qualify him as pre-eminent in comparison with other companions. True, the high caliphs professed faith in Islam years after Ali, but their faith was different from his and better. The reason is that Ali was only a child, and these people were mature. Obviously, the faith of older, wise men was superior to that of a child. In addition, Ali's faith was only blind following, and the faith of these people was based on reason. Faith acquired by reason is better than blind faith. Since a child, who is not under a religious obligation to perform duties, does not profess faith except by blind following, so Ali, who was only a child of thirteen, professed his faith only through blind following. Well-Wisher: Such talk is really surprising coming from a learned man like you. I wonder how to refute such an argument. If I were to say that you adopt such a position out of malice, it would be against my disposition to attribute such a motive to a learned man. Let me put a question to you: was Ali's acceptance of Islam based on his personal wish or on the invitation of the Prophet? Hafiz: Why do you take such a severe view of the way we talk since, when we have doubts, we must discuss them. In reply to your question, I admit that Ali accepted Islam at the invitation of the Holy Prophet. Well-Wisher: When the Prophet invited Ali to accept Islam, did the former know a child is not bound by religious commitments? If you say that he did not know it, you attribute ignorance to him, and if he did know it and invited Ali anyway, then his action was absurd. Obviously, to attribute absurdity to the Prophet is infidelity since a prophet is infallible. Allah says about him in the Holy Qur'an: "Nor does he speak out of desire. It is naught but revelation that is revealed." (۵۳:۳-۴) The Prophet considered Ali a person worthy to be invited to accept Islam. Apart from this, youth does not necessarily preclude wisdom. Maturity is taken into consideration concerning discharge of religious obligations, but not for matters connected with wisdom. Faith is concerned with matters relating to wisdom and not religious laws. So Ali's faith during childhood is a virtue for him just as Allah tells us in the Holy Qur'an about Jesus in these words: "He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet." (۱۹:۳۰) Also in this chapter He says about Prophet Yahya: "...and We granted him wisdom while yet a child." (۱۹:۱۲) Seyyed

Ali Humairi Yamani, (died ١٧٩ A.H.), points to the same fact in his couplets. He says: "Just as Yahya reached the rank of prophethood in his childhood, Ali, who was the successor of the Prophet and the father of his sons, was also ordained Vicegerent of Allah and guardian of the people while only a child." Virtue and dignity bestowed by Allah do not depend on age. Wisdom and intelligence depend upon an inborn tendency. I am surprised by your comment since such arguments were made by the Nasibis and Kharijis at the instigation of the Umayyads. They denigrated Ali's faith as being mere blind adherence to what he was taught. Even your own scholars have acknowledged Ali's merit in this respect. Muhammad Bin Talha Shafi'i, Ibn Sabbagh Maliki, Ibn Abi'l-Hadid and others have quoted Ali's couplets. In one of his couplets he says: "I was first and foremost among you in embracing Islam when I was only a small child." If Ali's faith at such a tender age had not been meritorious, the Prophet would not have characterized it as such. Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, Chapter ٥٥, page ٢٠٢, narrates from Ahmad Bin Abdullah Shafi'i, quoting from the second Caliph, Umar Bin Khattab, who said, "Abu Bakr, Abu Ubaida Jarra, and a group of people were present in the company of the Prophet of Allah when he patted Ali on the shoulder and said: 'O Ali! You are the first and foremost among all believers and Muslims in embracing Islam. You are to me as Aaron was to Moses.'" Also Imam Ahmad Ibn Hanbal narrates from Ibn Abbas, who said that he, Abu Bakr, Abu Ubaida Bin Jarra, and others were with the Prophet when he put his hand on Ali's shoulder and said: "You are foremost in faith in Islam among all the Muslims, and you are to me as Aaron was to Moses, O Ali! He who thinks he is my friend while he is your enemy is a liar." Ibn Sabbagh Maliki records a similar hadith in Fusulu'l-Muhimma, p. ١٢٥, from Khasa'isu'l-Alawi as a narration of Abdullah bin Abbas, and Imam Abu Abdu'r-Rahman Nisa'i reports in Khasa'isu'l-Alawi that he said: "I have heard Umar bin Khattab saying 'Mention Ali's name with respect because I have heard the Prophet saying that Ali has three qualities. I (Umar) wished that I had only one of them because each of those qualities is dearer to me than anything in this world.'" Ibn Sabbagh has narrated the following in addition to what others have recorded. The Holy Prophet said about Ali, "He who loves you loves me, and he who loves me, Allah loves him, and whomever Allah loves, He brings to Paradise. But he who is hostile to you is hostile to me, and he who is hostile to me, Allah is hostile to him and condemns

him to Hell." Ali's declaring himself a Muslim even while he was still a boy establishes the excellence of his wisdom and merit, which no other Muslim can attain. Tabari in his Ta'rikh quotes from Muhammad Bin Sa'ad Bin Abi Waqqas, who said: "I asked my father whether Abu Bakr was the first of the Muslims. He said, 'No, more than fifty people embraced Islam before Abu Bakr; but he was superior to us as a Muslim.'" He also writes that Umar Bin Khattab embraced Islam after forty-five men and twenty-one women. "As for the foremost one in the matter of Islam and faith, it was Ali Bin ".Abi Talib

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**ALI'S FAITH WAS PART OF HIS VERY NATURE**

Besides the fact that Ali was foremost in embracing Islam, he possessed another merit, peculiar to him, and more important than his other merits: Ali's Islam derived from his nature, while that of others occurred only after previous unbelief. Unlike other Muslims and companions of the Prophet, Ali was never an unbeliever. Hafiz Abu Nu'aim Ispahani in his Ma Nazalu'l-Qur'an Fi Ali, and Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba narrate that Ibn Abbas said, "I swear by Allah that there was no one who had not worshipped idols before embracing Islam except Ali. He accepted Islam without having ever worshipped the idols." Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Chapter ۲۴, quotes the Prophet as saying, "Those who took the lead in accepting faith in the oneness of Allah among the followers of the Prophets were three people who were never polytheists: Ali Bin Abu Talib, the man in the Sura Ya Sin, and the believer of the people of Pharaoh. The Truthful Ones are Habib-e-Najjar, among the descendants of Ya Sin, Ezekiel among the descendants of Pharaoh, and Ali Bin Abu Talib, who excelled all of them." Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba, Mawadda ۷, Khatib Khawarizmi in Manaqib, and Imam Tha'labi in his Tafsir narrate from the second Caliph, Umar Bin Khattab: "I bear witness that I heard the Prophet say, 'If the seven heavens were put in one balance and Ali's faith in the other, Ali's faith would surely outweigh the other.'" The same point has been included in couplets composed by Sufyan bin Mus'ab bin Kufi as follows: "By Allah, I

bear witness that the Prophet said to us: 'It should not remain unknown to anyone that if the faith of all those living on the earth were placed in one scale of the balance "'.and that of Ali in the other scale, Ali's faith would outweigh the other

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## ALI EXCELLED ALL OTHER COMPANIONS AND THE WHOLE COMMUNITY IN MERIT

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Mir Seyyed Ali Hamadani Shafi'i has recorded many hadith in his Mawaddatu'l-Qurba, which supported Ali's excellence. In the seventh Mawadda he quotes from Ibn Abbas that the Holy Prophet said, "The best of men of all the worlds in my period is Ali." Most of your fair-minded ulema have accepted the superiority of Ali. Ibn Abi'l-Hadid in his Sharh Nahju'l-Balagha, Volume ۱۱۱, page ۴۰, says that Abu Ja'far Iskafi, the chief of the Mu'tazilite sect, declared that Bashr Bin Mu'tamar, Abu Musa, Ja'far Bin Mubashshir, and other ulema of Baghdad believed that, "The most excellent person among all Muslims was Ali Bin Abu Talib, and after him his son Hasan, then his son Husain, after him Hamza, and after him Ja'far Bin Abi Talib." He goes on to say that his master Abu Abdullah Basri, Sheikh Abu'l-Qasim Balkhi, and Sheikh Abu'l-Hasan Khayyat had the same belief as Abu Ja'far Iskafi regarding the superiority of Ali. He explains the faith of the Mu'tazilite sect saying: "The best of the men after the Prophet of Allah, is the successor of the Prophet, the husband of Fatima, Ali; after him, his two sons, Hasan and Husain; after them, Hamza, and after him Ja'far (Tayyar). Sheikh: If you knew the statements of the ulema in support of the excellence of Abu Bakr, you .would not have made such remarks

### ALI'S FAITH SUPERIOR TO ABU BAKR'S

Well-Wisher: All the reliable Sunni ulema have acknowledged the superiority of Ali. For instance, you may refer Ibn Abi'l-Hadid Mu'tazali's Sharhe Nahju'l-Balagha, Volume ۱۱۱, page ۲۶۴, in which the same statement has been quoted from Jahiz that Abu

Bakr's faith was superior to that of Ali. However, Abu Ja'far Askafi, one of the eminent ulema of the Mu'tazilite sect, rejected this claim, saying that Ali's faith was superior to Abu Bakr's and all other companions. Abu Ja'far said, "We do not deny the excellence of the companions, but certainly we do not consider any of them superior to Ali." Ali was of such an exalted rank that to mention his name along with other companions is unbecoming. In fact, the virtues of the companions cannot be compared with the sublime merits of Ali. Mir Seyyed Ali Hamadani narrates in his Mawadda VII from Ahmad Bin Muhammadu'l-Karzi Baghdadi, who said that he heard from Abdullah Bin Ahmad Bin Hanbal, who asked his father Ahmad Bin Hanbal about the rank of the companions of the Prophet. He named Abu Bakr, Umar, and Uthman and stopped. Abdullah then asked his father, "Where is the name of Ali Bin Abu Talib?" His father replied, "He belongs to the holy descendants of the Prophet. We cannot mention his name (being of such prominence) along with those people." We see in the holy Qur'an that in the verse of Mubahala Ali is referred to as the 'self' of the Holy Prophet. There is a hadith in support of this view, which is recorded in the same Mawadda VII, narrated from Abdullah Bin Umar Bin Khattab. He said that one day while counting the names of the companions, he named Abu Bakr, Umar, and Uthman. A man said, "O Abu Abdu'r-Rahman! Why did you omit the name of Ali?" He replied: "Ali is one of the descendants of the Prophet. He cannot be included with anyone else. He is in the same category as the Prophet of Allah." Let me relate another hadith from the same Mawadda. It is narrated from Jabir Bin Abdullah Ansari that one day in the presence of Muhajirs (Meccan emigrants living in Medina) and Ansars ("helpers" of Medina who received the Muslim emigrants into their community), that the Prophet said to Ali, "O Ali! If a man offers complete prayers to Allah, and then doubts that you and your family are superior to all other beings, his abode shall be Hell." (After hearing this hadith, all those present, particularly Mr. Hafiz, showed repentance, lest they should be among the doubtful ones). I have referred to only a few hadith. Your choice seems to be to reject all these authentic hadith, which are recorded in your own books, or to acknowledge that Ali's faith was superior to that of all the companions, including Abu Bakr and Umar. I also ask you to consider the hadith (acknowledged by both sects) in which the Holy Prophet said on the occasion of Ghazawa-e-Ahzab (also known as the Battle of the Trench), when Ali killed Amru Ibn Abd-e-Wudd with one stroke of his

sword: "One stroke of Ali in the Battle of Khandaq (the Trench) has earned more merit for him than the reward for good deeds of the whole community (jinn and men) until the Day of Judgement." If only one stroke of his sword was better in merit than the prayers of jinn and human beings combined, certainly his preeminence cannot be .questioned by anyone except malicious fanatics

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## ALI AS THE SELF OF THE HOLY PROPHET

Had there been no other proof of Ali's superiority to all the companions and to humanity at large, the verse of Mubahala is sufficient to prove his excellence. It refers to Ali as the 'self' of the Prophet. The Holy Prophet was admittedly superior to all of humanity from beginning to end. Hence, the word "anfusana" (ourselves) in the verse referring to Ali proves that he was also superior to all of humanity from beginning to end. Perhaps now you will admit that in the phrase "And those who are with him," the reference is to Ali. He was with the Prophet before anyone else from the beginning of Islam. As to why Ali did not accompany the Prophet on the night of his migration from Mecca, it is clear that the Prophet entrusted Ali with more important duties. No one was as trustworthy as Ali. He was left behind to return to its owners the property entrusted to the Prophet. (Ali's second responsibility was to send members of the Prophet's family and other Muslims to Medina. And even though Ali was not with the Prophet in the cave that night, he performed a more important duty as he lay in the (.Prophet's bed

## QUR'ANIC VERSE IN PRAISE OF ALI ON HIS SLEEPING IN THE PROPHET'S BED ON THE NIGHT OF HIJRA

Your own scholars have mentioned Ali's merit in their commentaries. For instance, Ibn Sab'i Maghribi in Shifa'u's-Sudur, Tibrani in Ausat and Kabir, Ibn Athir in Usudu'l-Ghaiba, Volume IV, page ۲۵, Nuru'd-Din Sabbagh Maliki in Fusuli'l-Muhimma Fi Ma'rifati'l-'aimma, page ۳۳, Abu Ishaq Tha'labi Fazil Nishapuri, Fakhru'd-Din Razi and Jalalu'd-Din Suyuti, each in his Tafsir, Hafiz Abu Nu'aim Ispahani, the well known

Shafi'i traditionist in Ma Nazala'l-Qur'an fi Ali, Khatib Khawarizmi in Manaqib, Sheikhu'l-Islam Ibrahim bin Muhammad Hamwaini in Fara'id, Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ۶۲, Imam Ahmad bin Hanbal in Musnad, Muhammad bin Jarir through various sources, Ibn Hisham in Siratu'n-Nabi, Hafiz Muhaddith of Damascus in Arba'in Tiwal, Imam Ghazali in Ihya'u'l-Ulum, Volume III, page ۲۲۳, Abu's-Sa'adat in Faza'ilu'l-Itrati't-Tahira, Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, Sibt Ibn Jauzi in Tadhkira and others of your prominent ulema, report that when the Holy Prophet intended, by divine command, to leave Mecca for Medina, he asked Ali to wear his (the Prophet's) green cover sheet and to sleep in his bed. Accordingly, Ali slept in the Prophet's place. Then Allah Almighty told the angels Gabriel and Michael that He had made them brothers, and that one of them would live longer than the other. He asked them which was prepared to give his brother his excess life, the extent of which neither of them knew. They asked Him whether the choice was obligatory. They were told it was not obligatory. Neither of them chose to part with his excess life. Then followed the divine words: "I have created brotherhood between my vicegerent Ali and my Prophet Muhammad. Ali has offered to sacrifice his life for the sake of the Prophet's life. By sleeping in the Prophet's bed, he is protecting the Prophet's life. Now both of you are ordered to go to the earth and save him from the enemy's evil designs." Accordingly, both of them came to the earth. Gabriel sat at Ali's head and Michael at his feet. Gabriel said, "Congratulations, O son of Abu Talib! in whom Allah Almighty takes pride in the presence of His angels." After this, the following verse was revealed to the Prophet: "And there is the type of man who gives his life to earn the pleasure of God; and Allah is full of kindness to (His) servants." (۲:۲۰۷) Now I entreat you, respected gentlemen, to consider this verse carefully when you return home tonight and to draw your own conclusion. Does superiority rightly belong to him who remained with the Prophet on a few days journey, expressing fear and grief, or to him who risked his life the same night valiantly and joyfully, for the safety of the Holy Prophet. Imam Ja'far Askafi, one of the great ulema and chiefs of the Mu'tazilites, proves, as recorded in Abi'l-Hadid's Commentary on Nahju'l-Balagha, Volume III, page ۲۶۹-۲۸۱) that Ali's sleeping in the Prophet's bed was superior to the short stay of Abu Bakr with the Holy Prophet. He says: "The Muslim ulema unanimously hold that, in reality, Ali's excellence on this night is so exalted that no

man could reach it except Ishaq (Isaac) and Ibrahim (Abraham) when they were prepared to sacrifice their lives in obedience to Allah's will." (Most commentators, ulema, and historians believe that it was Isma'il who offered himself for sacrifice and not Ishaq.) On page ٢٧١ of Sharhe-Nahju'l-Balagha the statement of Abu Ja'far Askafi in reply to Abu Uthman Jahiz Nasibi is recorded. He says: "I have already proved earlier that Ali's sleeping in the Holy Prophet's bed on the night of the migration was superior to Abu Bakr's remaining in the company of the Prophet in the cave. In order to emphasize my point, I will prove it from two other points of view. First, the Prophet of Allah having old and close associations with Ali, loved him dearly. Therefore, he felt the loss of love when they separated. On the other hand, Abu Bakr enjoyed the privilege of going with the Prophet. Since Ali was suffering the pangs of separation, his recompense increased because the greater the agony in service, the greater is the recompense for it. Secondly, since Abu Bakr intended to leave Mecca, and had even left it once alone, his situation as a citizen there became increasingly difficult. So when he left Mecca along with the Prophet, his longing to depart was fulfilled. Hence, no such moral excellence is due to him as to Ali, who suffered utmost anguish in risking his life before the drawn swords of the enemy." Ibn Sab'a Maghribi says in his Shifa'u's-Sudur about the bravery of Ali: "There is complete unanimity among the Arab ulema that on the night of Hijra (migration), Ali's sleeping in the Prophet's bed was superior to going out with him. Ali made himself the Prophet's representative and risked his life for the Prophet's sake. This point is so clear that no one has ever denied it except those afflicted with insanity or fanaticism." I stop here and come to my main point. You said that the Qur'anic phrase "Vehement against the infidels" (۴٨:٢٩) refers to the second Caliph, Umar Bin Khattab. But this claim cannot be accepted merely because you say so. We must determine whether or not this attribute is characteristic of him or not. If it is, I am willing to accept it. Obviously vehemence can be displayed in two ways: in religious debates in which, through the force of argumentation, the ulema of the opposite side are silenced. Second, it can be shown on the battlefield. So far as learned discussions are concerned, there is not a single instance in history when Umar showed any vehemence. At any rate, I have not seen any historical records indicating that Umar displayed vehemence in learned discussion. I shall be obliged to you if you can cite any such instance. In fact, your own ulema have agreed

that it was Ali who solved difficult legal and religious problems during the period of the first three Caliphs. Although the Umayyads and the blind followers of Abu Bakr fabricated innumerable hadith on their behalf, they could not hide the fact that when men of other faiths came to Abu Bakr, Umar, or Uthman, to solve difficult problems, the Caliphs referred the problems to Ali. Ali gave them such convincing replies that many non-Muslims embraced Islam. The fact that Abu Bakr, Umar, and Uthman acknowledged Ali's superiority is sufficient to prove my point. Your own scholars have written that Caliph Abu Bakr said, "Remove me, remove me, since I am not better than you so long as Ali is in your midst." At least seventy times Caliph Umar admitted: "If Ali had not been there, Umar would have been ruined." Most of the circumstances involving danger have been mentioned in the books, but I don't want to dwell on this point. There may be more important topics to discuss. Nawab: Which topics could be more important than this? Are these matters mentioned in our books? If they are, will you please let us know? Well-Wisher: The just ulema of your sect agree that Umar .often admitted that Ali came to his rescue



## PART TWO

### EVIDENCE REGARDING UMAR'S SAYING "HAD ALI NOT BEEN THERE, UMAR WOULD HAVE "BEEN RUINED

Qazi Fazlullah Bin Ruzbahan, the fanatic, in his Ibtalu'l-Batil; Ibn Hajar Asqalani in his Tihdhibu'l-Tahdid, printed in Hyderabad Daccan, page ۳۳۷; Ibn Hajar in Isaba, Volume II, printed in Egypt, page ۵۰۹; Ibn Qutayba Dinawari in Ta'wil-e-Mukhtalafu'l-Hadith, page ۲۰۱-۲۰۲, Ibn Hajar Makki in Sawa'iq-e-Muhriqa, page ۷۸; Hajj Ahmad Afindi in Hidayatu'l-Murtab, page ۱۴۶ and ۱۵۲; Ibn Athir Jazari in Usudu'l-Ghaiba, Volume IV, page ۲۲; Jalalu'd-Din Suyuti in Ta'rikhu'l-Khulafa, page ۶۶; Ibn Abdu'l-Birr Qartabi in Isti'ab, Volume II, page ۴۷۴; Seyyed Mu'min Shablanji in Nuru'l-Absar, page ۷۳; Shahabu'd-Din Ahmad bin Abdu'l-Qadir A'jili in Zakhiratu'l-Ma'al; Muhammad bin Ali As-Saban in Is'afu'r-Raghibin, page ۱۵۲; Nuru'd-Din bin Sabbagh Maliki in Fusulu'l-Muhimma, page ۱۸; Nuru'd-Din Ali bin Abdullah Samhudi in Jawahiru'l- Iqdain; Ibn

Abi'l-Hadid Mu'tazili in Sharhe Nahju'l-Balagha, Volume I, page ۶, Allama Qushachi in Sharh-e-Tarid, page ۴۰۷, Khatib Khawarizmi in Manaqib, page ۴۸, ۶۰, Muhammad bin Talha Shafi'i in Matalibu's-Su'ul sub-Chapter ۶, page ۲۹, Imam Ahmad bin Hanbal in Faza'il as well as Musnad; Sibt Ibn Jauzi in Tadhkira, page ۸۵, ۸۷, Imam Tha'labi in Tafsir Kafshu'l-Bayan, Allama Ibn Qayyim Jauzi in Turuqi'l-Hakim, recording Ali's judgments from page ۴۱ to page ۵۳; Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ۵۷; Ibn Maja Qazwini in Sunan, Ibn Maghazili Shafi'i in Manaqib; Ibrahim bin Muhammad Hamwaini in Fara'id; Muhammad bin Ali bin Hasani'l-Hakim in Sharh-e-Fathi'l-Mubin, Dailami in Firdaus, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۱۴, Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya as well as in Ma Nazala'l-Qur'an fi Ali, and a host of other great ulema of your sect, with slight variation in words, have narrated Umar's saying, "If there were no Ali, Umar would have been ruined." The great theologian, Ganji Shafi'i, in Chapter ۵۷, of his Kifayatu't-Talib Fi Manaqib Ali Bin Abu Talib, after narrating some authentic hadith, reports from Hudhaifa Bin Yaman that "one day Umar met him and asked him: 'What was your condition when you awoke in the morning?' Hudhaifa said, 'I rose in the morning hating the Truth, liking mischief, bearing witness to the thing unseen; learning by heart the uncreated, reciting salutations without being in the state of ritual purity, and knowing that, what is for me on the earth is not for Allah in the Sky.' Umar was infuriated by these remarks and intended to punish Hudhaifa when Ali came in. He noticed the signs of rage on Umar's face and asked why he was so angry. Umar told him, and Ali said: 'There is nothing serious about this remark: What Hudhaifa said was correct. Truth means death, which he detests; mischief means wealth and children, which he likes; and when he says he bears witness to what he has not seen, this means that he testifies to the oneness of Allah, death, the Day of Judgement, Paradise, Hell, the bridge over it named Sira, none of which he has seen. When he says he learns by heart what is uncreated, this refers to the Holy Qur'an; when he says that he recites salutations without ablution, this refers to reciting salutations on the Prophet of Allah, which is permissible without ablution; when he says he has for himself on earth what is not for Allah in the sky, this refers to his wife, as He has no wife or children.' Umar then said, 'Umar would have been lost had Ali not arrived.'" Ganji Shafi'i says that Umar's statement is verified according to reports of most of the

narrators of hadith. The author of Manaqib says that Caliph Umar repeatedly said: "O Abu'l-Hasan! (Ali). I would not be a part of a community without you." He also said: "Women are unable to give birth to a child like Ali."Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul and Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۱۴, narrating from Tirmidhi, record a detailed report from Ibn Abbas at the end of which he says: "The companions of the Prophet used to seek religious judgments from Ali, and they accepted his decisions. Thus, Umar Bin Khattab said on various occasions, 'If it were not for Ali, Umar would have been ruined." In religious matters and learned discussions Umar showed no vehemence. On the contrary, he admitted his own inability and acknowledged Ali as his refuge. Even Ibn Hajar Makki in Chapter III of Sawa'iq Muhriqa, reporting from Ibn Sa'd, quotes Umar as saying, "I seek Allah's ".help in deciding those difficult problems for which Abu-l-Hasan (Ali) is not available

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## CALIPH UMAR'S BRAVERY WAS NEVER OBSERVED ON ANY BATTLEFIELD

## CALIPH UMAR'S BRAVERY WAS NEVER OBSERVED ON ANY BATTLEFIELD

As for Umar's vehemence on the battlefield, history recorded no instance of it. On the contrary, historians of both sects relate that whenever Umar encountered a powerful enemy, he took to his heels. Consequently, other Muslims also fled, and the Muslim army was often defeated. Hafiz: You have gradually increased the unkindness. You have insulted Caliph Umar, who was the pride of the Muslims and in whose age the Muslims achieved great victories. Because of Umar, Muslim armies won their battles. You call him a coward and say that he ran away from the battlefield and that the defeat of the Muslim army was due to him! Is it proper for a man of your caliber to defame Caliph Umar? Well-Wisher: I'm afraid you are mistaken. Though you have been with me for many nights, you have not understood me. Perhaps you think that it is due to enmity that I criticize or praise men. It is not. There is a great liability in religious debates, which has been a source of antagonism among Muslims for centuries. Such debates often excite malicious tendencies, which are not in accord

with the injunctions of the Holy Qur'an. The Qur'an clearly says: "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin." (۴۹:۱۲) You assume that my statements are motivated by malice. The fact is otherwise. I have not uttered a word contrary to what your own ulema have written. You have just said that I have insulted Caliph Umar. But there was not the slightest indication of an insult. What I said corresponds to the records of history. Now I am constrained to give a .clearer view of facts in order to quiet this antagonism

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## CONQUESTS NOT DUE TO PERSONAL MERITS OF UMAR

You said that Caliph Umar was responsible for the Muslim conquests. No one denies that the Muslims achieved great conquests during the caliphate of Umar. But remember that, according to the evidence of your prominent ulema, like Qazi Abu Bakr Khatib, in his History of Baghdad, Imam Ahmad Bin Hanbal in Musnad, Ibn Abi'l-Hadid in Sharhe-Nahju'l-Balagha, and many other writers, Caliph Umar sought guidance from Ali in all administrative and military matters. And he acted on Ali's advice. In addition, there was a difference in the Islamic conquests of different periods. The first kind refers to conquests during the time of the Prophet himself, which were due primarily to Ali's gallantry. Everyone agrees that Ali was the bravest of the brave. If he did not fight in a battle, victory was not achieved. For instance, in the Battle of Khaibar, he suffered from an eye ailment, and it was impossible for him to go to battle. The Muslims suffered repeated defeats until, when he was cured by the Prophet, Ali advanced toward the enemy and conquered the forts of Khaibar. In the Battle of Uhud, when the Muslims broke ranks and ran, it was Ali who stood firm. Dauntless, he protected the Prophet from the enemy until a hidden voice proclaimed, "There is no sword other than Dhu'l-fiqar, and there is no brave youth other than Ali." The second kind of conquest pertains to those battles which were fought after the Prophet's death. These victories were due to the bravery of the great Muslim soldiers and their expert planning. But we are not concerned here with the Islamic conquests during Umar's caliphate. Our topic is the courage of Caliph Umar himself. It is not

verified by any historical evidence. Hafiz: It is insulting to claim that Caliph Umar ran from the battlefield and that this led to the defeat of the Muslims. Well-Wisher: If citing historical facts about men is an insult, then this insult has been recorded by your own ulema. Hafiz: Where have our ulema written that Caliph Umar fled from the ?battlefield? When did he cause the defeat of the Muslims



## ABU BAKR'S AND UMAR'S DEFEAT IN THE BATTLE OF KHAIBAR

Well-Wisher: Since Ali was suffering from an eye ailment on the first day of the battle of Khaibar, the Prophet gave the Muslim flag to Abu Bakr, who led the Muslim army against the Jews. Suffering a defeat after a short battle, he returned. The next day the Muslim flag was given to Umar, but before he reached the place of battle, he fled in panic. Hafiz: These statements are Shia fabrications. Well-Wisher: The Battle of Khaibar was an important event of the Prophet's life, recorded in detail by historians of both sects. Hafiz Abu Nu'aim Ispahani in his Hilyatu'l-Auliya, Volume I, page ۶۲, Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, page ۴۰, from the Sira of Ibn Hisham, Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ۱۴, and many others of your ulema have recorded this event. But the most authentic narrations are those of two great scholars: Muhammad Bin Isma'il Bukhari, who writes in his Sahih, Volume II, printed in Egypt, ۱۳۲۰ A.H., page ۱۰۰, and Muslim Bin Hujjaj, who writes in his Sahih, Volume II, printed in Egypt, ۱۳۲۰ A.H., page ۳۲۴, that "Caliph Umar fled from the battlefield on two occasions." Among the many clear proofs on this point are the unambiguous verses of Ibn Abi'l-Hadid the Mu'tazilite, known as "Alawiyyat-e-Sab'a, in praise of Ali. Regarding the "Gate of Khaibar," he says: "Have you heard the story of the Conquest of Khaibar? So many mysteries are linked together which bewilder even the wise mind! These two (Abu Bakr and Umar) had no liking for, or acquaintance with, bearing a flag (leading an army). They did not know the secret of maintaining the prestige of a flag, they covered it with scorn and took to their heels, though they knew that fleeing from the battlefield is tantamount to infidelity. They did so because one of the brave Jewish soldiers, a tall youth with a naked sword in hand, riding on a steed of

towering stature, attacked them, like an excited male ostrich, which had gained its strength from spring air and vegetation. He was like a huge bird which had adorned itself with a beautiful color and was going towards its beloved. The blaze of the fire of death from his sword and lance shown and frightened the two men." Ibn Abi'l-Hadid addressing them (Abu Bakr and Umar) says further: "I apologize for you, for your defeat and fleeing, since everyone dislikes death and loves life. Like all others, you too did not like death although there is no immunity from death. But you could not court death." My purpose is not to insult anyone. I relate historical facts to show that the Caliph had no such bravery which would entitle him to the epithet "vehement against the infidels." The fact is that he ran from the battlefield. The attribute in question belonged to Ali alone, who in every battle was vehement against the infidels. This fact has been attested to by Allah in the Holy Qur'an. He says: "O you who believe! Whoever of you turns away from his religion, soon Allah will bring another people; He loves them and they love Him, lowly before the believers, mighty against the infidels, striving hard in Allah's way, and they fear not the censure of any censurer; this is the grace of Allah. He gives it to whomsoever He desires." Hafiz: It is astonishing that you try to ascribe this verse to Ali. It refers to the believers who possess these qualities and are Allah's loved ones. Well-Wisher: It would be better if you asked me what argument I could furnish in support of my assertion. My reply is that if this verse were revealed in praise of the believers, they would never have run from the battlefield. Hafiz: Is it fair to accuse the believers and the Prophet's Companions of fleeing from danger? These people fought bravely in battle. Well-Wisher: It is not I who have called them "runners." History shows them as such. Perhaps you have forgotten that in the battles of Uhud and Hunain both the believers and the companions in general, including the great companions of the Prophet, sought safety in flight. As reported by Tabrini and others, they left the Prophet alone among the infidels. Is it possible that those who turned their backs to the enemy leaving the Holy Prophet alone to face the enemy were the loved ones of Allah and His Prophet? I am not the only one to claim that this verse is in praise of Ali. Abu Ishaq Imam Ahmad Tha'labi, whom you regard as the chief of your traditionists, writes in his Kashfu'l-Bayan that this verse was revealed in praise of Ali because no other person possessed the attributes mentioned in it. No historian - ours or foreigners - has written that in any of the ۳۶ battles fought

by the Prophet did Ali ever falter. In the Battle of Uhud, when all the other companions fled, and the enemy's ۵,۰۰۰ troops attacked the Muslims, the only person who stayed at his post until victory was achieved was Ali. Although wounded in several places and bleeding profusely, he rallied those who had fled and continued fighting until victory was achieved. Hafiz: Are you not ashamed to attribute "fleeing" to the great companions? All the companions in general and the two Caliphs - Abu Bakr and Umar - in particular, bravely surrounded the Prophet and protected him. Well-Wisher: You have not studied history very carefully. In general, historians have written that in the battles of Uhud, Hunain, and Khaibar all the companions fled. I have told you about Khaibar. As for Hunain, Hamidi in his Jam'-e-Bainu's-Sahihain and Halabi in his Siratu'l-Halabiyya, Volume III, page ۱۲۳, say that all the companions fled, except four: Ali and Abbas were in front of the Prophet, Abu Sufyan Bin Harith held the reins of the Prophet's horse, and Abdullah Bin Mas'ud stood on his left. The fleeing of the Muslims at Uhud has not been denied by anyone. Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Chapter ۲۷, with his own sources, quotes Abdullah Bin Mas'ud as saying that the Prophet said: "Whenever Ali was sent alone in a battle, I saw Gabriel on his right side, Michael on his left, and a cloud sheltering him from above until Allah made him victorious." Imam Abu Abdu'r-Rahman Nisa'i narrates hadith ۲۰۲ in his Khasa'is-e-Alawi that Imam Hasan, wearing a black turban, came to the people and narrated the qualities of his father, saying that in the Battle of Khaibar, when Ali went toward the fort, "Gabriel was fighting on his right and Michael on his left side. He encountered the enemy with great valor until he achieved victory and was entitled to ".Allah's love



## ALI WAS THE LOVED ONE OF ALLAH AND OF THE HOLY PROPHET

In this verse Allah says that He loves those who possess these attributes and that they too love Him. This quality of being loved by Allah is peculiar to Ali. There is a great deal of evidence in support of this view. Among the many hadith relating to this matter is the one reported by Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib,

Chapter ۷. He narrates, through his own sources, from Abdullah Bin Abbas, who said that one day he was sitting with his father, Abbas, before the Holy Prophet, when Ali came in and saluted him. The Prophet stood up, took him into his arms, kissed him between his eyes, and made him sit down at his right side. Abbas then asked the Prophet if he loved Ali. The Holy Prophet replied, "O my respected uncle! By Allah, ".Allah loves him more than I love him

## HADITH OF THE STANDARD IN THE CONQUEST OF KHAIBAR

The strongest proof of Ali's being the loved one of Allah, and of his bravery on the battlefield, is the hadith-e-Rayat (Hadith of the Ensign), which is part of your authentic collections of traditions. None of your prominent ulema has denied it. Nawab: What is the hadith-e-Rayat? If you don't mind, please quote it with its sources. Well-Wisher: The prominent ulema and historians of the two sects have both narrated the hadith-e-Rayat. For instance, Muhammad Bin Isma'il Bukhari, in his Sahih, Volume II, Kitabu'l-Jihad Wa's-Siyar, Chapter Du'au'n-Nabi, also Volume III, Kitabu'l-Maghazi, Chapter Ghazawa-e-Khaibar; Muslim Bin Hajjaj in his Sahih, Volume ۲, page ۳۲۴; Imam Abdu'r-Rahman Nisa'i in his Khasa'isu'l-Alawi; Tirmidhi in his Sunan; Ibn Hajar Asqalani in Isaba, Volume II, p. ۵۰۸; Muhaddith-e-Sham in his Ta'rikh; Ahmad bin Hanbal in his Musnad; Ibn Maja Qazwini in Sunan; Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda Chapter ۶; Sibt Ibn Jauzi in Tadhkira; Muhammad bin Yusuf Ganji Shafi'i in Matalibu's-Su'ul, Hafiz Abu Nu'aim Isfahani in Hilyatu'l-Auliya; Abu Qasim Tibrani in Ausat; and Abu Qasim Husain bin Muhammad (Raghib Isfahani) in Muhaziratu'l-Udaba, Volume II, page ۲۱۲. In short, virtually all of your historians and traditionists have recorded this hadith, so that Hakim says: "This hadith has reached the stage of unanimity." Tabrini says: "Ali's victory in Khaibar is proved by its unanimity." When the Muslim army laid siege to the Fort of Khaibar, it suffered defeat three times under the command of Abu Bakr and Umar, and they fled. The companions were greatly frustrated. In order to inspire the companions, the Prophet announced that Khaibar would be conquered. He said: "By Allah, tomorrow I will give the standard to one who will return successful. He is one who attacks repeatedly and never leaves the battlefield and never retraces his steps until he achieves success. He

loves Allah and the Prophet of Allah, and Allah and the Prophet of Allah love him." That night the companions could not sleep, wondering who would be given this special favor. At dawn, all put on their military garb and presented themselves before the Prophet. The Prophet asked, "Where is my brother and son of my uncle, Ali Bin Abu Talib?" They told him, "O Prophet of Allah, he is suffering so much with sore eyes that he cannot move." The Prophet asked Salman to call Ali. Salman took Ali by the hand and brought him to the Prophet. He saluted the Prophet, and after returning the salutation, the Prophet asked, "How are you, O Abu'l-Hasan?" He replied, "It is all well by the grace of Allah. I am suffering from headache and so much pain in the eyes that I cannot see anything." The Prophet bade him come near. When Ali had moved closer, the Prophet applied the saliva of his own mouth to Ali's eyes and prayed for him. Soon his eyes were bright, and his ailment vanished completely. He gave Ali the flag of victory. Ali proceeded to the forts of Khaibar, fought against the Jews, slew their brave soldiers, like Harhab, Harith, Hisham, and Alqama, and conquered the hitherto invincible Forts of Khaibar. Ibn Sabbagh Maliki in his Fusulu'l-Muhimma, page ۲۱, has quoted this report from the six books of tradition, while Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Chapter ۱۴, after narrating the hadith says that the Prophet's chief poet, Hasan Bin Thabit, was present on this occasion. He composed couplets in praise of Ali: "Ali was suffering from an eye disorder. Because there was no physician, the Prophet cured him with his own saliva. So both the curer and the patient were blessed. The Holy Prophet said, 'Today I will give the standard to a highly skilled horseman, valiant and chivalrous, my comrade in battle. He loves Allah and Allah loves him; so through him He will make us conquer the Forts.' After this, leaving all others aside, he selected Ali and made him his successor." Ibn Sabbagh Maliki narrates from Sahih Muslim that Umar Bin Khattab said: "I never aspired for bearing the standard, but that day I had a keen desire for it. I was repeatedly making myself conspicuous before the Prophet, wishing that perhaps he might call me, and that I might be blessed with this honor. But it was Ali who was called by the Prophet and the glory went to him." Sibt Ibn Jauzi has recorded this report in his Tadhkira, page ۱۵, and Imam Abu Abdu'r-Rahman Ahmad Bin Ali Nisa'i in his Khasa'isu'l-Alawi, after narrating twelve hadith on the topic of Ali's bearing the standard at Khaibar, quotes the same report in the eighteenth hadith about Umar's hope for getting the standard. Also

Jalalu'd-Din Suyuti in his Ta'rikhu'l-Khulafa, Ibn Hajar Makki, in his Sawa'iq, and Ibn Shirwaini in his Firdausu'l-Akhbar, narrate that Umar Bin Khattab said: "Ali has been endowed with three things, and if I possessed only one, I would have preferred it to all the camels in my possession: Ali's marriage with Fatima; his staying in the mosque in every condition, and this was not permissible for anyone except Ali, and his bearing the standard in the Conquest of Khaibar." My argument, based on the records of your own traditionists, proves that the reference in the verse - "He (Allah) loves them and they also love Him" - is to Ali. Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Chapter ۱۳, relates that the Prophet said: "If one wishes to look at Adam, Noah, and Abraham, look at Ali." He says that Ali is the one Allah refers to in the Holy Qur'an, "And those who are with him are strong against the unbelievers, compassionate among themselves." (۴۸:۲۹). As for your contention that the phrase in the verse "Compassionate among themselves" refers to Uthman and indicates his place as the third Caliph, this is not supported by historical evidence. In fact, his character was just the opposite. There are many arguments to prove this, but I will stop here. What could be said might provoke hostility. Hafiz: If you confine yourself to authentic references, there is no reason why we should be displeased. Well-Wisher: I will mention some of .them

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### UTHMAN'S CHARACTER AND WAY OF LIFE COMPARED TO THAT OF ABU BAKR AND UMAR

Ibn Khaldun, Ibn Khallikan, Ibn A'sam Kufi (it is also recorded in Siha-e-Sitta), Mas'udi in Muruju'dh-Dhahab, Volume I, page ۴۳۵, Ibn Hadid in Sharhe Nahju'l-Balagha, Volume I, and others of your ulema affirm that when Uthman Bin Affan became Caliph, he acted against the examples set by the Holy Prophet and also against the ways of Abu Bakr and Umar. Both sects agree that in the Consultative Council in which he was selected as Caliph Abdu'r-Rahman Bin Auf offered him allegiance based on the Book of Allah, the hadith of the Prophet, and the ways of Abu Bakr and Umar. One condition of his allegiance was that Uthman would not let the Bani Umayya interfere nor would he give them any authority. But when his position became secure, he violated these pledges. According to the Holy Qur'an and reliable hadith, to violate an

agreement is a great sin. Your own ulema say that Caliph Uthman broke his pledge. Throughout his caliphate he acted in contradiction to the way of Abu Bakr and Umar. .He gave the Bani Umayya full authority over the people's lives and property

### PART THREE

### THE WEALTH OF CALIPH UTHMAN

Hafiz: In what way did he act against the teachings and practice of the Prophet and the ways of Abu Bakr and Umar? Well-Wisher: The famous traditionist, Mas'udi, in his Muruju'dh-Dhahab, Volume I, page ۴۳۳, and other historians have recorded that Uthman built a sophisticated stone house with doors made of sandalwood. He accumulated great wealth, which he bestowed lavishly on the Umayyads and others. For instance, the religious levy (Khums) from Armenia, which was conquered during this time, was bestowed on the cursed Marwan without any religious sanction. He also gave him ۱۰۰,۰۰۰ dirhams from the Baitu'l-Mal (the public treasury). He gave ۴۰۰,۰۰۰ dirhams to Abdullah Bin Khalid, ۱۰۰,۰۰۰ dirhams to Hakam Bin Abi'l-As, who was cursed and banished by the Prophet, and ۲۰۰,۰۰۰ dirhams to Abu Sufyan (as recorded by Ibn Abi'l-Hadid in his Sharhe Nahju'l-Balagha, Volume I, page ۶۸). On the day he was murdered, his personal fortune amounted to ۱۵۰,۰۰۰ dinars and ۲۰ million dirhams in cash. He owned property in Wadiu'l-Qura and Hunain valued at ۱۰۰,۰۰۰ dinars and huge herds of cattle, sheep, and camels. As a consequence of his actions, the leading Umayyads amassed great wealth at the expense of the people. For a caliph of Islam to accumulate such wealth when many people were starving was certainly wrong. Moreover, this behavior was completely at variance with the ways of his companions, Abu Bakr and Umar. Uthman pledged in the Consultative Council that he would follow in their footsteps. Mas'udi in his Muruju'dh-Dhahab says about Caliph Uthman, that when Caliph Umar went with his son, Abdullah, to perform the Hajj (pilgrimage), their expenditure on the journey, both ways, was sixteen dinars. He told his son that they had been extravagant. If you compare the frugal ways of Umar with the lavish expenditures of Uthman, you will admit that the latter's way of life was contrary to his .pledge at the Council

## CALIPH UTHMAN ENCOURAGED THE EVILDOERS AMONG THE UMAYYADS

Uthman also gave the Umayyads authority over the life and honor of the people. Consequently, disorder prevailed in Muslim lands. He appointed his favorites to high positions against the wishes of the Holy Prophet, Abu Bakr, and Umar. For instance, he gave high positions to his uncle, Hakam Bin As, and Hakam's son, Marwan, both of whom were banished and cursed by the Prophet. Hafiz: Can you prove that they were cursed? Well-Wisher: There are two ways to prove that they were cursed. Allah called the Bani Umayya "The Accursed Tree" in the Qur'an (١٧:۶٠). Imam Fakhru'd-Din Razi, Tabari, Qartabi, Nishapuri, Suyuti, Shawkani, Alusi, Ibn Abi Hatim, Khatib Baghdadi, Ibn Mardawaih, Hakim, Maqrizi, Baihaqi, and others of your ulema narrate from Ibn Abbas that the "Accursed Tree" in the Qur'an refers to the Umayya tribe. In a dream, the Prophet saw monkeys climbing up and down his pulpit (and driving men away from his mosque). When he woke, the Angel Gabriel revealed this verse and told the Prophet that the monkeys were the Bani Umayyads, who would usurp his caliphate after him. His place of prayer and pulpit would remain in their control for a thousand months. Imam Fakhru'd-Din Razi narrates from Ibn Abbas that the Prophet mentioned the name of Hakam Bin As. He is, therefore, accursed since he belongs to the Accursed Tree. There are many hadith from Sunni sources about their being cursed. Hakim Nishapuri, in his Mustadrak, Volume IV, page ۴٣٧ and Ibn Hajar Makki in Sawa'iq-e-Muhriqa, quote from Hakim the following hadith from the Prophet: "Verily, my family will shortly be dispersed and assassinated by my community. Bani Umayya, Bani Mughira, and Bani Makhzum are the most callous of our enemies." The Prophet said about Marwan, a child at that time, "This is a lizard, son of a lizard, a cursed one, son of a cursed one." Ibn Hajar relates from Umar bin Murratu'l-Jihni, Halabi in Siratu'l-Halabiyya, Volume I, page ٣٣٧; Baladhuri in Ansab, Volume V, ١٢۶; Sulayman Balkhi in Yanabiu'l-Mawadda; Hakim in Mustadrak, Volume IV, page ۴٨١; Damiri in Hayatu'l-Haiwan, Volume II, page ٢٩١; Ibn Asakir in his Ta'rikh; Imamu'l-Haram Muhyi'd-Din Tabari in Zakha'iru'l-Uqba, and others have narrated from Umar bin Murra that Hakam Bin As sought an interview with the Prophet. The Prophet,

recognizing his voice, said: "Let him come in. Curse be on him and on his descendants, excepting those who believe, and they will be few." Imam Fakhru'd-Din Razi, in Volume V of his Tafsir-e-Kabir, writing about the verse "The Accursed Tree..." and its meaning, refers to the statement of A'yesha , who said to Marwan: "Allah cursed your father when you were present in his semen; so you are also a part of him, who has been cursed by Allah." Allama Mas'udi says in his Muruju'dh-Dhahab, Volume I, page ۴۳۵, that Marwan Bin Hakam was condemned and banished by the Prophet. He was exiled from Medina. He was not allowed to enter Medina during the caliphate of Abu Bakr and Umar, but when Uthman became caliph, he acted contrary to the teaching of the Holy Prophet, Abu Bakr, and Umar and allowed him to enter Medina. He kept him close to himself with all other Umayyads and showed them favor. Nawab: Who was Hakam Bin Abi-l-As, and why was he banished by the Holy Prophet? Well-Wisher: .Hakam Bin As was the uncle of Caliph Uthman



According to Tabari, Ibn Athir, and Baladhuri, who writes in Ansab, Volume V, page ۱۷, he was the neighbor of the Prophet in the Age of Ignorance. He abused the Holy Prophet, particularly after the announcement of his prophethood. He walked behind the Prophet and ridiculed him by imitating his gestures. Even during prayers, he pointed towards him scornfully. After the Prophet cursed him, he remained in a paralytic condition permanently and eventually he lost his sanity. After the conquest of Mecca, he came to Medina and apparently embraced Islam, but he often insulted the Prophet. When he went to the Prophet's house, the Holy Prophet soon came out of his house and said, "No one should seek pardon on his behalf. Now he and his sons, Marwan and others, should leave Medina." Accordingly, the Muslims immediately banished him from Medina and drove him out to Ta'if. During the time of Abu Bakr and Umar, Uthman supported him, saying that he was his uncle and that he should be allowed to return to Medina. But the others did not accept this, saying that since he was cursed and banished by the Holy Prophet, they would not let him return. When Uthman became caliph, he called all of them back. Although many people objected to it, Uthman showed his relatives and other favorites special favor. He made Marwan

his assistant and chief officer of the court. He gathered round him many wicked people of the Umayyads and appointed them to high positions. The result was that, according to Umar's prediction, they were responsible for Uthman's fate. Among the people appointed by Uthman was Walid Bin Aqaba Bin Abi Mu'ith, who was sent to be the Governor of Kufa. According to the report of Mas'udi in Muruju'dh-Dhahab, Volume I, the Prophet said concerning Walid: "Verily, he is one of those who will go to Hell." He openly indulged in sinful acts. According to the statement of Mas'udi in Muruju'dh-Dhahab, Abdu'l-Fida in his Ta'rikh, Suyuti in Ta'rikhu'l-Khulafa, page ١٠۴, Abu'l-Faraj in Aghani, Volume IV, page ١٢٨; Imam Ahmad bin Hanbal in Musnad, Volume I, page ۴٢; Yaqubi in Ta'rikh, Volume II, page ١۴٢; Ibn Athir also in Usudu'l-Uqba, Volume V, page ٩١, and others said that, during his governorship in Kufa, Walid passed the whole night in self-indulgence. He came to the mosque for the dawn prayer intoxicated and offered four rak'ats of the morning prayer (instead of two) and then told the people: "What a pleasant morn! I would like to extend the prayer further if you consent." Some said that he vomited under the dome of the mosque which caused great annoyance to the people, who complained to Caliph Uthman. One of these well known people was Mu'awiya, who was made Governor of Syria. Walid was replaced by Sa'id Bin As as Governor of Kufa. When people learned of the policies of Uthman, policies in contradiction to the teachings of the Prophet, they became furious. They took actions which eventually caused such serious results. Uthman was responsible for his murder because he did not consider the effects of his deeds. He rejected Ali's counsel and was misled by servile flatterers. Ibn Abi'l-Hadid quotes a conversation between Umar and Ibn Abbas in his Sharh Nahju'l-Balagha, Volume III, page ١٠۶. Caliph Umar said something about each of the six members of the Consultative Council and pointed out their defects. When the name of Uthman was mentioned, "After sighing three times, Umar said that if the caliphate reached Uthman, he would place the sons of Abi Mu'it (Umayyads) over the people. 'Then the Arabs will surely rise in rebellion against him and kill him.'" Ibn Abi'l-Hadid agrees with Umar's assessment. When Uthman became caliph, he gathered round him the Bani Umayya. He appointed them as governors, and when they abused their authority, he looked the other way. Caliph Uthman did not even detach himself from Marwan. The people, seething with discontent, revolted against him and finally killed him.

## HOLY PROPHET CURSED ABU SUFYAN, MU'AWIYA AND HIS SON YAZID

It would be helpful if you would read the great History by Jarir Tabari, one of your eminent ulema, who wrote: "The Holy Prophet saw Abu Sufyan riding a donkey. Mu'awiya was pulling it from the front, and his son, Yazid, was pushing it from behind. The Prophet said, 'Curse be upon the rider, the puller, and the pusher.'" Your own prominent ulema, like Tabari and Ibn A'sam Kufi, faulted Caliph Uthman for not putting Abu Sufyan to death when the latter, in the open court, denied Islam, the wahi (revelation), and the presence of Gabriel. After giving Abu Sufyan a slight reproof, Uthman brushed the matter aside. I also ask you to consider Address ۱۶۳ of the Nahju'l-Balagha, and the narration which Ibn Abi'l-Hadid in his Sharh Nahju'l-Balagha, Volume II, (printed in Egypt), page ۵۸۲, quotes from Tabari's Ta'rikh-e-Kabir that some of the companions in various provinces wrote letters urging the people to declare Jihad (holy war) to protect themselves from Uthman's cruel oppression. In ۳۴ A.H. people with complaints against officials appointed by Uthman came to Ali in .Medina and asked him to intervene

## UTHMAN DID NOT ACCEPT COUNSEL OF ALI

Ali went to Uthman and warned him about the horrible consequences of continuing his present policies. Ali said, "I tell you, for Allah's sake, let yourself not be a murdered leader of this community. It has been said that a leader of this community will be killed, after which the doors of bloodshed and murder will remain open until the Day of Resurrection." But Marwan and the Umayyad companions rejected Ali's advice. After Ali's departure, Uthman ordered people to gather in the mosque. He went to the pulpit and, instead of pacifying the people, he antagonized them further. The result was as Caliph Umar predicted: Uthman was killed by insurgents. Unlike Abu Bakr and Umar, who followed Ali's advice, Uthman rejected his warning and suffered the .consequences

## UTHMAN MERCILESSLY BEAT COMPANIONS OF HOLY PROPHET

Moreover, Uthman beat the companions who objected to his oppression. Among them was Abdullah Bin Mas'ud, who was a Hafiz, Qari (Qur'an reciter), treasurer of the public treasury, a scribe who recorded the revealed verses, and one of the chief companions of the Holy Prophet. He was held in high esteem by Abu Bakr and Umar, both of whom used to take counsel from him. Ibn Khaldun in his History commented that Caliph Umar insisted that Abdullah remain with him because he possessed complete knowledge of the Holy Qur'an and because the Prophet spoke highly of him. Ibn Abi'l-Hadid and others have written the same thing. Your ulema agree that when Uthman intended to compile the Holy Qur'an, he obtained all the copies from the scribes. He demanded the copy of the Holy Qur'an from Abdullah Bin Mas'ud also. Abdullah did not give it to him. Uthman himself went to his house and took the copy of the Holy Qur'an from him by force. Later, when Abdullah learned that, like other copies of the Holy Qur'an, his copy had been burnt, he was much aggrieved. In social and religious gatherings, he narrated the condemnatory hadith which he knew about Uthman. When this news reached Uthman, he had Ibn Mas'ud so severely beaten by his slaves that his teeth were broken, and he was confined to bed. After three days he succumbed to his injuries. Ibn Abi'l-Hadid writes in detail about these facts in Volume I, pages ۶۷ and ۲۲۶ of Sharh Nahju'l-Balagha (printed in Egypt) under "Ta'n VI," and goes on to say that Uthman went to see the ailing Abdullah. They talked together for some time. Uthman said, "O Abdu'r-Rahman! Pray to Allah for my forgiveness." Abdullah said, "I pray to Allah to take my right from you" (that is, that justice be done). When Abu Dharr, a close companion of the Holy Prophet, was banished to Rabba, Abdullah went to see him off. For this Abdullah was given forty lashes. So Abdullah insisted to Ammar Yasir that Uthman not be allowed to offer Abdullah's funeral prayers. Ammar Yasir agreed, and after Abdullah's death, he offered the funeral prayers along with a group of the companions. When Uthman learned of the funeral arrangement, he came to Abdullah's grave and asked Ammar why he had said the funeral prayers. He replied that he was constrained to do it because Abdullah had

.willed it



**AMMAR BEATEN BY ORDER OF UTHMAN**

Another example of Uthman's cruelty was his beating of Ammar Yasir. Ulema of both sects relate that when Umayyad oppression increased, some companions of the Prophet wrote to Uthman, asking him to relent. They said that if he continued to assist his cruel Umayyad Governors, he would not only be harming Islam, but he would himself be subjected to serious consequences. They asked Ammar Yasir to deliver the petition since Uthman himself had acknowledged Ammar's virtue. They had often heard Uthman say that the Prophet said that faith was blended with the flesh and blood of Ammar. So Ammar took the letter to Uthman. When he arrived, Uthman asked him, "Do you have business with me?" He replied: "I have no business of a personal nature. But a group of the Prophet's Companions has written in this letter some suggestions and advice for your welfare. They have sent them to you through me." After reading a few lines, Uthman threw the letter down. Ammar said: "It was not good of you. A letter from the companions of the Holy Prophet of Allah deserves respect. Why did you throw it on the ground? It would be proper for you to have read it and replied to it?" "You are lying!" Uthman shouted. Then he ordered his slaves to beat him, and Uthman himself kicked him in the stomach. He fell, unconscious; his relatives came and took him to the house of Ummu'l-Mu'minin Umm Salma (one of the Prophet's wives). From noon until midnight he remained unconscious. The tribes of Hudhail and Bani Makhzun turned against Uthman because of his cruelty to Abdullah Bin Mas'ud and Ammar Yasir. Uthman was also cruel to Jandab Bin Junada, known as Abu Dharr Ghifari, one of the intimate companions of the Holy Prophet and a learned man. Great traditionists and historians of both sects have reported that this ninety-year-old man was unjustly exiled from place to place with utmost ignominy - from Medina to Syria, to Medina again, and then from Medina to the desert of Rabza. He rode on a naked camel accompanied by his only daughter. He died in Rabza in penury and neglect. Your prominent ulema and historians, including, Ibn Sa'd, in his Tabaqat, Volume IV, page ۱۶۸; Bukhari in Sahih, Kitab-e-Zakat; Ibn Abi'l-Hadid in his

Sharhe Nahju'l-Balagha, Volume I, page ۲۴۰ and Volume II, pages ۳۷۵-۸۷, Yaqubi in his History, Volume II, page ۱۴۸; Abu'l-Hasan Ali Bin Husain Mas'udi, the famous traditionist and historian of the fourth century in his Muruju'dh-Dhahab, Volume I, page ۴۳۸, and many others have recorded Uthman's cruelty. It has been widely reported how he mistreated the pure-hearted Abu Dharr, the loved one of the Holy Prophet, and also how Abdullah Bin Mas'ud, the hafiz and recorder of Wahi, who was given forty lashes because he bid farewell to Abu Dharr Ghifari. Insulting treatment was likewise shown to Ali for the same reason. Hafiz: If torment was inflicted on Abu Dharr, it was because of unworthy officials. Caliph Uthman, who was very kind and soft-hearted, was unaware of these events. Well-Wisher: Your defense of Caliph Uthman is contrary to facts. The anguish inflicted on Abu Dharr was due to the explicit orders of Uthman himself. To prove this fact, one need only refer to your own ulema. For instance, you may consult Ibn Athir's Nihaya, Volume I, and his Ta'rikh-e-Yaqubi, and particularly page ۲۴۱ of Volume I of Sharhe Nahju'l-Balagha by Ibn Abi'l-Hadid. These scholars have recorded Uthman's letter to Mu'awiya. When Mu'awiya sent a malicious report against Abu Dharr from Syria, Uthman wrote to him, "Send Jundub (Abu Dharr) to me on an unsaddled camel, alone, with a harsh man driving it day and night." When he reached Medina, Abu Dharr's legs were bruised and bleeding. And yet your own ulema have recorded hadith saying that Abu Dharr was specifically mentioned by the Prophet as one whom all mankind must love. Hafiz Abu Nu'aim Isfahani in Hilyatu'l-Auliya, Volume I, page ۱۷۲; Ibn Maja Qazwini in Sunan, Volume I; page ۶۶; Sheikh Sulayman Balkhi Shafi'i in Yanabiu'l-Mawadda, Chapter ۵۹, recording the fifth of forty hadith written in Sawa'iq Muhriqa by Ibn Hajar Makki as correct, having been taken from Tirmidhi and Hakim, as narrated by Buraida, and he from his father; Ibn Hajar Asqalani in Isaba, Volume III, page ۴۵۵; Tirmidhi in Sahih, Volume II, page ۲۱۳; Ibn Abdi'l-Birr in Isti'ab, Volume II, page ۵۵۷; Hakim in Mustadrak, Volume III, page ۱۳۰; and Suyuti in Jam'u's-Saghir have recorded that the Holy Prophet said: "Allah has ordered me to love four people; and He has informed me that He also loves them." The people said, "O Prophet of Allah! Let us know their names." The Holy Prophet said, "They are Ali, Abu Dharr, Miqdad, and Salman." Would justice allow such loved ones of Allah to be treated so cruelly and call that treatment kindness? Hafiz: Historians have reported that Abu Dharr was a disturbing figure. He carried on

relentless propaganda in Syria in favor of Ali, drew the attention of the Syrians to Ali's rank, and said that he had heard the Holy Prophet saying that Ali was his successor. Because he called the others usurpers and said that Ali was the rightful caliph appointed by Allah, Caliph Uthman, to preserve unity and avoid disturbances, had to call him from Syria. If a man attempts to cause dissension among the people, it is the duty of the caliph to remove him from the area. Well-Wisher: If a man speaks the truth, is it fair to exile him and torture him because he does so? Does Islam allow us to force old men to ride a thin, unsaddled camel, driven fiercely by a hot-tempered slave, without stopping for rest, so that he reaches his destination bruised and bloody? Does this indicate soft-heartedness? Apart from that, if Uthman wanted to maintain unity and avoid disturbances, why didn't he remove the miscreant Umayyads, like Marwan, who was cursed and banished by the Holy Prophet and the heretic, Walid, an exposed sinner who offered prayers while drunk and who vomited under the arch of the mosque? Why didn't he remove the corrupt politicians from his government, men who oppressed the people, who finally rebelled and murdered Uthman. Hafiz: How can you say that Abu Dharr spoke the truth? How do you know that what he said was based on correct knowledge and that he did not fabricate hadith in the name of the Holy Prophet ? Well-Wisher: We say so because the Holy Prophet himself testified to Abu Dharr's veracity. Your own ulema have written that the Prophet said: "Abu Dharr among my people is like Jesus among the Bani Isra'il in truthfulness, devotion, and piety." Muhammad Bin Sa'd, one of the high-ranking ulema and traditionists of your sect, in Tabaqat, Volume IV, pages ۱۶۷, ۱۶۸; Ibn Abdu'l-Birr in Isti'ab, Volume I, Chapter of Jundab, page ۸۴; Tirmidhi in Sahih, Volume II, page ۲۲۱; Hakim in Mustadrak, Volume III, page ۳۴۲; ibn Hajar in Isaba, Volume III, page ۶۲۲ Muttaqi Hindi in Kanzu'l-Ummal, Volume VI, page ۱۶۹; Imam Ahmad bin Hanbal in Musnad, Volume II, page ۱۶۳ and ۱۷۵; Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, Volume I, page ۲۴۱; from Mahidi; Hafiz Abu Nu'aim Isfahani in Hilyatu'l-Auliya and the author of Lisanu'l-Arab, on the basis of several authorities have related that the Holy Prophet said: "The earth has not borne nor has the sky covered, a man more truthful than Abu Dharr." If the Holy Prophet confirms the truthfulness of a man, we can be certain that that man spoke the truth. Nor does Allah call that person his loved one who is a liar. If there were a single instance of Abu Dharr telling lies, the early ulema of your sect

would have recorded it, as they have concerning Abu Huraira and others. The Prophet testified to his righteousness and also predicted his torture. Hafiz Abu Nu'aim Isfahani, in his Hilyatu'l-Auliya, Volume I, page ۱۶۲, narrates from his own sources that Abu Dharr said that he was standing before the Prophet when the latter said to him: "'You are a pious man; soon after me you will suffer a calamity.' I asked: 'In the way of Allah?' He said, 'Yes in the way of Allah!' I said: 'I welcome Allah's command!'" Surely the suffering the venerable companion Abu Dharr endured in the desert by the order of Mu'awiya, Uthman, and their Bani Umayya was the same calamity predicted by the .Holy Prophet



### THE HADITH "ALL COMPANIONS ARE LIKE STARS" APPLIED ALSO TO ABU DHARR

I really wonder at your self-contradictory statements. On the one hand you narrate the hadith from the Prophet that "All my companions are like stars; if you follow any one of them, you will be rescued." On the other hand, when one of the most venerable companions of the Holy Prophet is tortured and dies in misery, you defend the offender! You should either disprove the statements of your own ulema, or admit that the attributes mentioned in the verse under consideration do not relate to those who brutalized the revered companions of the Holy Prophet. Hafiz: Abu Dharr chose to go to Rabza of his own free will. Well-Wisher: Such statements reflect attempts of your fanatical ulema to conceal the misdeeds of their elders. Abu Dharr's forced banishment to Rabza is commonly acknowledged. As an example, I will confine myself to quoting one narration, which has been recorded by Imam Ahmad Bin Hanbal in Musnad, Volume V page ۱۵۶, Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, Volume I, page ۲۴۱, and Waqidi in his History from Abu'l-Aswad Du'ili. Abu Dharr was asked about his journey to Rabna. Abu Dharr said that he was forcibly exiled and sent to the wilderness. He continued: "The Holy Prophet informed me about this. One day I fell asleep in the mosque. The Prophet came and asked me why I was sleeping in the mosque. I said that I fell asleep inadvertently. He asked me what I would do if I were banished from Medina. I said I would go to the holy land of Syria. He asked me what I would do if I were banished from there, too. I said I would come back to the mosque.

He again asked me what I would do if I were turned out from here also. I said I would draw the sword and fight. He asked me if he should tell me something which would be to my benefit. When I said 'Yes,' he said to me: 'Go to whatever place they take you.' So I listened to what he said, and I obeyed him. After this Abu Dharr said, 'By Allah, "'.when Uthman will go before Allah, he will stand a sinner regarding my case

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## ALI BIN ABU TALIB'S KINDNESS AND GENEROSITY

ALI BIN ABU TALIB'S KINDNESS AND GENEROSITY

If you consider the facts with an open mind, you will agree that Ali possessed the attributes of mercy and kindness to the highest degree. All historians, including, Ibn Abi'l-Hadid, report that when Ali assumed the caliphate, he did away with the abuses and innovations that had crept in. He removed the ungodly officials of the Bani Umayya, who had oppressed the provinces during the period of Uthman's caliphate. Selfish politicians advised him to postpone his decision about deposing officials until Ali was more firmly established in authority. The Holy Imam said: "I swear by Allah that I will not allow such sly deceptions. You insist that I use conciliatory measures, but you do not understand that as long as they remain in authority representing me, they would be perpetrating the same tyranny and outrage for which I shall be answerable in the divine court of justice. I cannot allow this injustice." Ali's deposition of officials led to the hostility of power-hungry people, like Mu'awiya, and prepared the way for the battles of Jamal and Siffin. If Talha and Zubair had been appointed as governors, they would not have fomented disturbances at Basra and let the Battle of the Camel take place. His kindness and generosity extended to friends and enemies alike. Uthman had been very unkind to him (more so than Abu Bakr and Umar had been) but when insurgents enforced a blockade of Uthman's palace, cutting off water and food, he appealed to Ali for help. Ali sent his sons, Hasan and Husain, with water and bread. Ibn Abi'l-Hadid describes this incident in detail in Sharhe Nahju'l-Balagha. Caliph Uthman had a reputation for charity and benevolence, but it was only for his family,

like Abu Sufyan, Hakam Bin Abi'l-As, and Marwan Bin Hakam. He showered money and gifts on them from the public treasury without religious sanction. But the Commander of the Faithful, Ali never gave more than what was due, even to near relatives. His elder brother, Aqil, came to him and requested more money than he was usually given. Ali paid no heed to his request. Aqil insisted and said that since Ali was the Caliph and had sole authority over affairs, that his needs should be fulfilled. As a caution to his brother, Ali secretly heated a piece of iron and placed it near Aqil's body. He cried out like a man in intense agony, afraid he would be burned. Ali said: "Let mourners morn your death, O Aqil! You shrieked when an iron heated by man was brought near you, and yet you draw me toward that fire which Allah has created of His wrath. Is it proper that you should seek shelter from this ordinary pain, and that I "?should not protect myself from Hellfire



### ALI'S KINDNESS TO MARWAN ABDULLAH BIN ZUBAIR

Even after subduing his enemy, Ali was kind. The cursed Marwan, son of the cursed Hakam, was Ali's fierce enemy. But when Ali overpowered Marwan in the Battle of Jamal, he pardoned him. Abdullah Bin Zubair was another bitter enemy. He abused Ali openly, and in Basra when Abdullah read his address before the people, he said: "Verily, Ali Bin Abu Talib is debased, mean, and stingy." (Allah forbid) But when the holy Imam won the Battle of Jamal and this wicked man was brought as a captive before him, Ali did not utter a harsh word against him. Ali turned his face from him and .pardoned him

### ALI'S KINDNESS TO A'yesha

The best example of Ali's compassion was his behavior towards A'yesha . The way she came face to face to fight him and railed at him would have enraged a lesser man. But when Ali defeated her, he treated her with dignity. He assigned to Muhammad Bin Abu Bakr, her brother, the duty of looking after her welfare. On his order, twenty

strong women dressed as men escorted A'yesha to Medina. When she reached Medina, she expressed her gratitude to the women and the wives of the Prophet. She said that she would always remain grateful to him. She admitted that, although she had been harsh with him and had been responsible for such tumult, he had not uttered a word against her. She said she had only one complaint against him. She wondered why he had sent her to Medina escorted by men. The women slaves immediately removed their masculine garb. It became clear that this scheme was adopted for the purpose of protecting their property from bandits. Another instance of Ali's compassion was his treatment of Mu'awiya in the Battle of Siffin. Mu'awiya's ١٢,٠٠٠ soldiers had sealed off the Euphrates River. When Ali's army found that their expected supply of water had been intercepted, Ali sent a message to Mu'awiya saying that Mu'awiya should not seal off access to the water. Mu'awiya replied that he would deny them use of the water. Ali sent Malik Ashtar with a unit of cavalry. He pushed back Mu'awiya's army and secured access to the Euphrates. The companions said, "O Ali! Let us retaliate and deny them water, so that the enemy may die of thirst and the battle will be over." Ali said: "No! By Allah, I will not retaliate by following their example. Let their troops have access to the Euphrates." Your own ulema, like Tabari, in his Ta'rikh, Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, Sulayman Balkhi in Yanabiu'l-Mawadda, Chapter ٥١, Mas'udi in Muruju'dh-Dhahaba, and other historians have written in detail about the magnanimity of Ali. You may examine these accounts and then decide who is the likely referent of the verse, "And compassionate among themselves...." In the verse under consideration, Muhammad, the Prophet of Allah, is the subject, and what follows is its predicate. All those attributes are for the same person. To be with the Holy Prophet, to be vehement against the unbelievers on the battlefield and in learned discourses, to be compassionate to friends and foes - all these qualities refer to one who never left the Prophet or even thought of leaving him. That person is Ali Bin Abu Talib. I have already said earlier that the great scholar, Muhammad Bin Yusuf Ganji Shafi'i has written in his Kifayatu't-Talib that in this verse Allah praised Ali. Sheikh: There are many replies to your statements, but you simply misinterpret the verse. The phrase "and those who are with him" is plural and cannot refer to one person only. If the attributes mentioned in the verse referred to one person only, why were the pronouns plural? Well-Wisher: First, you say that there are

many answers to my statement. If this were true, then why not mention them? Your silence is proof that there are not "many replies" to my statements. Second, what you just said is fallacious. You know that in both Arabic and other languages the use of the plural for the singular is common as an indication of respect. There are many examples of this usage in the Holy Qur'an, such as the verse: "Only Allah is your Friend and His Apostle and those who believe, those who perform the prayer and pay the poor-rate while they bow." (۵:۵۵) This verse is unanimously acknowledged to be in praise of Ali. Commentators and traditionists, such as Imam Fakhru'd-Din Razi in Tafsir Kabir, Volume III, page ۴۳۱; Imam Abu Ishaq Tha'labi in his Kashfu'l-Bayan; Jarullah Zamakhshari in Tafsir Kashshaf, Volume I, page ۴۲۲; Tabari in his Tafsir, Volume VI, page ۱۸۶; Abu'l-Hasan Rammani in his Tafsir; Ibn Hawazin Nishapuri in his Tafsir; Ibn Sa'dun Qartabi in his Tafsir, Volume VI, page ۲۲۱; Nasafi Hafiz in his Tafsir, page ۴۹۶ (by way of commentary on Tafsir of Khazin Baghdadi); Fazil Nishapuri in Gharibu'l-Qur'an, Volume I, page ۴۶۱; Abu'l-Hasan Wahidi in Asbabu'n-Nuzul, page ۱۴۸; Hafiz Abu Bakr Jassas in Tafsir Ahkamu'l-Qur'an, page ۵۴۲; Hafiz Abu Bakr Shirazi in Fima Nazala Mina'l-Qur'an Fi Amiru'l-Mu'minin; Abu Yusuf Sheikh Abdu's-Salam Qazwini in his Tafsir Kabir; Qazi Baidhawi in Anwaru't-Tanzil, Volume I, page ۳۴۵; Jalalu'd-Din Suyuti in Durru'l-Mansur, Volume II, page ۲۳۹; Qazi Shukani San'a'i in Tafsir Fathu'l-Qadir; Seyyed Muhammad Alusi in his Tafsir, Volume II, page ۳۲۹; Hafiz Ibn Abi Shaiba Kufi in his Tafsir; Abu'l-Baraka in his Tafsir, Volume I, page ۴۹۶; Hafiz Baghawi in Ma'alimu't-Tanzil; Imam Abu Abdu'r-Rahman Nisa'i in his Sahih; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, page ۳۱; Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, Volume III, page ۳۷۵; Khazin Ala'u'd-Din Baghdadi in his Tafsir, Volume I, page ۴۹۶; Sulayman Hanafi in Yanabiu'l-Mawadda, page ۲۱۲; Hafiz Abu Bakr Baihaqi in Kitab Musannaf; Razin Abdari in Jam' Bainu's-Siha Sitta; Ibn Asakir Damishqi in Ta'rikh Sham; Sibt Ibn Jauzi in Tadhkira, page ۹; Qazi Azuda'iji in Mawaqif, page ۲۷۶; Seyyed Sharif Jurjani in Sharhe Mawaqif; Ibn Sabbagh Maliki in Fusulu'l-Muhimma, page ۱۲۳; Hafiz Abu Sa'd Sam'ani in Faza'ili's-Sahaba; Abu Ja'far Askafi in Nagzi'l-Uthmaniyya; Tibrani in Ausat; Ibn Maghazili Faqih Shafi'i in Manaqib; Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't- Talib; Mulla Ali Qushachi in Sharhe Tajrid; Seyyed Muhammad Mu'min Shablanji in Nuru'l-Absar, page ۷۷; Muhibu'd-Din Tabari in Riyazu'n-Nuzra, Volume II, page ۲۴۷ as well as many others of your notable

ulema all have narrated from Sadi, Mujahid Hasan Basri, A'mash, Atba Bin Hakim, Ghalib Ibn Abdullah, Qais Bin Rabi'a, Abaya Bin Rab'i, Abdullah Ibn Abbas, Abu Dharr Ghifari, Jabir Ibn Abdullah Ansari, Ammar, Abu Rafi', and Abdullah Bin Salam, and others acknowledge that this verse was revealed in praise of Ali. This verse refers to the time that Ali gave a ring to a beggar during ruku' (bowing in prayer). Here also the words are plural out of deference and respect to the rank of Wilaya (guardianship), and to prove that Ali was the Imam and successor to the Prophet. The emphasis of the word "innama," renders the meaning - the decision of Allah - final and fixed, i.e., the decision of Allah that the guardian of the believers should be Allah, His Prophet (Muhammad), and the believers who give charity while praying, the latter referring specifically to Ali. Sheikh: Surely you will admit that your interpretation is not established since there are different views about it. Some say that it refers to the Ansar (helpers), some say that it is in praise of Ibadat Bin Samit, and some say that it refers to Abdullah Bin Salam. Well-Wisher: It is indeed astonishing that scholars like you can contradict your own ulema. You take the view of a few ignorant and unreliable people whose reports are rejected. Your great men of learning have claimed unanimity on this point, men like Fazil Taftazani and Mulla Ali Qushachi, who says in Sharhe Tajrid: "According to the unanimous view of the commentators, this verse was revealed in praise of Ali, who, while in ruku' (bowing) in prayer, gave away ".his ring to a beggar



### DOUBTS AND COMPLICATIONS REGARDING THE "VERSE OF GUARDIANSHIP" AND THEIR CLARIFICATION

Sheikh: In the course of your talk concerning this verse, you have tried to prove that Ali was the immediate successor of the Prophet, though the word "Wali" in this verse means "friend" or "loved one," and not "Imam" or "successor." If your view is accepted, that "Wali" means "successor" and "Imam," then according to the agreed-upon principle, it is not confined to one person, but others are included in it, Ali being one of them. Also in the verse, "Verily, verily your guardian is Allah, and His Prophet, and those who believe..." the use of the plural refers to people in general. To say that

the plural form is an indication of respect is not justified without any valid reasoning, Qur'anic example, or other authority. Well-Wisher: You have misconstrued the phrase "...your guardian...." "Wali" is singular, and "kum" (your) is plural, which refers to the people and does not imply the singular. Of course, "Wali" is for one person who is the guardian for the whole community in every age. Second, in the verse under consideration, where the plural is used, some of the fanatics have said that it cannot be interpreted as singular as in the verse "...those who establish prayer..." I replied to this objection earlier. I said that eminent writers have often used the plural connoting the singular. You also claim the plural form in the verse refers to people in general. We say that according to the emphasis of the word "verily," the reference is to Ali, but we do not say that the reference is peculiar to him alone. Others of the holy family of the Prophet are included in it. According to authentic hadith, all the Imams of the progeny of the Prophet are included in this verse. Jarullah Zamakhshari writes in Kashshaf that this verse was revealed in particular in praise of Ali, but the plurals used in it mean that others also should follow him. Sheikh: In this verse "Wali" definitely means "helper." If it meant guardian, which includes the rank of successor, then he should have been appointed to that office during the Prophet's life. Well-Wisher: The rank of Ali is permanent. The grammatical construction of the sentence and the word "Wali" used as an attribute prove the permanent position of Ali. This fact is further supported by the Prophet declaring Ali his vicegerent on the journey of Tabuk and never withdrawing it. Our point of view is further strengthened by the hadith-e-Manzila (Hadith of Rank), which the Holy Prophet repeatedly narrated: "Ali is to me as Aaron was to Moses," which I have explained on previous nights. This in itself is another proof of Ali being the Wali (guardian) or vicegerent of the Holy Prophet during the Prophet's life and after his death. Sheikh: If we were to give due consideration to the matter, we would admit that this verse does not refer to Ali. His rank is above that which we want to prove from this verse. It does not prove any excellence for him, it rather lowers his position. Well-Wisher: Neither you nor I - none of the community - including the great companions of the Prophet, have any right to interfere with the real interpretation of the verses. Qur'anic verses are not revealed according to our wishes. If some people interpret their meaning based on mere opinion or point out the occasion on which they were revealed, they are certainly irreligious. For example,

followers of Abu Bakr say that according to the hadith narrated by the notorious forger Akrama, this verse was revealed about Abu Bakr. Can you tell us how this verse lowers the position of Ali? Sheikh: One of the characteristics of the dignity of the rank of Ali is that while offering prayers he never diverted his attention to any other object. Ali was once wounded in battle. Arrows had lodged in his body, and it was not possible to take them out without inflicting intense pain. But when he stood in prayer, the arrows were taken out, and because he was engrossed in his worship of Allah, he felt no pain. If while praying, he gave away a ring to a beggar, there was a great flaw in his prayer. How could a man be so engrossed in Allah's mercy and at the same time remove his attention from Allah in response to the voice of a beggar? Moreover, in the performance of every good deed and for payment of the poor-rate, an intention is obligatory. While performing the prayer, one's attention must be towards Allah alone. How is it possible that his intention deviated from the prayer and turned toward a created being? Since we consider Ali's rank to be very high, we do not accept your interpretation. And if he did give anything to a beggar, it was certainly not during the prayer, since ruku' (bowing down) means humble submission before Allah. Well-Wisher: You have learned well how to recite, but you have missed the way to invocation. This objection is weaker than a spider's web. First, Ali's action does not in any way lower his rank. In fact, to give attention to the beggar to give him charity, is a source of excellence. In this case, he combined his bodily and spiritual prayer with a material prayer. Both prayers were in the way of Allah. Dear fellows! The distraction which weakens prayer is one which is conceived with selfish notions. Attention towards another prayer, while performing a particular prayer, is a sign of excellence. For instance, if during the ritual prayer, one weeps for the dearest of his relations, his prayer will be invalidated. But if he weeps in his extreme love for Him, or in fear of Him, then it is a sign of excellence. You said ruku' (bowing down) means sincere submission to Allah. This meaning may be appropriate for some occasions. But if you say that bowing down in prayer, which is definite and compulsory, carries the same literal sense, learned men would scoff at you. You also tried to exclude or ignore the verse's clear meaning. You gave a figurative meaning to it, even though you know that the term describes a required action of the ritual prayer, which is bowing down with our palms reaching the two knees. And this fact has been acknowledged by your

prominent ulema, as I have stated earlier. Fazil Qushachi, in his Sharhe Tajrid, explains the views of the commentators in general that Ali, while bowing down in prayer, gave the ring to the beggar. Leaving all things aside, please tell us whether this verse was revealed in praise or in condemnation? Sheikh: Obviously it was in praise. Well-Wisher: So when the ulema of both sects have said that this verse was revealed in praise of Ali, and that it contains the commendation Allah, why would you make frivolous objections, agreeing with the fanatical Kharijis, whose views have been thrust into your pure mind from childhood? Why don't you acknowledge this fact? Sheikh: Excuse me! Since you are an eloquent speaker, you often use allusions and references which may create in uninformed minds ideas that may produce unhappy results. It would be better if you refrained from such talk. Well-Wisher: In my talk there is nothing but reality. Allah be my witness, I never intended to use allusions or indirect references. There is no need for that. Whatever I wish to say, I say clearly. Please tell me what allusion you mean. Sheikh: A short while ago during your talk in connection with the verse under consideration, you said that the attributes mentioned therein are peculiar to Ali Bin Abu Talib, who, from the beginning to the end of his life, had never any doubt in his faith. In this way you imply that others were guilty of apostasy. Had the great caliphs or the companions any doubt in their faith? Assuredly the companions, like Ali, never doubted the truth of Islam. Never for a moment did they deviate from the Prophet's teaching. Well-Wisher: First, I never used the words you just used. Second, you know that to prove something for someone does not disprove the same thing for someone else. Third, although you are trying to criticize me, I think others have no such thing in mind. Allah be my witness, I have not made any indirect reference to anything, nor have I thought of doing so. And if anything occurred to your mind, you might have asked me about it privately. Sheikh: The manner of your talking shows that there is some point on which you are silent. I ask you to let us know what you have in mind and to give authentic references for what .you say

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Well-Wisher: It is you who have created such things in our minds; you insist that the

issue be discussed. Again, I ask you to ignore this matter and not insist on it. Sheikh: If there was anything unmannerly, it is finished. Now you have no choice but to reply. If you will not give a clear reply, either in the affirmative or in the negative, then I will be obliged to conclude that what you said was baseless. Well-Wisher: There is nothing unmannerly in my remarks, but since you insist, I have no choice but to reveal the truth. Your great ulema agree that the Prophet's companions whose faith was not yet perfect often entertained doubts. Some of them maintained that doubt and apostasy. Some verses of the Holy Qur'an were revealed in their condemnation. For instance, there were the munafiqin (hypocrites) in whose condemnation a full chapter of the Holy Qur'an was revealed. But such questions should not be discussed openly. I again ask you to refrain from pursuing this topic. Sheikh: You mean that the great caliphs were among those who had doubts. Well-Wisher: If my reply causes an unfortunate reaction among uninformed people, you are responsible. You have just said, "You say this or you say that." But again, it is your own ulema who have recorded these facts. Sheikh: On which topic have they written, and on what occasion did caliphs express their doubt, and who were the persons who doubted? Please let us know. Well-Wisher: Many people had serous doubts but returned to their original faith. Some of them persisted in their doubt. Ibn Maghazili Shafi'i, in his Manaqib, and Hafiz Abu Abdullah Muhammad Bin Abi Nasr Hamidi in his Jam' Bainu's-Sahihain-e-Bukhari, and Muslim write: "Umar Bin Khattab said, 'I never doubted the prophethood of Muhammad as I did on the day of Hudaibiyya.'" This statement shows that he doubted Muhammad's prophethood more than once. Nawab: Excuse me. What was the occasion in Hudaibiyya which prompted doubt about the Prophet? Well-Wisher: The Prophet saw one night in a dream that he went to Mecca with his companions to perform the Umra. Next morning, when he related the dream to his companions, they asked him to interpret it. The Prophet said, "Allah willing, we shall go to Mecca and fulfill this performance." But he did not specify the time for it. With the intention of visiting the House of Allah, the Prophet set out with his companions toward Mecca the same year. When they reached Hudaibiyya (a well near Mecca), the Quraish came there and prevented them from moving forward. Since the Prophet had not gone there prepared to fight, he offered to make peace with them. A treaty was signed and the Prophet returned to Medina. On this occasion, Umar had doubts. He went to the

Prophet and said: "Are you not the Prophet of Allah and a truthful man? Did you not tell us that you would go to Mecca and perform the Umra and have your head shaved and beard trimmed? Why have you now failed to do this?" The Holy Prophet asked him whether he had fixed the time for that or if he had told them that he would go there in the same year. Umar admitted that the Prophet had not specified a time. The Prophet said that what he had told them was correct and, Allah willing, they would go to Mecca in the future and the dream would be realized. Of course the time for the fulfillment of the interpretation, be it sooner or later, depends upon Allah's will. Then for confirmation of the statement of the Holy Prophet, Gabriel appeared and revealed the following verse of the Qur'an: "Indeed Allah has fulfilled for His prophet the vision with truth (that) certainly you will enter the sacred Mosque, if Allah pleases, in security, with shaved head, (some) with their hair shortened, without fear; for He knew you knew not and He had ordained besides this a near victory." S.۴۸, V.۲۷. Victory, here, means the conquest of Khaibar. This was, in short, the event of Hudaibiyya, which was in fact a test for the faithful and for the wavering people. At this stage there followed a discussion of whether to continue the discussions, in view of the schedule of the Sunni visitors from Afghanistan as well as Well-Wisher, the .outcome of which was a decision to continue

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## SEVENTH SESSION

### PART ONE

### PART ONE

SEVENTH SESSION Wednesday Night, ۲۹th Rajab ۱۳۴۵ A.H. Seyyed Abdu'l-Hayy (Imam of the Sunni Congregational Mosque): Some nights ago you made some statements for which Hafiz Sahib demanded proofs, but you cunningly evaded a reply or created confusion among us, and the whole matter was very disturbing. Well-Wisher: Please let me know which of your questions was left unanswered, since I do not recall the incident to which you refer. Seyyed: Did you not say some nights ago that Ali had unity of 'self' with the Holy Prophet and so was superior in rank to all the prophets? Well-

Wisher: It is true. That was my statement, and it is my belief. Seyyed: Then why did you not reply to our query? Well-Wisher: You are greatly mistaken. It is strange that you have been listening closely throughout our discussions, yet now you accuse me of adopting cunning methods or confusing your minds. If you consider deeply, you will understand that I said nothing irrelevant, but the learned Mullas had put certain questions, which I was obliged to answer. Now if you have any question to put, you may do so, and with Allah's help, I will answer it. Seyyed: We wish to know how it is possible that two individuals may be united so that their unity is such that they .become one and the same

## DIFFERENCE BETWEEN ASSUMED UNITY AND REAL UNITY

Well-Wisher: Obviously, it is not possible for two persons to form a real unity. When I said that the Commander of the Faithful had a unity of 'self' or 'soul' with the Holy Prophet, you should not take it as actual unity, because no one has ever claimed that, and if anyone believed it they would be absolutely wrong. The unity I referred to is only assumed, not actual, and intends to indicate that both of them have the same excellence of soul and merits, not the same body. Hafiz: Then according to this proposition they should both be prophets, and from what you say, the revelation should have come to them both. Well-Wisher: That is a manifest misconception. No Shia holds such a belief. I would not have expected you to indulge in such talk and waste our time. I have just told you they are associated in all matters of virtue and excellence, excepting those attributes for the exclusion of which there are specific ordinances or grounds. Such an exception is prophethood with all the characteristics attached to it - one of them being the reception of revelation, and through it communication of the Divine Ordinances. Perhaps you have forgotten my statements on previous nights, in which I proved through the hadith of Rank (Manzila) that Ali possessed the rank of prophethood, but that he followed, and was subject to, the religion and the code prescribed by the Holy Prophet. His rank in prophethood was no more than the rank of Aaron in the time of Moses. Hafiz: But if you believe in Ali's equality with the Holy Prophet in all matters of virtue and excellence, it follows that you must believe in his equality in matters of prophethood and the characteristics

attached to that. Well-Wisher: It might seem so, but if you think carefully you will see that it is not so. As I have proved earlier from verses of the Qur'an, prophethood is of different ranks, and the prophets and Messengers of Allah are superior to one another in ranks. As the Holy Qur'an clearly says: "These prophets, We have exalted some of them above the others." (۲:۲۵۳) And the most perfect in rank of all the prophets is the special rank of Muhammad, as Allah says: "Muhammad is not the father of any of your men, but the prophet of Allah and the seal of the prophets." (۳۳:۴۰) It is that perfection of prophethood which led to the sealing of prophethood. So in this attribute of perfection, none else could be included. In all other matters of excellence, there is association and equality, for which there are innumerable justifications. Seyyed: Can you advance any argument from the Holy Qur'an to prove .this assertion

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## THE VERSE OF IMPRECATION (MUBAHALA) PROVES THE UNITY OF THE SOUL OF ALI WITH THE HOLY PROPHET

## THE VERSE OF IMPRECATION (MUBAHALA) PROVES THE UNITY OF THE SOUL OF ALI WITH THE HOLY PROPHET

Well-Wisher: Of course, our first argument is from the Qur'an, which is the strongest Divine evidence, namely the Verse of Imprecation (Ayah-e-Mubahala) in which Allah says: "And to him who disputes with you therein after the knowledge has come to you, say 'Come, let us summon our sons and your sons, and our women and your women, and ourselves and yourselves and then let us invoke and lay the curse of Allah upon the liars.'" (۳:۶۰) Your notable ulema, such as Imam Fakhru'd-Din Razi, Imam Abu Ishaq Tha'labi, Jalalu'd-Din Suyuti, Qazi Baidhawi, Jarullah Zamakhshari, Muslim bin Hujjaj, and many others, have written that this holy verse was revealed on the Day of Imprecation, which was the ۲۴th or ۲۵th of Dhu'l-Hijja in ۹ AH. When the Holy Prophet invited the Christians of Najran to Islam, they selected their most learned men like Seyyed, Aqib, Jasiq, Alqama, etc., numbering more than ۷۰ and sent them to Medina with ۳۰۰ of their followers, to meet the Holy Prophet and learn what Islam was. They

entered into scholarly discussions with the Holy Prophet and were non- plussed by his cogent reasoning. He proved the truthfulness of his mission from their own reliable sources and said that Jesus, himself, had through various signs predicted his (Muhammad's) arrival, and the Christians were awaiting the fulfillment of the prophecies of Jesus according to which such a man would appear riding a camel from the Faran hills (in Mecca) and would emigrate to a place between 'Ayr and Uhud (which was Medina). These arguments strongly impressed the Christians, but their love of worldly position kept them from admitting the truth. Then the Holy Prophet informed them of Allah's command, which they agreed upon as the means of settling .the discussion and for distinguishing between the truthful and the liars



## THE HOLY PROPHET'S ARRIVAL FOR THE IMPRECATION

According to their mutual understanding, the next day the entire party of the Christians, including more than seventy of their scholars, waited outside the gates of Medina for the Holy Prophet. They expected him to come with pomp and circumstance and a large number of comrades to over-awe them. But when the gates opened, the Holy Prophet came forth with a young man on his right, a dignified woman on his left, and two children in front of him. They remained under a tree, facing the Christians. Asqaf, the most learned man of the Christians, asked who those persons were who had come out with Muhammad. He was informed that the young man was his son-in-law and cousin, Ali Bin Abi Talib, the woman was his daughter, Fatima, and the two children were his daughter's sons, Hasan and Husain. Addressing the Christians, their leader, Asqaf, said: "Look there, how confident Muhammad is! He has brought with him his nearest kindred, sons and dear ones, to this spiritual contest of imprecation. By God, if he had any doubt or fear about his stand, he would never have selected them. Now it is not advisable to enter the contest against them. Had we no fear of the Emperor of Rome, we would have embraced the faith of Islam. It would be expedient to compromise on their terms and return home." All of them agreed with him. Accordingly, Asqaf sent a message to the Holy Prophet, saying: "We do not want

to contest with you, but would like to make peace with you." The Prophet accepted their proposal. The agreement was written by the Commander of the Faithful. The Christians agreed to pay an annual tribute in the form of ۲,۰۰۰ coats of mail, each worth about ۴۰ dirhams (A dirham was equal to ۱/۲ ounce of gold), and ۱,۰۰۰ mithqals of gold (a mithqal was equal to ۱/۶ ounce). Half of this was to be paid in the month of Muharram and half in Rajab. The agreement having been signed by both parties, the Christians returned to their homes. While they were on the way, one of their scholars named Aqib said to his companions: "By God, you and I know that this Muhammad is the same prophet of God who was the expected one, and whatever he says is from God. I swear by God that whoever has contended with a Prophet of God was ruined, and none of their young or old remained alive. Surely, if we had contended with them, all of us would have been killed and no Christians would have survived in the world. By God, when I looked at them I saw faces which, if they invoked God, would have moved mountains." Hafiz: What you have said is quite true and is accepted by all Muslims, but it has no bearing on our topic, namely, that Ali was spiritually united with .the Holy Prophet



### MERITS OF ALI, FATIMA, HASAN AND HUSAIN PROVEN BY THE VERSE OF IMPRECATION

Well-Wisher: I argue from the word 'ourselves' in this holy verse, since from this even many questions are resolved. First, the cause of truth preached by the Holy Prophet is proved. That is, if he had not been on the side of truth, he would not have dared to come out for the contest nor would the great Christians have run away from the field of Mubahala. Second, this even proves that Hasan and Husain were sons of the Prophet of Allah, as I have already mentioned in my talk on the first night. Third, it proves that the Commander of the Faithful, Ali, Fatima, Hasan and Husain were spiritually the most exalted persons of the whole of creation and the most beloved ones of the Holy Prophet, as even the bigoted and fanatic ulema of your sect, like Zamakhshari, Baidhawi, and Fakhru'd-Din Razi, and others have written in their books. Particularly Jarullah Zamkhshari, writing about this holy verse, gives explanatory details about the gathering of these panjetan ('five bodies') and says that

this verse is the strongest proof of the excellence of the Ashab-i-Ayba, the five persons who had gathered under a blanket with the Holy Prophet. Fourth, it shows that the Commander of the Faithful, Ali, surpassed all other companions of the Holy Prophet in merit and rank, because Allah has called him in this holy verse the soul of the Prophet. Obviously, the word "ourselves" does not mean the Holy Prophet's own self, because to summon means to summon somebody else; a man is never asked to summon himself. Hence the word refers to somebody else who is like the Prophet's own self or soul. And since, according to the unanimous view of reliable commentators and traditionists of both sects, no one else except Ali, Fatima, Hasan and Husain were present with the Holy Prophet at the imprecation, the phrase in the holy verse, "our sons and your sons, our women and your women" refer, respectively, to Hasan and Husain and Bibi Fatima and the other person, who could be identified as "ourselves" in the holy group was the Commander of the Faithful, Ali. Hence, this word "ourselves" proves the unity of self between the Prophet Muhammad and Ali. Since actual unity of two souls is impossible, Allah's calling Ali the 'self' of the Prophet Muhammad means an assumed unity of the two selves. You are well aware that basically it is better to identify a word with a near assumption that with a distant one, and the nearest assumption means association in all merits excepting those which have been excluded by some particular reason. And we have already told you that it is the Holy Prophet's special prophethood and the granting of Wahi (Revelation) on him which are peculiar to him. Hence, we do not consider Ali his associate in regard to these two characteristics. But according to this holy verse, Ali shares with the Holy Prophet in all other merits, and assuredly the All-Gracious Allah endowed Ali through the Holy Prophet with all His blessings. This in itself proves the union of their souls, which we wanted to establish. Hafiz: Why do you insist that the verse does not mean the summoning of his own 'self'? Why isn't this supposition better than the other assumption? Well-Wisher: I hope you will not waste time in illogical talk and digress from the course of justice. In fact justice demands that when we have settled a point, we should move forward. I did not expect a man of your rank and learning to indulge in such a false argument. As you know yourself and according to all men of learning, one self is identified with another self by way of assumption. Among literary men it is common to claim an assumed association, as I have stated earlier. It is often seen

that one person says to another: "You are my own life and soul." Particularly in the language of hadith and narratives, this relationship has often been stated about the Commander of the Faithful, Ali, and every such narration taken separately is a proof .to establish the truth of my point of view

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## FURTHER NARRATIONS AND HADITH AS EVIDENCE OF THE ESSENTIAL UNITY OF THE HOLY PROPHET AND ALI

## FURTHER NARRATIONS AND HADITH AS EVIDENCE OF THE ESSENTIAL UNITY OF THE HOLY PROPHET AND ALI

Imam Ahmad Bin Hanbal, in Musnad, Ibn Maghazili, the Shafi'i theologian, in his Manaqib, and Muwafiq Ibn Ahmad Khawarizmi in his Manaqib, narrate that the Holy Prophet said, "Ali is from me, and I am from Ali; he who loves him, loves me; and he who loves me, loves Allah." Also Ibn Maja in his Sunan, Part I, p. ۹۲; Tirmidhi in his Sahih; Ibn Hajar in Tradition v of Forty Traditions concerning the merits of the Commander of the Faithful narrated in the Sawa'iq from Imam Ahmad Bin Hanbal, Tirmidhi, Imam Abu Abdu'r-Rahman Nisa'i, and Ibn Maja; Imam Ahmad Bin Hanbal in Musnad, v.۴, p.۱۶۴; Muhammad Ibn Yusuf Ganji Shafi'i in chapter ۶۷ of Kifayatu't-Talib from the Musnad of Ibn Samak, v. ۴, and the Mu'jim Kabir of Tibrani; and Imam Abu Abdu'r-Rahman Nisa'i in Khasa'is, and Sulayman Balkhi Hanafi in Yanbiu'l-Mawaddat from the Mishkat - all have related from Jash Bin Junada as-Saluni that during the farewell pilgrimage, the Holy Prophet said at 'Arafa: "Ali is from me and I am from Ali. Nobody recompenses me (that is no one discharges the duty of my mission) except me and Ali." Sulayman Balkhi Hanafi in his Yanabiu'l-Mawaddat, Ch vii, narrates from Zawa'id-e-Musnad of Abdullah Bin Ahmad Bin Hanbal on the authority of Ibn Abbas that the Holy Prophet said to Ummu'l-Mo'minin Salma "Ali is from me and I am from Ali. His flesh and blood is from my flesh and blood. He is to me as Aaron was to Moses. O Umm Salma! Listen, and be a witness that this Ali is the master and lord of the Muslims." Hamidi in his Jam' Bainu's-Sahihain and Ibn Abi'l-Hadid in his Sharhe-Nahju'l-Balagha narrate that the Holy Prophet said "Ali is from me and I am from Ali.

Ali is to me as the head is to the body; one who obeys him, obeys me; and one who obeys me, obeys Allah." Muhammad Bin Jarir Tabari in his Tafsir and Mir Seyyed Ali Hamdani, the Shafi'i theologian, in Muwadda viii of Muwaddatu'l-Qurba narrate from the Holy Prophet who said: "Verily, Almighty Allah helped this faith of Islam through Ali, since he is from me, and I am from him, and this holy verse was revealed for him - 'Is he then like him who has a clear proof from his Lord and follows a witness (like Ali) from Him?'" (۱۱:۱۷) Sheikh Sulayman Balkhi Hanafi has specified in the ۷th chapter of his Yanabiu'l-Mawadda this very topic under the caption: "About Ali's being like the self of the Holy Prophet and the tradition that 'Ali is from me and I am from Ali.'" In this chapter he has narrated ۲۴ traditions in different ways and with different words from the Holy Prophet, who said that Ali was like his own self. Toward the end of the chapter he narrates a tradition from the Manaqib as reported by Jabir, who said that he had heard from the Holy Prophet that Hazrat Ali possessed such characteristics that if someone possessed only one of them, it would have been enough to establish his dignity and excellence, and by those characteristics were meant the sayings of the Holy Prophet about him such as: "For whomsoever I am the Master, this Ali is his Master," or "Ali is to me as Aaron was to Moses," or "Ali is from me and I am from Ali," or "Ali is to me as my self is to me, obedience to him is obedience to me," or "Fighting against Ali is fighting against Allah, and peace with Ali is peace with Allah," or "A friend of Ali is a friend of Allah, and Ali's enemy is Allah's enemy," or "Ali is Allah's Hujjat (proof) over His servants," or "Love for Ali is faith and enmity against him is infidelity," or "Ali's party is the party of Allah, and the party of his enemies is the party of Satan," or "Ali is with the Truth and the Truth is with me, they are inseparable," or "Ali is the distributor of Paradise and Hell," or "One who remained aloof from Ali remained aloof from me, and one who remained aloof from me remained aloof from Allah," or "The partisans of Ali will be rescued on the Day of Judgment." Finally, he quotes another detailed tradition from the Manaqib at the end of which the Holy Prophet says: "I swear by Allah, Who bestowed Prophethood upon me and made me the choicest of His creations: O Ali! Verily you are Allah's Hujjat (proof) for the people, His trustee, knower of His secrets, and His Caliph over His servants." There are many such hadith in your books. The word "ourselves" clearly shows the nearest association between the Prophet and Ali in all matters of excellence. I think that this verse is the most

confincing proof of my point of view. Moreover, your second question is answered by the same verse. We have proven that, with the exception of Prophethood and Wahi (revelation), which apply only to the Prophet, Ali was associated with him in all matters of excellence. It also follows that in meritorious characteristics, Ali was superior to the companions and to everyone else in the community. In fact, this verse also proves that he excelled all other previous prophets, just as the Prophet excelled all other .prophets

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## SINCE THE HOLY PROPHET WAS SUPERIOR TO ALL OTHER PROPHETS ALI WAS ALSO SUPERIOR TO THEM

In Ihya'u'l-Ulum by Imam Ghazali, Sharhe Nahju'l-Balagha by Ibn Abi'l-Hadid Mu'tazali, the Tafsir by Imam Fakhru'd-Din Razi, and Tafsirs by Jarullah Zamakhshari, Baidhawi, Nishapuri, etc., you will find this hadith of the Holy Prophet: "The ulema of my community are like the prophets of the Bani Isra'il." In another hadith he said: "The ulema of the Prophet's community were equal to or better than the prophets of the Bani Isra'il simply because their source of knowledge was that fountainhead of learning, the Prophet Muhammad. Therefore, Ali Bin Abu Talib was definitely superior to the prophets, since the Prophet said: "I am the city of knowledge, and Ali is its gate." He also said: I am the house of wisdom and Ali is its gate." When Ali, himself, was asked about this topic, he explained some aspects of his superiority to the prophets of the Children of Isra'il. On the ۲۰th of Ramadhan, when Ali was on his death bed following the attack by Abdu'r-Rahman Ibn Muljim Muradi, he asked Imam Hasan to call in the Shia who had gathered at the door of his house. When they entered, they surrounded his bed and wept silently. Ali said: You may ask any question you like before I leave you, but your questions should be brief." One of those present was Sa'sa'a Bin Suwhan. Your own great ulema, like Ibn Abdu'l-Birr and Ibn Sa'ad, have written about his life and character, have relied on him, confirming that he was a man of great learning. Sa'sa'a said to Ali: "Let me know who is superior, you or Adam." The Holy Imam said: "It is not proper for a man to praise himself, but according to the

maxim: 'Declare the blessings that Allah has given you,' I tell you that I am superior to Adam." When asked why this was so, Ali explained that Adam had every means of mercy, comfort, and blessings for him in paradise. He was asked simply to abstain from the forbidden food. But he could not restrain himself, and he ate from the tree. As a result, he was expelled from paradise. Allah did not forbid him, Ali, from eating wheat (which, according to Muslim belief was the forbidden 'tree'). But since he had no inclination towards this temporal world, he voluntarily refrained from eating wheat. (The point of Ali's remark was that excellence of a man before Allah lies in piety and devotion, and that the height of piety lies in abstaining even from what is permissible.) Sa'sa'a asked: "Who is superior, you or Noah?" Ali replied: "I am superior. Noah called his men to worship Allah, but they did not obey. Their shameful mistreatment was torture to him. He cursed them and invoked Allah: 'O my Lord! Leave not on the earth a single person of the unjust ones.' After the death of the Prophet, even though the people caused me extreme difficulty, I never cursed them. I suffered their torment with patience." Sa'sa'a asked: "Who is superior, you or Abraham?" Ali replied: "I am superior, for Abraham said: 'My Lord! Show me how Thou Givest life to the dead.' He said: 'What! do you not believe?' He said: 'Yes, but that my heart may be at ease.' (۲:۲۶۰) My faith was such that I said: 'If the veil over the unseen were lifted, my faith would not increase." Sa'as'a asked: "Who is superior, you or Moses?" The Holy Imam replied: "I am superior, for when Almighty Allah ordered Moses to go to Egypt to invite Pharaoh to the truth, Moses said: 'My Lord! Surely I killed one of them, so I am afraid that they will slay me. And my brother Aaron, he is more eloquent of tongue than I. Therefore send him with me as an aide, to help me. Surely I fear that they will reject me." (۲۸:۳۳-۳۴) The Holy Prophet ordered me, by the command of Allah, to go to Mecca and to recite the verses of the Chapter 'Al-Bara'a' from the top of the Ka'ba to the Quraish infidels. I was not afraid, even though there were few people there who had not lost a near relative by my sword. Obeying his order, I performed my duty alone. I recited the verses of 'Al-Bara'a' and returned." Sa'sa'a asked: "Who is superior, you or Jesus?" Ali said: "I am superior, for when Mary became pregnant by the Grace of Allah, and the time of her delivery approached, a revelation was granted to her: 'Leave this holy House for this is a House for prayers, not a place for the delivery of children.' Accordingly, she left the holy House and went to the wilderness where she

gave birth to Jesus. But when my mother, Fatima Bint-e-Asad, felt labor pains within the precincts of the holy Ka'ba, she clung to the wall and prayed to Allah in the name of that House and the builder of that House, to lessen her pain. Soon a fissure appeared in the wall, and my mother heard a mysterious voice telling her, "O Fatima! ".Enter the House of the Ka'ba.' She went in, and I was born inside of the holy Ka'ba

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## PART TWO

## THE MIRROR OF ALL THE PROPHETS AS SHOWN BY THE HADITH OF SIMILITUDE (HADITH–(E–TASHBIH

It is also recorded in the books of your ulema that Ali was the mirror of the high qualities of all the prophets. Ibn Abi'l-Hadid Mu'tazali in his Sharhe Nahju'l-Balagha, Volume XI, page ۴۴۹, Hafiz Abu Bakr Faqih Shafi'i, Ahmad Bin Husain Baihaqi in Manaqib, Imam Ahmad Bin Hanbal in Musnad, Imam Fakhru'd-Din Razi in Tafsir-e-Kabir in connection with the verse of Mubahala, Muhyi'd-Din Ibn Arabi in Yawaqit-o-Jawahir, Issue ۳۲, page ۱۷۲; Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, the beginning of Chapter ۴۰ on the authority of Musnad of Imam Ahmad bin Hanbal, Sahih of Baihaqi, and Sharhi'l-Mawaqif wa't-Tariqati'l-Muhammadiyya, Nuru'd-Din Maliki in Fusuli'l-Muhimma, page ۱۲۰; from Baihaqi; Muhammad bin Talha Shafi'i in Matalibu's-Su'ul, page ۲۲; and Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ۲۳, have narrated from the holy Prophet with slight differences of words here and there, saying: "Whoever wishes to see the knowledge of Adam, the piety of Noah, the submission of Abraham, the

sublimity of Moses, or the devotion of Jesus, may look upon Ali Bin Abu Talib." {۱۷۲} Mir Seyyed Ali Hamadani has narrated the same hadith with some additions, in his Mawaddatu'l-Qurba, Mawadda VIII. He narrates from Jabir that the Prophet said: "Verily, Allah has combined ninety qualities of the prophets in Ali, which He has not given to anyone else." The great Hafiz Muhammad Bin Yusuf Ganji Shafi'i, after quoting this hadith, makes this comment: "Ali was similar to Adam in knowledge in that Allah taught Adam everything, as He says in the Holy Qur'an, 'And He taught

Adam All the names....'" (۲:۳۱) Similarly, Ali had knowledge of all things. Because of knowledge which came directly from Allah, Adam was granted the vicegerency of Allah, as the Holy Qur'an says: "...I am going to place in the earth a Caliph...." (۲:۳۰) Since Adam's knowledge led to his superiority, so that even the angels prostrated themselves in obeisance to him, Ali was also most exalted of the whole creation and the caliph after the Prophet. Ali's knowledge is similar to Noah's in that Ali was vehement against the infidels and compassionate toward the believers. Allah praised him in the Holy Qur'an: "...And those who are with him are firm of heart against the unbelievers, compassionate among themselves." (۴۸:۲۹) This is another proof that this verse was revealed in praise of Ali, as I have said earlier. Noah was very harsh towards the infidels, as the Holy Qur'an says: "And Noah said: 'My Lord! Leave not upon the land any dweller from among the unbelievers.'" (۷۱:۲۶) Ali was similar to Abraham in tenderness of heart. The Holy Qur'an says of Abraham: "Most surely, Abraham was very tender-hearted." (۹:۱۱۴) Ali possessed all the qualities and attributes, which the other prophets possessed individually. This unanimously acknowledged hadith proves that Ali possessed the highest virtues, each of which was equivalent to the most exalted qualities of the prophets. Obviously, one who possessed the highest virtues of all the prophets excelled all others in rank. Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, Chapter ۴۰, quotes from Manaqib of Khawarizmi through Muhammad Bin Mansur, who said that he heard Ahmad Ibn Hanbal say, "There were no such praises for any of the companions of the Prophet, as there were for Ali Bin Abu Talib." Muhammad Bin Yusuf Ganji Shafi'i also narrates words to the same effect. Ibn Abi'l-Hadid Mu'tazali in his Sharhe-Nahju'l Balagha, Volume I, page ۴۶, says: "Ali was the most fitting person for the position of Wilaya (guardianship) by virtue of his excellence. With the exception of the Prophet of Allah, he was the most deserving person for the office of caliph." Ali was certainly most deserving of the caliphate, but he was cast aside by the political maneuvering of lesser men. At least they should have informed Ali that they were convening a meeting at Saqifa Bani Sa'da to deliberate on the important issue of electing a Caliph. .They did not do so in order to deprive him of his right of succession

## CONSENSUS FOR ABU BAKR

Hafiz: Are we unjust or you? You say that the Prophet's companions elected those who usurped the caliphate. Of course you think we are all fools who blindly follow our ancestors. But what proof is stronger than Ijma, general consensus? All the companions and umma, including Ali, appointed Abu Bakr and swore allegiance to him. Obviously common agreement by the people is final, and agreeing to it is compulsory. The Prophet said: "My people do not agree in error; my people do not agree in deviation from the right path." So we have not followed our ancestors blindly. The fact is that on the first day after the Prophet's death, the community unanimously decided in a meeting to elect Abu Bakr as Caliph. Because it was a settled fact, we should acknowledge it. Well-Wisher: Please let us know on what grounds is the caliphate based? Hafiz: It is obvious. The best proof for the existence of the caliphate after the Prophet is the ijma (general consensus) of the umma through which the caliphate came into being. Apart from this, the best qualification for Abu Bakr and Umar for the caliphate was their maturity. Ali, for all his virtues and nearness to the Prophet, had to be passed over because of his youth. And, to be just and fair, it was not appropriate for a youth to override the claims of the mature companions. And we do not regard this passing over of Ali as a defeat for him, for his excellence is otherwise generally accepted. There is also a hadith narrated by Caliph Umar from the Prophet, who said: "Prophethood and leadership are not combined in one family." Accordingly, Ali was denied the caliphate because he belonged to the Prophet's family. He was not eligible .for that office

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## ARGUMENTS AGAINST VALIDITY OF IJMA

Well-Wisher: I'm astounded that you can put forward such silly arguments. First, you said that ijma, the consensus of the umma, is the most valid reasoning, and in support of your point you narrated a hadith. The word "ummai" means "my umma," so the hadith (supposing it to be true) means that when the whole umma agrees to something, the decision cannot be wrong. I cannot accept this. Allah has distinguished

this umma by virtue of the fact that among them there shall be a rightly guided sect. A vicegerent of Allah will be among them. When the umma gathers together, that rightly guided sect will be among them. But this hadith (even if genuine) does not furnish any evidence that the Prophet surrendered his own right and authorized the umma to appoint the caliph. And even if the Prophet had left it to his umma to choose the caliph, this right is assigned to the entire umma. Since all Muslims benefit from the caliphate, they should have the right to express their opinion in the choice of a caliph. Accordingly, the assembly of the whole umma after the death of the Prophet would have been necessary so that, with their common consent, a perfect man might be appointed as the caliph. Was there was such an assembly of Muslims? Was this the way Abu Bakr came to the caliphate? Hafiz: Abu Bakr remained in the office of the caliphate for a little more than two years. During this period Muslims in general swore allegiance to him and obeyed him. This in itself means unanimity of opinion among them, which is a proof of legitimacy. Well-Wisher: You are trying to skirt the issue. My question was not about the whole period of Abu Bakr. I asked about the decision made under the roof (Saqifa) of Bani Sa'da. Did the gathering there comprise the whole umma, or were there only a few people who took the oath of allegiance? Hafiz: Obviously there were only a few of the Prophet's prominent companions, but later ijma did take place. Well-Wisher: Did the Prophet, the most fit person to guide the umma, surrender his right in favor of his umma? Did he surrender his right so that the people of the Aus clan, who were hostile to the Khazraj clan, might take the oath of ?fealty for fear of their opponents coming to power

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Did he abandon his right so that his people could form a government based on fear and greed? Can you call such a small group of people a community? Didn't the Muslims of Mecca, Yeman, Jeddah, and other cities belong to the umma? Didn't they have a right to give their opinion regarding the caliphate? If there was no conspiracy, why didn't they wait to find out the viewpoint of all Muslims in such an important matter as the caliphate? In this way, the ijma in its true sense might have been achieved. Even today, in order to establish a democratic state or to select a nation's

leader of a nation, general elections are held. Citizens cast their votes and the leader is selected by majority vote. Leaders of civilized countries and all cultured people would scoff at the crude proceedings of your "ijma." Hafiz: Why are you indulging in unpleasant talk? Ijma means that there was a gathering of intelligent people and prominent companions who assembled in the Saqifa. Well-Wisher: You say that ijma meant that there was an assembly of intellectuals and distinguished companions of the Prophet, but you have no basis for this assertion except the hadith you cited. Where do the hadith mention intellectuals or distinguished companions? I repeat that the word "ummai" means the entire umma, not a limited number of companions, even though they be learned. Even if what you say is correct, that "ijma" means "the assembly of intellectuals and distinguished companions," were the intelligentsia and the companions of the Prophet confined only to those few people who assembled under the small roof on that day? Were there no other intelligent people and distinguished companions in the Muslim world? And did they, unanimously vote for the caliph? Hafiz: Since the matter of the caliphate was a serious affair, the people were afraid that some disturbance might arise. It was not possible to inform Muslims in other places. When Abu Bakr and Umar heard that some Ansars had gathered there, they also went there to talk. Because Umar was a seasoned statesman, he considered it desirable for the umma to swear the oath of allegiance to Abu Bakr. Others followed him and offered the oath of allegiance to Abu Bakr, but a faction of the Ansars and the people of the Khazraj clan, supporting Sa'd Bin Ubaida, did not swear the oath of allegiance and left the Saqifa. That was why they made haste. Well-Wisher: So you also acknowledge, as your prominent historians and ulema have acknowledged, that on the day of Saqifa, when the basic proceedings were held, there was no ijma. Abu Bakr, for reasons of political expediency, proposed the names of Umar and Abu Ubaida Bin Jarra, and they too, returning the proposal, suggested the name of Abu Bakr, telling him that he was the most qualified for the position. They immediately swore allegiance to him. Some of the Aus clan also present took the oath of allegiance to Abu Bakr in view of their hostility against the Khazraj clan, and also because they feared that Sa'd bin Ubaida might otherwise become the Amir. In this way support gradually grew wider. However, if ijma were a strong argument to be relied upon, they should have waited until the whole umma - or, as you said: the

.intelligentsia - had gathered there, to achieve the entire community's consensus

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Hafiz: I told you that fear of disturbances forced the group to act. The people of Aus and Khazraj clans had assembled in Saqifa and were confronting each other. Each of them wanted to decide the sovereignty of the Muslim state for itself. Well-Wisher: I agree with what you say. Muhammad Bin Jarir Tabari (see his Ta'rikh, Volume II, page ۴۵۷) and others have written that the Muslims had not assembled under the Saqifa to elect their caliph. The Aus and Khazraj wanted to appoint an Amir for themselves. Abu Bakr and Umar benefited from their differences. If they had really gathered together to discuss the caliphate, they should have surely invited all Muslims to express their opinion in the matter. As you said: they were not in a position to inform all Muslims, and time was running short. It was true that they had no immediate access to Mecca, Yemen, Ta'if, or the other distant Muslim cities. But had they no means of approach even to Usama Bin Zaid's army, which was encamped near Medina? Couldn't they have informed the notable companions of the Prophet who were there? One of them was a distinguished personality, the commander of the Muslim army, appointed by the Holy Prophet himself. Abu Bakr and Umar were subordinate to him. When Usama heard that through a conspiracy three persons had appointed the caliph without consulting other people or even informing them, and that they had sworn fealty to one man, he rode his horse to the door of the mosque and cried aloud: "What is all this uproar? With whose permission have you appointed a caliph? What was the significance of a handful of people who, without consulting the companions, appointed a caliph?" Umar stepped forward to appease him and said: "Usama! The work is finished. The oath of allegiance has been sworn. Do not create discord now among the people. Take the oath of fealty yourself." Usama became angry. "The Prophet made me your Amir," he said. "How is it possible that the Amir appointed by the Prophet should pay homage to the subordinates who were placed under his .command?" Although much more happened this much is sufficient to make my point

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If you say that Usama's army was also at a distance from the city and that time was running short, will you also claim that the distance from the Saqifa and mosque to the residence of the Prophet was also great? Why didn't they inform Ali, or Abbas the respected uncle of the Prophet? Why didn't they consult the Bani Hashim, the descendants of the Holy Prophet? Hafiz: In all probability the situation at that time was so tense that they dared not be careless and leave the Saqifa. Well-Wisher: Excuse me, they had time. They deliberately avoided informing Ali, the Bani Hashim, and the distinguished companions. Hafiz: How can you say that they deliberately did not inform them? Well-Wisher: One obvious indication is that Umar came to the door of the Prophet's house but did not enter it. Hafiz: Assuredly this story is fabricated by the Rafizis. Well-Wisher: Look at page ۴۵۶ of the Ta'rikh, Volume II by Muhammad Bin Jarir Tabari, one of your eminent ulema. He writes that Umar came to the door of the Prophet's house but did not enter. He sent a message to Abu Bakr: "Come immediately; I have urgent business with you." Abu Bakr sent word to him that he had no time. Umar sent another message: "We are faced with a crisis. Your presence is necessary." Abu Bakr came out and Umar told him secretly about the gathering of the Ansars in the Saqifa and said that they should immediately go there. Both departed, and on the way they met Abu Ubaida and took him with them. For Allah's sake, be fair. If they had not hatched a conspiracy, why did Umar go to the door of the house of the Prophet but not enter it? They could have asked for help. Was there in the whole umma only Abu Bakr, who was all wisdom, and were the other companions and the descendants of the Prophet aliens who did not deserve to be informed about this matter? Was this ijma of yours rightfully constituted by three men? Where in any part of the world is such a procedure acceptable? Suppose that three people or any group of people, assemble in a city and form an ijma and appoint the head of the state. Is it incumbent on the ulema and intellectuals of all other cities or towns to obey them? Or even if some intelligent and learned men who have not been selected by others give an opinion, is it necessary that the rest of the intelligentsia follow them? Is it proper to suppress the feelings of the entire nation through the intimidating behavior of one group of people? If on the other hand, in learned discourses, a group of people

reveals that the caliphate was not justified by religious or natural law, is it right to call them Rafizis? You say that the Holy Prophet left the issue of the caliphate to the umma or to the "intelligentsia" of the umma, as you call it. Was the intelligentsia of the umma composed of Abu Bakr, Umar, and Abu Ubaida Jarra. Each proposed the name of the other, and then two of them acknowledged the third. That was all. Is it obligatory for all Muslims to follow them? "Minority," "majority," and "ijma" mean quite different things. If a consultative meeting is held for the consideration of some particular problem, and a smaller number of people gives one opinion, while the larger number gives another opinion, then it is said that one is the opinion of the minority. The opinion of the larger number is called the opinion of the majority, and if all of them (without a single exception) give a unanimous opinion, it is called ijma. Was an ijma reached in the Saqifa or later in the mosque, or after that in the city of Medina? If, however, in deference to your wishes, we take away the rights of the general umma and say that the opinion of the intelligentsia and the Prophet's companions was sufficient for ijma, I ask whether there was an ijma in which all intelligentsia and the Prophet's distinguished companions participated? Did the small group at the Saqifa unanimously agree in its opinion? The reply must be in the negative. The author of Mawaqif has himself admitted that there was no ijma during the caliphate of Abu Bakr, and there was certainly no unanimity of opinion among the learned people in Medina, either. Sa'd Bin Ubaida Ansari, his descendants, distinguished companions of the Prophet, all the Bani Hashim, their friends, and Ali Bin Abu Talib, - all opposed Abu Bakr for six months. These people never did take the oath of fealty to him. In Medina, the seat of prophethood, no ijma was reached in which the intellectuals and the companions supported Abu Bakr as Caliph. Your own great historians, like Imam Fakhru'd-Din Razi, Jalalu'd-Din Suyuti, Ibn Abi'l-Hadid Mu'tazali, Tabari, Bukhari, and Muslim, recorded that ijma never occurred in Medina. The Bani Hashim, the Bani Umayya, and the companions in general - except the three people mentioned above - were not present in the Saqifa to cast their vote. Moreover, many strongly opposed the decision. In fact, some prominent companions, who rejected the allegiance at the Saqifa, went to the mosque and protested to Abu Bakr. Of the Muhajirs were Salman Farsi, Abu Dharr Ghifari, Miqdad Bin Aswad Kindi, Ammar-e-Yasir, Buraida Aslami, and Khalid Bin Sa'id Bin As Amawi. Of the Ansars were Abu'l-Hathama bin Tihan, Khuzaima

Bin Thabit Dhu'sh-Shahadatain, Abu Ayyub Ansari, Ubai Bin Ka'b, Sahl Bin Hunaif, Uthman Bin Hunaif, who remonstrated with Abu Bakr inside the mosque. I have given only this brief outline of events. No ijma of any kind was reached. The ijma of the intellectuals and the prominent companions of Medina is a flagrant lie. Based on your own sources, I will give you a list of names of some of those who opposed the caliphate. Ibn Hajar Asqalani and Baladhuri, each in his Ta'rikh, Muhammad Bin Khawind Shah in his Rauzatu's-Safa, Ibn Abdu'l-Birr in his Isti'ab, and others say that Sa'd Bin Ubaida and a part of Khazrajis and a group of Quraish did not swear the oath of fealty to Abu Bakr. Moreover, eighteen people who were prominent and distinguished companions of the Holy Prophet did not take the oath of allegiance to Abu Bakr. They were Shias of Ali Bin Abu Talib. The names of those eighteen people are as follows: ١. Salman Farsi ٢. Abu Dharr Ghifari ٣. Miqdad Bin Aswad-e-Kindi ۴. Ammar-e-Yasir ۵. Khalid Bin Sa'id bin al-As ۶. Buraida Aslami ٧. Ubai Bin Ka'b ٨. Khuzaima Bin Thabit Dhu'sh-Shahadatain ٩. Abu'l-Hathama Bin Tihan ١٠. Sahl Bin Hunaif ١١. Uthman Bin Hunaif Dhu'sh-Shahadatain ١٢. Abu Ayub Ansari ١٣. Jabir Ibn Abdullah Ansari ١۴. Hudhaifa bin Yaman ١۵. Sa'd Bin Ubaida ١۶. Qais Bin Sa'd ١٧. Abdullah Bin Abbas ١٨. Zaid Bin Arqam And Yaqubi writes in his Ta'rikh: "A group of Muhajirs and Ansars kept themselves aloof from allegiance to Abu Bakr and had were followers of Hazrat Ali. Among them were Abbas Bin Abdu'l-Muttalib, Fazl Bin Abbas, Zubair Ibnu'l-'Awwam Bin As, Khalid Bin Sa'id, Miqdad Bin Umar, Salman Farsi, Abu Dharr Ghifari, Ammar Yasin, Bara'a Bin Azib, and Ubai Bin Ka'b." Weren't these people the intellectuals of the umma? Ali, Abbas, the uncle of the Holy Prophet and other distinguished persons of the Bani Hashim - weren't these people wise and trustworthy? What kind of ijma was it, which was held without the consultation of these people? When Abu Bakr is selected secretly and other prominent companions ?are not informed, does this constitute ijma? Or is it political conspiracy



## PART THREE

## HADITH-E-THAQALAIN AND HADITH-E-SAFINA

Moreover, the Bani Hashim, the Prophet's family, were not present at the Saqifa. The precious value of their judgement cannot be denied in view of the hadith narrated on earlier nights, and acknowledged by both sects. The Holy Prophet said: "I leave with you two great things: the Book of Allah (The Holy Qur'an) and my Ahle Bait (members of the holy family: Ali, Fatima, and their issue). If you cling to these two, never, never shall you go astray after me." These people did not support the caliphate of Abu Bakr. In addition, there is another famous hadith known as hadith-e-Safina (Hadith of the Ark), which I have mentioned on previous nights. The Prophet said: "My Ahle Bait is like the ark of Noah. He who boards it is saved, and he who turns away from it drowned." This hadith indicates that, just as Noah's community was saved from the great flood by his ark, our Prophet's community will be saved from disasters by attachment to the members of the Prophet's holy family. Ibn Hajar in his Sawa'iq-e-Muhriqa, page ٥٠, commenting on verse IV, quotes two hadith from Ibn Sa'd about the obligation to follow the holy Ahle Bait of the holy Prophet. In one hadith the Prophet said: "I and my Ahle Bait are a tree of Paradise whose branches are in the earth; so one who seeks the path towards Allah should attach himself to them." In a second hadith the Prophet said: "Among my umma in every age there are just people from my Ahle Bait who purge the impurities brought into religion by the wrong-doers and who wash away the false claims of the transgressors and the commentaries of ignorant people. Be it known to you that your Imams are certainly those who will guide you to Allah; so you should be careful about those you take to be your guides." The substance of hadith of this kind is that the Prophet said to his community: "Unless you follow my Ahle Bait, enemies will lead you astray." The people who could influence ijma, the allegiance, and the appointment of the caliphs, were opposed to the procedure you have described. So what sort of ijma was that? The notable companions, intellectuals, and the progeny of the Prophet were in Medina at the time of the Saqifa. So there is no doubt that the matter was not decided by a majority vote, not to mention ijma. Ibn Abdu'l-Birr Qartabi, a learned man of your sect, in his Isti'ab, Ibn Hajar in his Isaba, and other ulema write that Sa'd Bin Ubaida, who was a claimant to the caliphate, categorically refused to take the oath of allegiance to Abu Bakr and Umar. He did not want to set off a commotion, so he set out for Syria. According to a report in Rauzatu's-Safa, on the instigation of a prominent man he was

murdered. According to historians, the man who committed the crime was Khalid Bin Walid. After killing Malik Bin Buwaira and marrying his wife, during the early days of Abu Bakr's caliphate, he was the object of Umar's wrath. When Umar became Caliph, Khalid, attempting to earn his favor, killed Sa'd Bin Ubaida. Hafiz: Since there was danger of a disturbance, and they could not have access to the whole umma, they necessarily had to depend on those few people who were present in the Saqifa where the oath of allegiance was taken. Later the umma consented to it. Well-Wisher: If they had no access to the distinguished companions of the Prophet, and the intellectuals of the nation who were outside Medina, please tell us honestly: if there had been no plotting in this case, why didn't they invite those present in Medina to the meeting at the Saqifa? Wasn't it necessary for them to take counsel with Abbas, Ali Bin Abu Talib, and the Bani Hashim? Was the opinion of Umar and Abu Ubaida Bin Jarra sufficient for the whole Islamic world? Your argument based on ijma, whether it is general or specific, is untenable. The intellectuals and the prominent companions did not participate in it, they opposed it. As I said: "ijma" means that not a single person disagrees with others. In this "ijma," you have admitted the intelligentsia in general did not take part. Imam Fakhru'd-Din Razi in his Nihayatu'l-Usul says that there was no ijma or consensus in the caliphate of Abu Bakr and Umar until after the murder of Sa'd Bin Ubaida. I fail to understand how you can call this imaginary ijma a proof for the rightfulness of the caliphate. Your second claim, that Abu Bakr was older than Ali and was therefore better qualified for the caliphate, is weaker than the first argument. If age were a condition for the caliphate, there were many men older than Abu Bakr and Umar. Certainly Abu Qahafa, Abu Bakr's father was older than his son, and was alive at the time. Why wasn't he appointed caliph? Hafiz: Abu Bakr's age, coupled with his ability, made him the appropriate choice. When there was an old, experienced loved one of the Prophet present in the nation, an inexperienced youth could not be entrusted with leadership. Well-Wisher: If that were true, then the target of your objection is the Prophet himself. When he left for his Tabuk expedition, the hypocrites secretly planned to revolt in Medina in his absence. Therefore, he appointed an experienced man in his place in order to control the situation in Medina and to foil the hypocrites' plans. I ask you to tell us who the Prophet left in his place in Medina as his successor and caliph. Hafiz: It is well known that he made Ali his caliph

and successor. Well-Wisher: Weren't Abu Bakr, Umar, and other older companions in Medina at that time? Yes. And yet the Prophet made a young man, Ali, his Caliph and successor. For the recitation of some of the verses of the Chapter Al-Bara'a (The Immunity), of the Holy Qur'an to the people of Mecca, one would perhaps think, an experienced man should have been appropriate. But the Holy Prophet called the older Abu Bakr back from his half-completed journey and commanded the younger Ali to perform this important task. The Prophet said that Allah had told him that the one to convey the Holy Qur'an should be him, (the Holy Prophet) or someone who was of him. Similarly, for the guidance of the people of Yemen, why did the Holy Prophet send the Commander of the Faithful, Ali instead of the more experienced Abu Bakr, Umar, or others who were present there? On many other similar occasions the Holy Prophet, in the presence of Abu Bakr, Umar, and others, selected Ali to perform momentous tasks. It follows that your insistence on chronological maturity is baseless. The essential condition for the caliphate is merit. It has just occurred to me that the strongest proof for the rejection of the caliphate of these people is the opposition to the so-called ijma by Ali, who, according to the Prophet, was the distinguisher between right and wrong. Your notable ulema have narrated a number of hadith in this regard. Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, Chapter ۱۶ quoting from Kitabu's-Sabi'in Fi Faza'il-e-Amiru'l-Mu'minin, Imamu'l-Haram Abu Ja'far Ahmad Bin Abdullah Shafi'i, in hadith XII related from Firdaus of Dailami of the seventy hadith, Mir Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba, Mawadda - VI, Hafiz in his Amali, Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, Chapter ۴۴, relate, with slight difference in wording, on the authority of Ibn Abbas, Abi Laila Ghifari, and Abu Dharr Ghifari that the Holy Prophet said (the last phrase being the same in every narration): "Soon after my departure from this world, there will arise a disturbance. When it happens, you should follow Ali Bin Abi Talib since he will be the first person to see me and clasp hands with me on the Day of Judgement. He is exalted in rank and he is the distinguisher between right and wrong." When the Prophet died, a great disturbance arose. The Muhajirs and Ansars wanted to have the caliph from their party. According to the instruction of the Prophet, the umma should have brought in Ali so that he might separate truth from falsehood. Hafiz: This hadith has a single line of narration and is therefore unreliable. Well-Wisher: I have already

replied to your objection concerning a single narration. The Sunni ulema regard such hadith as valid arguments, so you cannot reject it on that ground. Apart from that, it is not the only hadith on this point. There are many such reports related by your own ulema which point to the same meaning, some of which I referred to on previous nights. In view of our time constraints, I will confine myself to mentioning here only the names of some of the authors. One of these reports is narrated by Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul, Tabari in his Kabir, Baihaqi in his Sunan, Nuru'd-Din Maliki in his Fusulu'l-Muhimma, Hakim in his Mustadrak, Hafiz Abu Na'im in his Hilya, Ibn Asakir in his Ta'rikh, Ibn Abi'l-Hadid in his Sharhe Nahju'l-Balagha, Tabrani in his Ausat, Muhibu'd-Din in his Riyaz, Hamwaini in his Fara'id, Suyuti in his Durr-e-Mansur, from Ibn Abbas, Salman, Abu Dharr and Hudhaifa - all report that the holy Prophet, pointing with his hand to Ali Bin Abu Talib, said: "Verily, this Ali is the first person who declared his faith in me and the first who will shake hands with me on the Day of Judgement. He is Siddiq-e-Akbar (the greatest speaker of truth) and the Faruq of this umma (The Discernment of this Community). He will distinguish between right ".and wrong

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**"HADITH "ALI IS WITH THE TRUTH AND THE TRUTH IS WITH ALI**

Muhammad Bin Yusuf Ganji in Chapter ۴۴ of his Kifayatu't-Talib narrates the same hadith with the addition of these words: "And he is the ruler over the faithful and he is my gate for the faithful to pass through; and he is my caliph (successor) after me." Ganji Shafi'i says that Muhaddith-e-Sham (a traditionist of Syria) has three hundred hadith in praise of Ali. It has also been recorded by Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, Khatib Khawarizmi in Manaqib, Sam'ani in Faza'ilu's-Sahaba, Ibn Sabbagh Maliki in Fusulu'l-Muhimma, Khatib Baghdadi in Ta'rikh-e-Baghdad, Volume XIV, page ۲۱, Hafiz Mardawaih in Manaqib, Dailami in Firdaus, Ibn Qutayba in Imamate wa's-Siyasa, Volume I, page ۱۱۱, Ganji Shafi'i in Kifayatu't-Talib, Imam Ahmad in Musnad and many other members of your ulema have narrated that the Holy Prophet said "Ali is with the truth and the truth is with Ali wherever he turns." In the same books, there is another hadith also reported by Sheikh Sulayman Qanduzi

Hanafi, in Chapter ٢٠ of Yanabiu'l-Mawadda, from Hamwaini that the Holy Prophet said: "Ali is with the truth and the truth is with Ali." Hafiz Abi Nu'aim Ahmad Ibn Abdullah Ispahani in his Hilyatu'l-Auliya, Volume I, page ٦٣, narrates that the Prophet said: "O party of Ansar! Shall I guide you towards a person that if you adhere to him, you will never go astray?' All of them, said: 'Yes, O Prophet of Allah,' The Holy Prophet said: 'That person is Ali. Love him as you love me, and respect him as you respect me; what I have told you was Allah's command related to me by Gabriel." The general objective of these hadith is to indicate the Prophet's preference regarding his successor. The Prophet ordered his umma to turn to Ali after him and to follow him. In light of such hadith, tell us what Ali's opposition to Abu Bakr means to you. It is of course very sad and surprising that so much haste was made on the Saqifa day. Every sensible person who knows what happened that day is greatly disappointed. If there was no plotting, why didn't they wait (at least for a few hours) so that Ali Bin Abu Talib, the Bani Hashim, and Abbas could express their views on the caliphate? Hafiz: There was no conspiracy. Since they feared a disturbance, they were quick to decide the matter of the caliphate for the safety of Islam. Well-Wisher: Do you mean that Abu Ubaida Jarra, a former grave-digger of Mecca, and others had more concern for the safety of Islam than Abbas, the Prophet's respected uncle, and Ali Bin Abu Talib? Do you mean that if they had waited for a short time, or if Abu Bakr and Umar, keeping the people engaged, had sent Abu Ubaida to inform Abbas and Ali of the serious situation, that Islam would have perished? Please be fair. If they had invited the appropriate people to the Saqifa, their position would have been more secure. There would be no such differences in Islam as exist today. After ١٣٣٥ years, we Muslim brothers would not be confronting each other as we are tonight but would be united in opposing our common enemy. Much of the foundation of the flawed edifice of Islam was laid on that day. It was due to the haste of those three people to accomplish their secret designs. Nawab: Respected sir, please tell us why they rushed ahead. Why didn't they inform even the people in the mosque or in the house of the Prophet? Well-Wisher: The reasons are not far to seek. They rushed forward because they knew that if they waited for all the Muslims to come, or at least for the notable people of Usama Bin Zaid's army, the prominent companions of the Prophet present in Medina, or the Bani Hashim that the name of Ali, among others, would have been

proposed. If the names of Ali and Abbas had been proposed, Abu Bakr's and Umar's political possibilities would have been much reduced. So they hurried with their plans so that, while the Bani Hashim and the prominent companions were busy conducting the Prophet's funeral rites, they succeeded in appointing Abu Bakr Caliph based on the votes of two people! They played that game, and here tonight you good people are giving it the name of "ijma!" Even your own great ulema, like Tabari, Ibn Abi'l-Hadid, and others have written that Umar said: "The caliphate of Abu Bakr was abruptly established. May Allah help us!" As for your other claim, which you advance on the authority of Caliph Umar, that prophethood and sovereignty cannot be combined in one family, it is also rejected according to the Holy Qur'an: "Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the wisdom, and We have given them a good Kingdom." (۴:۵۴) This hadith, ascribed to Caliph Umar, is concocted. The Prophet never said a word in contradiction to the injunctions of the Holy Qur'an. Moreover, the caliphate cannot be separate from prophethood because the true caliph is the embodiment of God's law acting in the world. To consider the caliphate merely a political office separable from prophethood is precisely the mistake made by Abu Bakr and Umar. If Moses' brother Aaron could be excluded from Moses' caliphate, Ali also could be deprived of the Prophet's caliphate. And since prophethood and caliphate, according to the Qur'an was combined in Moses and Aaron, it was undoubtedly combined in Muhammad and Ali. Your "hadith" was fabricated by the Umayyads. If prophethood and the caliphate could not be combined in one family, then why in the Majlis-e-Shura (consultative assembly) did Caliph Umar nominate Ali for the caliphate? After all, you also accept him as your fourth caliph! It is an interesting contradiction that, based on Umar's hadith, you reject the combining of prophethood and the caliphate, but when Umar himself sanctioned this situation a few years later, you support it! Can you oppose and support the same proposition? You say that prophethood and sovereignty are not combined in one family, though the Holy Prophet made it compulsory for his umma to follow his progeny. He said that to be hostile to them was to go astray. He said on a number of occasions, "I leave behind me two weighty things: the Book of Allah (The Holy Qur'an) and my Ahle Bait. If you are attached to these two, never, never shall you go astray after me." This authentic

hadith has been acknowledged by both sects. I have mentioned it on previous nights .with its sources

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**HADITH OF THE ARK – HADITH OF SAQIFA**

During the great flood whoever took refuge in Noah's ark was saved. Whoever turned away from it was drowned, including Noah's son. The Holy Prophet also identified his progeny with Noah's Ark, meaning that the people of his umma in the hour of their trial should attach themselves to his descendants. Therefore, according to these clear injunctions, the umma, in all its differences, should have sought the benefit of the Prophet's Ahle Bait. Ali Bin Abu Talib, according to Prophet, was the most learned and virtuous person among them. Why didn't they inform him so that they could consult with him? But no. Politicians grabbed power and deprived Ali of his permanent right. Sheikh: On what grounds do you say that they should have followed Ali and that the opinion and ijma of the companions should have been ignored? Well-Wisher: I never said that the opinion of the companions and their ijma should not be respected. One difference between you and me is that as soon as you hear the name of a companion, even though he be a hypocrite, like Abu Huraira, whom Caliph Umar beat and called a liar, you bow before him in reverence. I respect only companions who complied with the conditions of companionship with the Holy Prophet. Moreover, I have demonstrated that there was no ijma at Saqifa. If you can refute my argument, now is the time to do so. I will bow down before the consensus of this gathering. If you can point out from your own books that in the Saqifa, the whole umma, or the intelligent people of the nation gathered and agreed that Abu Bakr should be Caliph, we will readily accept it. And if, with the exception of two people (Umar and Abu Ubaida) and a few people of the Aus clan, no other person took the oath of allegiance, you should admit that we Shias are rightly guided. We leave it to informed opinion to decide whether three companions were justified in holding the reins of the whole umma. Two paid allegiance to the third, and later they threatened others with the sword, fire, and .disgrace, compelling them to accept their will

## ?SHOULD IJMA BE ACCEPTED BECAUSE OF PRECEDENT

Sheikh: We do not know whether there was negligence on their part because we were not there on that day. At this distance in time we cannot appreciate the pressures they were under. Today, with the situation an established fact, it does not matter if the ijma was completed in gradual steps. We should not object. We should bow down before those people and follow the way they have shown us. Well-Wisher: What a fine argument! Do you want us to think Islam is groundless? If two or three people design a plan and gain the support of others, is it the duty of all Muslims to follow them? Is that the meaning of the religion of the Prophet of Islam? The Holy Qur'an says: "Therefore give good news to my servants, those who listen to the word and follow the best of it." (۳۹:۱۷-۱۸) Islam is based on facts and reason, not on blind following, certainly not on following Abu Ubaida, the grave digger. The Prophet showed us the way. He said that when the umma was divided, we should follow one who is guided. You ask us why it is obligatory for us to follow Ali. We reply that the obligation is based .upon the verses of the Holy Qur'an and hadith recorded in your own books

## PART FOUR

## HOLY PROPHET'S HADITH URGING THE BELIEVERS TO FOLLOW ALI

There are many hadith making it imperative on the umma to follow Ali. One of them is narrated by Ammar-e-Yasir, which your following ulema have recorded in their books: Hafiz Abi Nu'aim Ispahani in Hilya; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul; Baladhuri in Ta'rikh; Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Chapter ۴۳, from Hamwaini; Mir Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba, Mawadda V; Dailami in Firdaus. They narrate a lengthy, detailed hadith which cannot be related here in full. It may be stated briefly that when people asked Abu Ayyub why he had gone to Ali and had not sworn allegiance to Abu Bakr, he replied that one day he was sitting with the Prophet when Ammar-e-Yasir came in and asked the Prophet a question. In the course of his conversation, the Prophet said: "O Ammar! If all the

people go one way and Ali alone goes the other way, you should follow Ali. O Ammar! Ali will not allow you to diverge from the path of guidance and will not lead you to destruction; O Ammar! obedience to Ali is obedience to me, and obedience to me is obedience to Allah." In light of these injunctions, and in light of Ali's opposition to Abu Bakr, shouldn't people have followed Ali? Even if the Bani Hashim, Bani Umayya, distinguished companions, the intelligentsia of the nation, the Muhajirs, and Ansars had not been with him (and they were with him), people should have followed Ali. Hafiz: During our discussion, you have said two strange things. First you have repeatedly called Abu Ubaida a "grave digger." Can you prove that this was the profession of this gentleman? Second, you said that Ali, the Bani Hashim, and the companions did not pay allegiance to Abu Bakr, they opposed him. But all the historians and traditionists have written that Ali, the Bani Hashim, and the companions of the Prophet did take the oath of allegiance to Abu Bakr. Well-Wisher: It is not we alone who claim that Abu Ubaida was a grave digger. It is in your own books. You may refer to Al-Bidayya wa'n-Nihaya, Volume V, pages ۲۶۶-۲۶۷ compiled by Ibn Kathir Shami, who says that since Abu Ubaida used to dig the graves of the Meccans, Abbas sent a man in search of Abu Talha, the grave digger of Medina, and another man in .search of Abu Ubaida, so that both of them might dig the Prophet's grave

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### FORCED ALLEGIANCE BY ALI AND BANI HASHIM AFTER SIX MONTHS

You say that Ali , the Bani Hashim, and the Prophet's companions took the oaths of allegiance to Abu Bakr. You have read the words "paid allegiance," but you have not understood to whom and how they paid allegiance. All your learned traditionists and great historians have written that Ali and the Bani Hashim paid allegiance (outwardly), but that was done after six months, and then only under extreme duress. Hafiz: It is not proper for a noble man like you to use the words that the common Shia people use: that Ali was dragged out of his house and was threatened with death if he did not swear allegiance. The fact is that in the first few days of the caliphate, he willingly and cheerfully accepted the caliphate of Abu Bakr. Well-Wisher: Ali and the Bani Hashim did not take the oath of allegiance immediately. Your historians have written that Ali

offered his allegiance after the demise of Hazrat Fatima. Bukhari in his Sahih, Volume III, Chapter of Ghazawa Khaibar, page ۳۷, and Muslim Bin Hujjaj, in his Sahih, Volume V, page ۱۵۴, report that Ali offered his allegiance after Fatima's death. Some of your ulema believe that Fatima died ۷۵ days after the Prophet's death. Ibn Qutayba also holds the same view, but most of your historians claim that she died six months after the Prophet died. It follows, therefore, that Ali's allegiance came some time after ۳ to ۶ months of the Prophet's death. Mas'udi in his Muruju's-sahab, Volume I, page ۴۱۴, says "None of the Bani Hashim swore their allegiance to Abu Bakr until the death of Bibi Fatima. Ibrahim Bin Sa'd Saqafi narrates from Zuhri that Ali did not pay allegiance until six months after the Prophet's death, and the people did not have the courage to pressure him except after the death of Bibi Fatima. Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha relates the same fact. In any case, your own ulema insist that Ali's allegiance was not immediate but came only after some time had passed and then only when circumstances forced him to do so. Ibn Abi'l-Hadid, in his Sharhe Nahju'l-Balagha, Volume II, page ۱۸, narrates from Zuhri, from A'yesha , who said: "Ali did not offer allegiance to Abu Bakr for six months, and no one of the Bani Hashim offered allegiance until Ali did." Ahmad Bin A'sam-e-Kufi Shafi'i in Futuh, and Abu Nasr Hamidi, in Jam'a Bainu's-Sahihain report from Nafiy, quoting from Zuhri, who said: "Ali did not ".swear allegiance until six months after the Prophet's death

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#### ALI DRAGGED FROM HIS HOME AND HIS HOUSE SET ON FIRE

Hafiz: Where have our ulema said that Ali was dragged from his house and house set on fire, as is commonly believed by Shias? They narrate it with great emotion in their religious gatherings. They also excite the emotions of people by saying that Fatima was tortured and consequently suffered a miscarriage. Well-Wisher: Respected audience: you revile the Shias, attempting to cover the guilt of your predecessors. You say that these hadith have been concocted by Shias. The truth is that on the order of Abu Bakr, Umar and others went to Ali's house, threatened him with a sword, dragged him to the mosque and forced him to swear allegiance to Abu Bakr. These facts have been recorded by your own ulema. If you wish, I will relate them. We do not say

anything on our own authority. We say only what you say. Hafiz: Yes, please do. We .are prepared to listen

## TWELVE ARGUMENTS IN SUPPORT OF THE FACT THAT ALI WAS TAKEN TO THE MOSQUE AT THE POINT OF A SWORD

Well-Wisher: (١) Abu Ja'far Baladhuri Ahmad Bin Yahya Bin Jabir Baghdadi, one of your reliable traditionists and historians, writes in his History that when Abu Bakr called Ali to swear allegiance, Ali refused. Abu Bakr sent Umar who went with a torch to set fire to Ali's house. Fatima came to the door and said: "O son of Khattab! Have you come to set my house on fire?" He said: "Yes, this is more effective than anything your father did." (٢) Izzu'd-Din Ibn Abi'l-Hadid Mu'tazali, and Muhammad Bin Jarir Tabari, narrate that Umar went to the door of Ali's house with Usayd Bin Khuza'i, Salama Bin Aslam and a group of men. Umar then called out, "Come out! Or else I'll set your house on fire!" (٣) Ibn Khaziba reports in his Kitab-e-Gharrar from Zaid Bin Aslam, who said: "I was one of those who went with Umar with torches to Fatima's door. When Ali and his men refused to offer allegiance, Umar said to Fatima, "Let whoever is inside come out. Otherwise, I will set the house on fire along with whoever is inside." Ali, Hasan, Husain, Fatima, and a party of the Prophet's companions, and the Bani Hashim were inside. Fatima said: "Would you set my house on fire along with me and my sons?" He said: "Yes, by Allah, if they do not come out and pay allegiance to the caliph of the Prophet." (۴) Ibn Abd Rabbih, one of your famous ulema, writes in his Iqdu'l-Farid, Part III, page ۶٣, that Ali and Abbas were sitting in Fatima's house. Abu Bakr told Umar: "Go and bring these people. If they refuse to come, fight them." So Umar came to Fatima's house with torches. Fatima came to the door of the house and said: "Have you come to burn our house?" He said: "Yes..." and so on. (۵) Ibn Abi'l-Hadid Mu'tazali in his Shahre Nahju'l-Balagha, Volume I, page ١٣۴, quoting from Jauhari's Kitab-e-Saqifa, writes in detail about the affair of the Saqifa-e-Bani Sa'ad. "The Bani Hashim and Ali were assembled in Ali's house. Zubair was also with them since he considered himself one of the Bani Hashim. Ali used to say, 'Zubair was always with us until his sons were grown up. They turned him against us.' Umar went to Fatima's house with a group of men. Usayd and Salma were also with him. Umar asked them to come out and swear

allegiance. They refused. Zubair drew his sword and came out. Umar said: 'Get hold of this dog.' Salma Bin Aslam snatched the sword and threw it against the wall. Then they dragged Ali to Abu Bakr. Other Bani Hashim also followed him and were waiting to see what Ali would do. Ali was saying that he was the servant of Allah and the brother of the Holy Prophet. Nobody listened to him. They took him to Abu Bakr, who asked him to take the oath of allegiance to him. Ali said: "I am the most deserving person for this position, and I will not pay allegiance to you. It is incumbent on you to pay allegiance to me. You took this right from the Ansar based on your relationship with the Prophet. I also, on the same ground, protest against you. So be just. If you fear Allah, accept my right, as the Ansar did yours. Otherwise, you should acknowledge that you are intentionally oppressing me.' Umar said: 'We will not leave you until you swear allegiance.' Ali said: 'You have conspired well together. Today you support him, so that tomorrow he may return the caliphate to you. I swear by Allah that I will not comply with your request and will not take the oath of allegiance (to Abu Bakr). He should pay allegiance to me.' Then he turned his face toward the people and said: 'O Muhajirs! Fear Allah. Do not take away the right of authority of Muhammad's family. That right has been ordained by Allah. Do not remove the rightful person from his place. By Allah, we Ahle Bait have greater authority in this matter than you have. There is a man among you who has the knowledge of the Book of Allah (The Qur'an), the Sunna of the Prophet , and the laws of our Religion. I swear by Allah that we possess all these things. So do not follow yourselves lest you should stray from the truth.'" Ali returned home without offering allegiance and secluded himself in his house until Fatima died. Thereafter, he was forced to offer allegiance. (۶) Abu Muhammad Abdullah Bin Muslim Bin Qutayba Bin Umar Al-Bahili Dinawari, who was one of your ulema and an official Qazi of the city of Dinawar, writes in his famous Ta'rikhu'l-Khulafate Raghibin wa Daulate Bani Umayya, known as Al-Imama wa's-Siyasa, Volume I, page ۱۳: "When Abu Bakr learned that a group hostile to him had assembled in Ali's house, he sent Umar to them. When Umar shouted to Ali to come out and to swear allegiance to Abu Bakr, they all refused to come out. Umar collected wood and said 'I swear by Allah, Who has my life in His control, either you will come out, or I will set the house with all those in it on fire.' People said: 'O Abu Hafsa! Fatima is also present in the house.' He said: 'Let her be there. I will set fire to the house.' So

all of them came out and offered allegiance, except Ali, who said: 'I have taken a vow that until I have compiled the Qur'an, I will neither go out of the house nor will I put on full dress.' Umar did not accept this, but the plaintive lamentation of Fatima and the snubbing by others, forced him to go back to Abu Bakr. Umar urged him to force Ali to swear allegiance. Abu Bakr sent Qanfaz several times to summon Ali, but he was always disappointed. At last Umar, with a group of people went to the door of Fatima's house. When Fatima heard their voices, she cried out 'O my father, Prophet of Allah! What tortures we are subjected to by the son of Khattab and the son of Abi Quhafa!' When the people heard Fatima's lamentation, some went back with their hearts broken, but Umar remained there with some others until finally they dragged Ali from the house. They took Ali to Abu Bakr, and told him to swear allegiance to him. Ali said: 'If I do not swear allegiance what will you do to me?' They said: 'We swear by Allah that we will break your neck.' Ali said: 'Will you kill the servant of Allah and the brother of His Prophet?' Umar said: 'You are not the brother of the Prophet of Allah.' While all this was going on, Abu Bakr kept silent. Umar then asked Abu Bakr whether he (Umar) was not following Abu Bakr's orders in this matter. Abu Bakr said that so long as Fatima was alive he would not force Ali to swear allegiance to him. Ali then managed to reach the grave of the Prophet, where, wailing and crying, he told the Prophet what Aaron had told his brother, Moses, as recorded in the Holy Qur'an: 'Son (of my mother! Surely the people reckoned me weak and had well nigh slain me.' (۷:۱۵۰

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PART FIVE

FATIMA TOLD ABU BAKR AND UMAR THAT SHE CURSED THEM BOTH IN EVERY PRAYER

After narrating this affair in detail, Abu Muhammad Abdullah Bin Qutayba says that Ali did not swear allegiance and returned home. Later Abu Bakr and Umar went to Fatima's house to placate her and to seek her pardon. She said: "Allah be my witness that you two have offended me. In every prayer I curse you and will continue cursing you until I see my father and complain against you." (۷) Ahmad Bin Abdu'l-Aziz is one of your ulema. Ibn Abi'l-Hadid writes about him in the following words: "He was a man

of learning, a traditionist, a great literary figure." He writes in his Kitab-e-Saqifa and Ibn Abi'l-Hadid Mu'tazali also quotes from him in his Sharhe Nahju'l-Balagha, Volume I, page ٩, on the authority of Abi'l-Aswad, who said: "A group of the companions and prominent Muhajirin expressed their indignation at Abu Bakr's caliphate and asked why they were not consulted. Also Ali and Zubair expressed their anger, refused to swear allegiance, and retired to Fatima's house. Fatima cried aloud and made solemn entreaties, but to no effect. They took away Ali's and Zubair's swords and hurled them against the wall, breaking them. Then they dragged them to the mosque to force them to swear allegiance." (٨) Jauhari reports from Salma Bin Abdu'r-Rahman that when Abu Bakr heard that Ali, Zubair, and a party of the Bani Hashim were assembled in Fatima's house, he sent Umar for them. Umar went to the door of Fatima's house and shouted, "Come out, otherwise, I swear I will set your house on fire!" (٩) Jauhari, according to Ibn Abi'l-Hadid in his Sharhe Nahju'l-Balagha, Volume II, page ١٩, narrates on the authority of Sha'bi: "When Abu Bakr heard about the gathering of the Bani Hashim in Ali's house, he said to Umar: 'Both you and Khalid go and bring Ali and Zubair to me so that they can take the oath of allegiance.' So Umar entered Fatima's house and Khalid stayed outside. Umar said to Zubair 'What is this sword?' He replied, 'I have acquired it for allegiance to Ali.' Umar snatched the sword and hurled it at the stone inside the house and broke it. Then he brought him out to Khalid. He came back into the house, where there were many people, including Miqdad, and all the Bani Hashim. Addressing Ali, he said: 'Get up! I'm taking you to Abu Bakr. You must pay allegiance to him.' Ali refused. Umar dragged him to Khalid. Khalid and Umar forced him along the road which was packed to capacity with men who witnessed this scene. When Fatima saw Umar's behavior, she, along with many women of the Bani Hashim (who had come to console her), came out. They were lamenting and wailing with high-pitched cries. Fatima went to the mosque where she said to Abu Bakr: 'How soon have you sacked the Ahle Bait of the Prophet of Allah. I swear by Allah, I will not talk with Umar until I see Allah.' Fatima showed her extreme disapproval of Abu Bakr and did not speak to him for the rest of her life." (See Sahih Bukhari, Part V and VII). (١٠) Abu Walid Muhibu'd-Din Muhammad Bin Muhammad Bin Ash-Shahna Al-Hanafi (died ٨١٥ A.H.), one of your leading ulema writes in his Rauzatu'l-Manazir Fi Khabaru'l-Awa'il wa'l-Awakhir, in connection with the Saqifa affair: "Umar came to Ali's house

prepared to set it on fire with all its inmates. Umar said: 'Enter into what the community has entered.'" (۱۱) Tabari, in his Ta'rikh Volume II, page ۴۴۳, reports from Ziyad Bin Kalbi that "Talha, Zubair, and some of the Muhajirin were at Ali's house. Umar Bin Khattab went there and demanded that they come out. If they did not, he said, he would set the house on fire." (۱۲) Ibn Shahna, in Hashiyya-e-Kamil of Ibn Athir, Volume XI, page ۱۱۲, writes in connection with the Saqifa that: "Some of the Prophet's companions, and the Bani Hashim, Zubair, Atba Bin Abi Lahab, Khalid Bin Sa'id Bin As, Miqdad Bin Aswad Kindi, Salman Farsi, Abu Dharr Ghifari, Ammar Bin Yasir, Bara'a Bin Azib, and Ubai Bin Ka'b refused to swear allegiance to Abu Bakr. They assembled in Ali's house. Umar Bin Khattab went there intending to burn down the house. Fatima protested to him. Umar said: 'Enter where all others have entered.'" These are but a sample of the many historical facts recorded by your own historians. This affair was so commonly known that the poets of old mentioned it. One of your poets, Hafiz Ibrahim of Egypt, says in a poem in praise of Umar: "No other person but Abu Hafsa (father of Umar) could have the courage of addressing the chief of the Adnan Clan (Ali) and his comrades, saying: 'If you fail to pay allegiance, I will set your house on fire and will not leave any inmate of the house alive, even Fatima herself.'" Hafiz: These narrations show only that they brought torches to frighten and disperse the opponents of the caliphate. It is a concocted Shia version to say that Ali's house was set on fire, and that Fatima miscarried as a result.

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## NARRATIONS ABOUT FATIMA'S MISCARRIAGE

## NARRATIONS ABOUT FATIMA'S MISCARRIAGE

Well-Wisher: You should read Kitab-e-Isbatu'l-Wasiyya, compiled by Abi'l-Hasan Ali Bin Husain Mas'udi, author of Muruju'dh-Dhahab. He wrote in great detail about the events of that day: "They surrounded Ali and burned the door of his house. They dragged him out of the house and pressed the best of the women, Fatima, between the door and the wall so forcefully that Muhsin, her unborn son, died of miscarriage."

The Shias have not concocted these things. What occurred has been preserved in the pages of history. The miscarriage is a fact. You may also refer to Sharhe Nahju'l-Balagha, Volume III, page ۳۵۱. Ibn Abi'l-Hadid wrote that he told his teacher, Abu Ja'far Naqib, that when the Prophet was told that Hubbar Bin Aswad had attacked his daughter Zainab's litter with a lance, because of which Zainab suffered a miscarriage, the Prophet allowed him to be put to death. Abu Ja'far said: 'Had the Prophet of Allah been alive, he would have surely ordered the death penalty for him also who had frightened Fatima so much that her child, Muhsin, died in miscarriage.' Hafiz: I don't understand what useful purpose it serves to narrate such stories. This kind of thing leads to mutual discord. Well-Wisher: You object to my relating these facts. But I do so to reject the attacks of malicious authors who mislead our uninformed brothers, calling Shias infidels and saying that these facts were the fabrications of the Shias. We do not say anything about Ali beyond what the Prophet said about him. We told you on previous nights that we regard Ali as a devoted servant of Allah, a divinely appointed vicegerent and successor to the Prophet. You claim that it is of no use to relate these facts. If you wouldn't bring up these points, we would not discuss them. If you hadn't said tonight that these are Shia beliefs with no substance to them, I would not have been obliged to tell the audience that these are the beliefs of unbiased Sunni ulema. Nawab: Respected Sir, we believe that Husain, the martyr, was rightly guided and that he was murdered unjustly by the officers of the Bani Umayya. But there are some people, particularly among our young people, who say that the Battle of Karbala was strictly a military, and not a religious, event. It is said that Husain Bin Ali proceeded to Kufa in quest of power, and it is the duty of every government to curb such dangers. Accordingly, Yazid resisted this threat. They requested the revered Imam to pay unconditional allegiance to Caliph Yazid, to whom obedience was obligatory. They wanted him to go to Syria to live there with the Caliph honorably or to go back to his native place. But he did not follow their advice, and consequently he was killed. They conclude that any mourning for such a worldly man, who was killed because of his love of power, is not only meaningless, but is an innovation. Do you have a reply to this point? How do you disprove the idea that the Battle of Karbala was not the ?culmination of a political struggle

## IMAM HUSAIN WAS NEVER DESIROUS OF POLITICAL POWER

Well-Wisher: Every good or bad action is based on our knowledge of Allah. The objectors should first recognize Allah, and then they should acknowledge the divine book, the Qur'an. From that acknowledgement it follows that we recognize that whatever is in that book is praise. Anyone who believes that Husain Ibn Ali was motivated by worldly goals denies the truth of the Holy Qur'an. Allah Almighty has given evidence of Husain's purity in the Holy Qur'an. He says: "Allah desires only to keep away uncleanness from you, O people of the house! And to purify you with a thorough purifying." (۳۳:۳۳) Most of your ulema, like Muslim, Tirmidhi Tha'labi, Sijistani, Abu Nu'aim Isfahani, Abu Bakr Shirazi, Suyuti, Hamwaini, Ahmad Bin Hanbal, Zamakhshari, Baidhawi, Ibn Athir, and others have held that this verse was revealed in praise of the holy five, the Ahle Bait (people of the House): Muhammad, Ali, Fatima, Hasan and Husain. This verse is the greatest proof for the infallibility and purity of these holy people. The greatest impurity is love for worldly power. There are many hadith from the Prophet and the Imams condemning aspiration for worldly power and the fulfillment of our carnal desires. The Prophet said, "Love and friendship with the world is the root of all evil." Abu Abdullah Husain had no love for worldly power. He certainly did not risk his life and the lives of his family in order to attain transitory rule in this world. If Imam Husain's stand against Yazid were merely for worldly power, the Prophet would not have ordered people to help him. Your own ulema confirm this point. Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda from the histories of Bukhari, Baghawi, and Ibnu's-Sikkin from Zakha'iru'l-Uqba of Imamu'l-Haram Shafi'i, and Sirat-e-Mulla narrate from Anas Bin Harith Bin Bayya, who said that he heard the Holy Prophet say: "Verily, my son Husain will be killed on the soil of Karbala. Every one of you who is present at that time must help him."



The report continues: "Anas Bin Harith reached Karbala and, in obedience to the

command of the Prophet, was martyred along with Imam Husain." It follows, therefore, that at Karbala Imam Husain stood for the cause of truth and not for love of this world. Imam Husain's undertaking the journey with a small group, including his women and small children, is another indication that he left his home not for the purpose of gaining rule. If that had been his intention, he would have gone to Yemen, where he had widespread support. Yemen would have been the logical base for launching military operations. In fact his friends repeatedly encouraged him to go to Yemen, but they were not aware of his purpose. But Imam Husain knew that there was no means of attaining apparent success. His journey, begun with ۸۴ people, including women and children, aimed at a basic good. The holy tree - la ilaha ill'allah (there is no god except Allah) - was grown by his grandfather, nourished with his blood and the blood of the martyrs of Badr, Uhud, and Hunain. The tree was entrusted to an excellent gardener, Ali Bin Abu Talib, who was held back by threats of murder and arson. The result was that the spring of Tawhid (oneness of Allah) and prophethood had taken on an autumnal change. Gradually the administration of the garden fell into the hands of the malicious Bani Umayya. Since the caliphate of Uthman Bin Affan, the Bani Umayya controlled the administration of the empire. Abu Sufyan, old and blind, but his appetite for power as keen as ever, cried out to the Umayyad Court: "O Bani Umayya! Keep the caliphate in your own family. Paradise and hell are myths. O Bani Umayya! Take hold of the caliphate like a ball. I swear that by which I swear, that I always wished such rule for you. Take care of it so that your descendants may be its heirs." These unbelievers ejected the rightful gardeners from the garden. The life-water was stopped and the holy tree shrivelled until the reign of Yazid, when it appeared to be destined to die. Imam Husain undertook the journey to Karbala to water the garden of Prophethood and to strengthen the holy tree of la ilaha ill'Allah. Some people ask why Imam Husain did not raise the flag of opposition in Medina. They do not understand that if he had remained in Medina, his objective would have remained unclear. Imam Husain went to Mecca in the month of Rajab and addressed thousands of people, telling them that Yazid was uprooting the tree of tawhid. He said that Yazid, who claimed to be the Caliph of the Muslims, was destroying the foundation of Islam. Addicted to wine and gambling, Yazid amused himself with dogs and monkeys. Imam Husain considered the sacrifice of his life

.necessary for the preservation of Islam



## IMAM HUSAIN REFUSED ADVICE TO ABANDON HIS MISSION

Imam Husain's friends and relatives tried to dissuade him from going to Kufa, saying that the Kufans who had asked him to come were notoriously unreliable. Many people flocked to the Bani Umayya and received money and political favors in return for their support. Therefore, according to many of his supporters, Imam Husain had no chance to subdue them. They asked him to abandon the journey. They urged him to go to Yemen where he had many followers, and where he could live in peace. But Husain could not explain the reality of his situation. However, he satisfied each of them with a brief reply. He told close companions and relatives, like his brother, Muhammad Bin Hanafiyya: "You are saying the correct thing. I also know that I shall not achieve any apparent domination, but I am not going for worldly conquest. I am going in order to be killed. I wish that through the strength of my suffering tyranny, I may root out the very foundation of oppression and cruelty. I saw my grandfather, the Prophet, in a dream telling me: 'Make a journey to Iraq. Allah Almighty wants to see you murdered.'" Muhammad Bin Hanifiyya and Ibn Abbas said: "If this is so, why are you taking women with you?" He replied: "My grandfather said that Allah wants to see them captives. So, according to the command of the Holy Prophet, I am taking them with me." The captivity of the women would be the conclusive part of his martyrdom. They would demonstrate to the world the Umayyad cruelty to the Prophet's descendants. Bibi Zainab, the daughter of Ali and Fatima, made an eloquent protest in Yazid's crowded court, where hundreds of people, including the nobility, the great men of the Bani Umayya, and foreign ambassadors celebrated their victory. The fourth Imam, Zainu'l-Abidin Ali Ibn Husain, also made an eloquent appeal for justice from the pulpit of the Umayyad mosque, in Yazid's presence. After extolling the merits and attributes of Allah, Zainu'l-Abidin said: "O people! We, the descendants of Muhammad, have been endowed by Allah with six qualities and have been made superior to the whole creation by being granted seven virtues. We have been given

knowledge, forbearance, valor, beautiful appearance, eloquence, bravery, and are loved by the believers. We are superior to every man in that the Prophet Muhammad is from us; the Siddiq Ali Bin Abu Talib is from us; Ja'far-e-Tayyar is from us; Hamza is from us, two grandsons of the Prophet, Hasan and Husain, are from us; and the Mahdi (the guided one) of this People (Imam-e-Hujjat Bin Hasan) is from us. One who does not know me should know about my family and family status; I am the son of the most exalted and virtuous Prophet of Allah, Muhammad Mustafa!" Then from the same pulpit from which Mu'awiya and Yazid had cursed Ali, the Imam praised his illustrious grandfather, Ali, before Yazid and the chiefs of the Bani Umayyad. Many Syrians had never before heard Ali's qualities and virtues. The Imam said: "I am the son of the man who fought in the presence of the holy Prophet; who fought the infidels at Badr and Hunain; who never for a moment lost faith in Allah. I am the son of the most pious of the believers, the heir of the prophets, the slayer of the unbelievers, the ruler of the Muslims, the grace of the worshipers, the crown of those who weep in awe of Allah, the most patient of the patient, the best of the performers of prayer. I am the son of the man who was helped by Gabriel and Michael. I am the son of the man who was the protector of the honor of the Muslims and the slayer of the disbelievers. I am the son of the man who fought holy war against the enemy, who was the pride of the Quraish, the foremost of those who accepted the message of Allah and His Prophet, the first of those who embraced Islam, the tongue of the wisdom of Allah, the helper of the religion of Allah, the guardian of the commandments of Allah, the garden of Allah's wisdom, the repository of His knowledge. I am the son of the chief of the patient ones, the breaker of barriers, whose heart was more steadfast, whose resolution more firm, whose disposition more steady than anyone's. He was a fierce lion on the battlefield, who cut down the enemy with his sword and scattered them as a violent storm scatters straw. He was the bravest among the people of the Hijaz, the most valiant among the Iraqis, the purest Muslim, he who swore allegiance at Aqaba, the hero of Badr and Hunain, the courageous man on the occasion of allegiance under the tree, the unique sacrificer during the Holy Prophet's migration, the chief of the Arab world, the guardian of the Holy Ka'ba, the father of two grandsons of the Holy Prophet. These are the virtues of my grandfather, Ali Bin Abu Talib. I am also the son of Khadija-e-Kubra; I am the son

of Fatima Zahra; I am the son of one who was murdered by a blow to the back of the neck; I am the son of one who left this world thirsty; I am the son of one who was deprived of water while water was allowed to the rest of creation. I am the son of one whose body was neither bathed nor shrouded; I am the son of one whose sacred head was raised on the point of the sword; I am the son of one whose women were affronted on the soil of Karbala and taken captive. I am the son of one whose women were brought to Syria as captives." Then the holy Imam wept with a loud cry, and continued: "I am.... I am...." that is, he went on narrating the virtues of his forefathers and the victimization of his holy father and the Ahle Bait. As a result of his address, people wept. After the martyrdom of Imam Husain, the first majlis (assembly for mourning) for the brutal sufferings of Imam Husain was held in this central mosque of the Umayyads. Imam Zainu'l-Abidin, after narrating Ali's virtues in the presence of the enemies, gave such a moving account of the sufferings of his revered father that agonized weeping rose from the Syrians in the presence of Yazid. He became frightened and left the mosque. It was from this mosque, due to the Imam's address, that people rose against Yazid. Because of popular outcry, Yazid was forced to curse Ubaidullah Bin Marjana for his vicious deed. Eventually, the castle of the Bani Umayya's tyranny was destroyed. Today we do not find in all of Syria a single tomb of the Bani Umayya. To return to your question, Imam Husain frequently foretold his martyrdom. He once spoke in Mecca, on Tarwia day (٨th day of Dhu'l-Hijja, ٦٠ A.H.), saying: "Death is attached to every member of the progeny of Adam as a necklace is attached to a young woman. I am as eager to meet my ancestors as Jacob was to meet Joseph. The place where I shall fall has already been selected for me, and I must go to that place. I see wild leopards killing me, tearing apart my body, between Nawawi's and Karbala." Imam Husain knew that he would not reach Kufa, the capital of Syria. He knew that he would be killed by men who were like ferocious beasts, cutting his body to pieces. He undertook the journey for the purpose of martyrdom and not for political reasons. Along the way he told people of his impending death. He told his companions and relatives that one instance was sufficient to prove the worthlessness of this world. He said that after the beheading of the Prophet John, the head was presented to an adulteress. He said that his own head would soon be taken to the drunkard, Yazid. Consider the matter for a moment. Hurr Bin Yazid Riyahi with a

cavalry of ١,٠٠٠ soldiers obstructed Husain's way. Kufa was only thirty miles away. Hur had been appointed by Ubaidullah Ibn Ziyad to detain Imam Husain. Hur would neither let him proceed to Kufa, nor leave his company without further orders. Why did the Imam surrender himself to Hur? If Husain had sought political power, he certainly would never have been stopped by Hur, who had not more than ١,٠٠٠ soldiers. The Imam had ١,٣٠٠ soldiers. Having defeated them, the Imam could have reached Kufa, where he had widespread support. From there, being reinforced, he could have confronted the enemy and gained domination. But he accepted Hur's order, stopped there in the desert surrounded by the enemy. After four days enemy reinforcements arrived there, and the Prophet's son was forced to endure cruel suffering. The best evidence in support of my view is the Imam's address on the night before The Day of Ashura. Until that night ١,٣٠٠ soldiers were ready to fight for him. Husain gathered the people together and told them: "Those who have come here for worldly gain should know that tomorrow whoever remains on this soil will be killed. The enemy is after me alone; I lift the binding force of allegiance from your necks. It is night, and you can depart in the darkness." Many accepted his proposal and departed. Only ۴٢ people remained, ١٨ Bani Hashim and ٢۴ companions. After midnight, ٣٠ enemy soldiers moved toward the Imam's camp for a night attack, but when they heard Husain reciting the Holy Qur'an, they were filled with emotion and joined the Imam. These were the ٧٢ people who sacrificed their lives on the Day of Ashura. Most of them were pious people, and many were reciters of the Holy Qur'an. Husain's noble sacrifices are acknowledged today by friend and foe alike. Even those alien to our religion are impressed by his heroism. In the French Da'iratu'l-Ma'arif, there is a lengthy article entitled "Three Martyrs" written by a learned British woman. Her theme is that in all of history there have been three martyrs who, by sacrificing their lives, have been most influential in advancing the cause of truth. The first was Socrates, and the second was Jesus (the writer was a Christian). We Muslims, of course, believe that Jesus was not crucified. The Holy Qur'an clearly says: "And they did not kill him nor did they crucify him, but it appeared to them so (like Jesus) and most surely those who differ therein are only in doubt about it. They have no knowledge concerning it, but only follow conjecture. They did not kill him for certain. Nay! Allah took him up to Himself." (۴:١۵٧-١۵٨) The third martyr she writes, was Husain,

the grandson of Muhammad. She writes: "When we take stock of historical events and assess the circumstances under which these three persons offered their lives, we acknowledge that the sacrifices of Husain excelled those two. The fact was that Socrates and Christ offered only their own lives for sacrifice in the way of God, but Husain left his home for a distant desert land to be surrounded by the enemy. He and his entire family were martyred for the cause of truth. He sent his friends and relations to confront the enemy and to sacrifice their lives for the religion of Allah. This was in fact harder than giving up his own life." The most glaring example of the tyranny suffered by Husain was the brutal murder of his six-month old son. He brought the baby in his hands asking for water for him (which was in abundance), but the ruthless enemy, instead of giving him water, killed the child with an arrow. The enemy's barbarism proves that Imam Husain was a victim of tyranny. His incredible forbearance completely ruined the power of the Bani Umayya and condemned them before the world. It was due to his, and his respected Ahle Bait's, sacrifices that the religion of Muhammad received new life. Nawab SAHIB: We are really much indebted to you. We have been very impressed by your explanation of the facts concerning Imam Husain. Until now, we have followed other people and have been deprived of the blessings of ziarat (pilgrimage to the holy tomb of the Imam). We were told that to visit Imam Husain's shrine was bidat "innovation." Of course, what a good innovation it is, since it inspires man and helps him understand the truth about the descendants .of the Prophet



### ((REAL MEANING OF BIDAT (INNOVATION

Well-Wisher: The word "bidat," "innovation," has its origin in the sect of the Sunni ulema and of the Nasibis and Kharijis, who were confirmed enemies of Ali. They have called Ziarat "innovation" without considering the fact that bidat refers to something concerning the Prophet or his Ahle Bait, which has not been enjoined by Allah. However, concerning the question of visiting Husain's tomb, there are many hadith in the books of your own ulema. I confine myself to one famous hadith recorded in all books of maqatil and collections of ahadith. "One day the Prophet was in A'yesha 's

apartment when Husain came in. The Prophet took him in his arms, kissed him and smelt him. A'yesha asked: 'May my father's and mother's lives be sacrificed to you! How much you love Husain!' The Prophet said, 'Don't you know that this child is a part of my liver and my flower?' After that the Prophet began to weep. A'yesha asked the cause of his weeping. The Prophet replied that he kissed the places where the Bani Umayya would wound Husain. A'yesha asked if they would kill him. He said, 'Yes, he will be murdered. They will never have my support (in the hereafter). Blessed is he who goes on a pilgrimage to his tomb after his martyrdom.' A'yesha asked the Prophet what would be the reward for the pilgrim. The Prophet said, 'It will be equal to one Hajj of mine.' A'yesha said, 'One Hajj of yours!' He said, 'Nay, two,' When A'yesha again expressed astonishment, he said 'Nay, four Hajj.' The more astonished she became the higher was the reward, until at last he said, ' A'yesha ! If a person goes on a pilgrimage to Husain's tomb, Allah will give him the reward equivalent to ۹۰ Hajj and ۹۰ Umra performed by me.' Then A'yesha fell silent." Now I ask you, is such a ?pilgrimage an innovation



### EFFECTS OF VISITING SHRINES OF THE HOLY IMAMS

There are other benefits to be gained from visiting the tombs of the Imams. The inner precincts of the shrine, called the haram, remain open for visitors day and night. The haram and the mosques near it are usually found packed to capacity with pilgrims and worshipers. Those accustomed to offering no more than the obligatory prayers often make special devotional efforts while visiting holy shrines. They invoke Allah sincerely and recite the Qur'an. Is such devotion an innovation? Nawab: Of course we have no one to blame but ourselves if we have not examined these matters more closely. A few years ago I went to Baghdad to visit the tombs of Imam A'zam Abu Hanifa and Abdu'l-Qadir Jilani. One day I went to visit nearby Kazimain (the burial place of the seventh Imam, Musa Ibn Ja'far Al-Kazim and the ninth Imam, Muhammad Ibn Ali At-Taqi). When I returned, my companions were harsh in their criticism of me. I'm surprised that a visit to the tombs of Imam A'zam in Mu'azam, Sheikh Abdu'l-Qadir in Baghdad, of Khwaja Nizamu'd-Din in India, of Sheikh Akbar Muhyi'd-din Ibn Arabi in

Egypt may be considered worth rewarding. Every year many people from among the Sunnis visit these places although the Prophet never recommended it. How can it be that a visit to the tomb of the great martyr, the grandson of the Prophet, which the Prophet recommended, be considered bidat? I firmly resolve that, Allah willing, I will go this year to visit the tomb of the beloved grandson of the Prophet, Husain. I will ask .Allah to forgive me for my past faults



## EIGHTH SESSION

### PART ONE

### EIGHTH SESSION

EIGHTH SESSION (Thursday night, ۱ Sha'ban, ۱۳۴۵ A.H.) Seyyed Abdu'l-Hayy: Respected sir, last night you contributed to discord among the Muslims. Well-Wisher: Tell me how I did that. Seyyed: While explaining "ourselves", you divided Muslims into two groups: Muslims and believers. But Muslims are all one and the same. Those who say the words "There is no god but Allah, and Muhammad is His Messenger" are all brothers. They should not be separated into two groups because this is harmful to Islam. The Shias call themselves believers, and they call us Muslims. You must have seen in India that Shias are called believers and the Sunnis are called Muslims. The fact is that 'Islam' and 'Iman' (conviction) are identical terms because Islam means acceptance of the commands of religion. This recognition is the reality of 'Iman.' The whole community has agreed that Islam is pure Iman. You have gone against the .common view

### (DIFFERENCE BETWEEN ISLAM (SUBMISSION) AND IMAN (FAITH

Well-Wisher: First, your reference to the common people does not mean the people of the community as a whole. It refers to the common people of a group of the Sunnis. Second, your statement about Islam and Iman is not accurate. Not only do the Shias differ with the Sunnis but the Ash'aris, Mu'tazalis, Hanafis, and Shafi'is also have

different views about it. Third, I frankly don't understand why learned men like you should resort to such trivial objections. This division into two groups has been made by Allah in the Holy Qur'an. Perhaps you have forgotten the matter relating to Companions of the Right and the Companions of the Left referred to in the Holy Qur'an which says: "The dwellers of the desert say: 'We believe.' Say: 'You do not believe but say, we submit; faith has not yet entered your hearts.'" (۴۹:۱۴) Certainly you must know that this verse was revealed in condemnation of the desert tribe of the Bani Asad, who were Muslims in name only. During a year of famine, they flocked to Medina and, in order to get relief, claimed to be believers. But at heart they were unbelievers in Allah and the Holy Prophet. This verse verifies that there are two groups of Muslims: sincere Muslims, who have acknowledged the realities of Iman, and those who make mere verbal declarations of faith. In our social sphere the latter group is entitled to the safety and benefits of the laws meant for all Muslims. But, according to the injunction of the Holy Qur'an, they are not entitled to any reward in the hereafter. Their declarations that there is no god but Allah and that Muhammad is His messenger, and their making a display of the fact that they are Muslims, have no real significance. Seyyed: You are right, but Islam without Iman (faith or conviction) has no meaning, just as Iman without Islam has no merit. Allah says in the Holy Qur'an: "And do not say to anyone who offers you peace: 'You are not a believer.'" (۴:۹۴) This verse proves that we must treat one according to one's outward semblance. If anyone says, "There is no god but Allah, and Muhammad is the messenger of Allah," we should accept his Iman. This in itself is the best proof that Islam and Iman are identical terms. Well-Wisher: This verse was revealed about a particular person, either Usama Bin Zaid or Muhallam Bin Jasama-e-Laisi, who, it is said, killed a man in battle who had declared "There is no god except Allah." He was killed on the assumption that he had said these words in fear. But because you think it is in the general sense, we also regard all Muslims as being pure. Unless of course, we see them denying the fundamentals of religion. But there is a difference between Islam and Iman because there are various classes of Iman. Imam Ja'far Bin Muhammad As-Sadiq says in the narration of Umar and Zubair: "For Iman there are conditions, ranks, and stages. Some of them are defective and their defect is apparent; some are of better value and are weighty; some of them are complete and

have reached perfection." Defective Iman is the very first stage of Iman through which a person passes into Islam from infidelity. Higher degrees of Iman are possible. Reference to them has been made in some of the hadith. Among them is a narration in Usul Kafi and in Nahju'l-Balagha from the Commander of the Faithful and Ja'far Bin Muhammad As-Sadiq who said: "Allah has divided Iman into seven classes which consist of goodness, truthfulness, conviction of the heart, submission to the will of Allah, loyalty, knowledge, and forbearance. These seven qualities have been unequally distributed among human beings. One who completely possesses all these qualities is a perfect believer. Hence, Islam is in the first category of Iman, in which there is only verbal declaration of belief in the prophethood of Muhammad and the unity of Allah. Iman has not entered such person's heart. The Prophet of Allah told a group of his people: 'O people! You are among those who have accepted Islam with your tongue, but not yet with your heart.'" Obviously Islam and Iman are different. But we are not required to probe the hearts of others. I said last night that the sign of a believer is his deeds. But we have no right to make inquiries about the actions of Muslims. We are compelled, however, to indicate the characteristics of Iman, so that those who are immersed in sleep may be inspired to perform their duties. Thus they will be aware of the reality of Iman and will know that salvation in the hereafter will come only through performing good deeds, as the hadith says: "Iman means acceptance with the tongue, conviction in the heart, and performance with our limbs." Acceptance with the tongue and conviction in the heart are the preface to action. Of course we know that this nasty world is only a preface to the next world. The way of salvation for such a man is closed in the hereafter unless he becomes a man of good deeds here. Allah Almighty says in the Holy Qur'an: "I swear by the declining time, surely man is in loss, Except those who believe and do good...." (۱۰۳:۱-۳)



In short, according to the Holy Qur'an, piety is the root of Iman. And if one has no good deeds to his credit, his verbal acknowledgement or conviction at heart will still leave him far from Iman. If it is true that we should consider anyone a Muslim who says, "There is no god but Allah and Muhammad is the messenger of Allah," why do

you regard the Shias as infidels? Certainly Shias believe in the unity of Allah, the prophethood of Muhammad, one Qibla, one Book. They perform all obligatory acts, observe prescribed fasts, go on the pilgrimage, pay khums and zakat (religious taxes), believe in bodily resurrection, and the Day of Reckoning. Isn't it you who cause disunity among Muslims? You keep millions of Muslims separated from you and call them infidels although you have not the smallest evidence to support such charges. You do not recognize that these are the devices of enemies who want to create discord among Muslims by means of such lies. The fact is that we have no differences in the fundamentals of our belief except the Imamate and vicegerency. And what if there were differences in the practices of the faith? Such differences exist among your own four schools of law, and they are more serious than those between us. (It would not be proper now to point out the differences between Hanafis and Malikis or between Shafi'is and Hanbalis.) In my opinion you have not the slightest evidence to establish the polytheism or infidelity of Shias. The only unpardonable fault of the Shias, according to what the Kharijis and Nasibis have propagated by means of the Umayyads, is that the Shias do not misinterpret the traditions. They do not give people like Abu Huraira, Anas, and Samura a place between the Holy Prophet and ourselves. Even your own jurists and your own great Caliphs condemned them as liars. The greatest fault ascribed to the Shias is that they follow the progeny of the Prophet, Ali and the twelve Imams, and not the four Imams. But you have no evidence from the Prophet to show that Muslims must follow the Ash'aris or Mu'tazalis in the fundamentals and Maliki, Hanafi, Hanbali or Shafi'is in the articles of practice. On the other hand, there are innumerable instructions from the Prophet telling us that the progeny and Ahle Bait of the Prophet are the equals of the Holy Qur'an, and that the community should attach themselves to them. Among these hadith are the hadith Thaqalain, hadith-e-Safina, hadith-e-Bab-e-Hitta. Can you quote a single hadith in which the Holy Prophet said that his people after him should follow Abu'l-Hasan Ash'ari and Wasil Bin Ata, etc. in the fundamentals and one of the four individuals - Malik Bin Anas, Ahmad Bin Hanbal, Abu Hanifa, or Muhammad Bin Idris Shafi'i? Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, chapter IV, reports from Fara'id Hamwaini quoting from Ibn Abbas that the Holy Prophet said to the Commander of the Faithful: "O Ali! I am the city of knowledge and you are its gate. No one can enter

the city without having first entered the gate. He is a liar who claims to love me while he is your enemy because you are from me, and I am from you. Your flesh is my flesh, your blood is my blood, your soul is my soul, your appearance is my appearance. Blessed is the man who obeys you, woe be to one who disobeys you. Your friend is fortunate, and your enemy is in loss. One who is with you is successful, and one who is aloof from you is lost. After me, you and all the Imams in your progeny are like the ark of Noah: whoever boards it will be saved, and whoever refuses to board it will be drowned. Their (the Imams') likeness is like that of the stars: when a star sets, another rises. This order will continue until the day of judgement." It has been clearly narrated in the hadith-e-Thaqalain (acknowledged by both the sects) that "If you are attached to the Ahle Bait, never, never shall you be misled." Even the fanatical Ibn Hajar Makki records his findings in his Sawa'iq Muhriqa, chapter ٢ Sub-chapter, ١, page ٩٢, in connection with the verse of the Holy Qur'an: "And stop them, for they shall be questioned." (٣٧:٢٤) And Sheikh Sulayman Balkhi Hanafi has also quoted from Sawa'iq in his Yanabiu'l-Mawadda, chapter ٩٥, page ٢٩۶, (printed in Istanbul) saying that this hadith has been narrated in different ways. Ibn Hajar says: "Verily, the hadith of Attachment to Two Great Things (Thaqalain) has been narrated in different ways. It has been narrated by more than ٢۵ companions of the Holy Prophet." Ibn Hajar says regarding the above Qur'anic verse that on the Day of Judgement, the people will be questioned about the Wilaya of Ali and the descendants of the Prophet. He writes that according to some sources, this hadith was narrated on the occasion of 'Arafa, and some say it was narrated when the Prophet was on his death bed with his apartment full of his Companions. Others say that it was included in his last address after his final Hajj. Ibn Hajar gives his opinion regarding the different occasions of this hadith: "There is no inconsistency in the possibility that the Prophet, in his desire to show the glory of Qur'an and his holy descendants, repeated this hadith on these and other different occasions. It is reliably reported that the Prophet said: 'I leave among you two great things: if you follow them, you will never be misled. And these two are the Book of Allah (Qur'an) and my Ahle

"'.Bait

Tabrani has reported this hadith with this addition: "I question you about these two: the Holy Qur'an and the Ahle Bait, so do not try to outstrip them. Otherwise, you will be destroyed. Do not disregard them, otherwise you will be ruined. Do not try to teach them, for they know better than you." Even the fanatical Ibn Hajar, after quoting from Tabrani and others, writes: "The Prophet called the Qur'an and his progeny, 'two great things' because these two are so weighty and dignified in every aspect." The Prophet also said: "I praise Allah who has filled the hearts of my Ahle Bait with wisdom." And the Prophet also said in a hadith referred to earlier: "....and never try to teach them (my progeny) anything since they are the most learned of you all. Consider them superior to all your ulema because Allah has created them pure and has introduced them to the Community with supernatural powers and innumerable other merits." There is one point in the hadith which stresses attachment to the Ahle Bait: namely, that the successive generations of the Ahle Bait, will not be severed until the Day of Judgement. It is astonishing that some people admit that the members of the Ahle Bait possess great learning but violate the Prophet's orders and take as their religious leaders those who had no right of preference. Can you or we change the Holy Qur'an? Can we select any other book? Seyyed: No, never. This is the Prophet's trust, a divine message, and the greatest source of guidance. Well-Wisher: May God Bless you! You have spoken the truth. When we cannot change the Holy Qur'an and replace it with another book, the same principle must be followed regarding those who are the equals of the Holy Qur'an. So, according to which principle were those people who did not belong to the Prophet's progeny allowed to supersede his progeny? I want a simple answer to this question so that we may know whether the three Caliphs - Abu Bakr, Umar, and Uthman - belonged to the Ahle Bait of the Prophet, and were included in the hadith we've mentioned (Thaqalain, Safina, Bab-e-Hitta). If they are included, then we must follow them, according to the orders of the Prophet. Seyyed: No one believes that any of the Caliphs except Ali was included in the Ahle Bait of the Prophet. Of course, the three Caliphs mentioned were good companions of the Prophet. Well-Wisher: Did the Prophet tell us to follow a particular individual or group? If one faction says that it is expedient to follow other people,

should we obey the Prophet or follow expediency as determined by the community? Seyyed: It is obvious that obedience to the Prophet is obligatory. Well-Wisher: After the Prophet has instructed us to follow the Holy Qur'an and his progeny, why have others been preferred? Did Abu'l-Hasan Ali Bin Isma'il Ash'ari, Wasil Bin Ata, Malik Bin Anas, Abu Hanifa, Muhammad Bin Idris Shafi'i, and Ahmad Bin Hanbal belong to the progeny of the Prophet or the Commander of the Faithful, Ali and his eleven descendants? Seyyed: Obviously, no one ever said that these people belonged to the Prophet's progeny, but they were notable jurists and pious men of the community. Well-Wisher: But according to the consensus of the community, the twelve Imams are the direct descendants of the Prophet. Your own ulema agree that they are the equals of the Holy Qur'an, and that obedience to them leads to salvation. Moreover, the Prophet said that they are the most learned of men. In light of these emphatic injunctions, what reply will they give when the Prophet asks them why they violated his dictates and let others supersede his progeny? Is there any injunction from the Prophet that the Asharis or Mu'tazalis should follow their leaders or that the Malikis, Hanbalis, Hanafis, and Shafi'is should follow their leaders in the practice of the faith? Nobody so much as mentioned their names for ۳۰۰ years after the death of the Prophet. Only later, for political or other reasons which I am not aware of, they appeared on the stage. But the Imams and the descendants of the Holy Prophet were well known during the Prophet's own time. Ali, Hasan, Husain and Fatima were known as Ahle Kisa, that is "the people of the mantle." They were the ones in whose praise "the verse of purity" was revealed. Is it proper to call those who follow Ali, Hasan, Husain, and other Imams infidels? You have preferred those who did not belong to the progeny of the Prophet, to those who were ideal jurists. What answer will you give in the divine court of justice when you will be asked as to why you misguided the poor people, why you called the followers of the Ahle Bait infidels and innovators? You fault us because we are not the followers of the creeds of Hanafis



Malikis, Hanbalis, or Shafi'is. And yet you don't follow Ali, despite the clear and vivid , injunctions from Allah and the Holy Prophet that you should do so. Without good

reason, you follow one of the four schools of law and have closed the doors of jurisprudence. Seyyed: We rely on the four Imams in the same way as you rely on the twelve Imams. Well-Wisher: Well done! What a good thing you have said! The number of the twelve Imams was not specified by the Shias or their ulema many centuries after the death of the Prophet. Many hadith, narrated from both Sunni and Shia sources, prove that the Prophet himself specified the number of the Imams as twelve. Among your many ulema who have recorded this fact is Sheikh Sulayman Qanduzi Hanafi, who writes in his Yanabiu'l-Mawadda, chapter ٧٧, concerning the statement: "There will be twelve successors after me." Yahya Bin Hasan in his Kitabu'l-Umma has narrated in twenty ways that the Holy Prophet said that his successors would be twelve in number, and all of them would be from the Quraish. It has been narrated in three ways in Sahih. Bukhari, in nine ways in Sahih Muslim, in three ways in the Sunan of Abi Dawud, in one way in the Sunan of Tirmidhi, and in three ways in Hamidis Jam'-e-Bainu's-Sahihain. There are many of your ulema, such as Hamwaini in Fara'id, Khawarizmi and Ibn Maghazili, each in his Manaqib, Imam Tha'labi in Tafsir and Ibn Abi'l-Hadid in Sharhe Nahju'l-Balagha, and Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba, Mawadda ١٠. All have recorded ١٢ hadith narrated by Abdullah bin Abbas, Ubaya bin Rabi'i Zaid bin Haritha, Abu Huraira and the Commander of the Faithful, Ali. All of these narrate in different, but similar, words that the Prophet said that the number of his successors and Imams would be twelve, and that all of them would be from the Quraish. Some hadith say that they would be from the Bani Hashim. In some traditions, the specific names of the twelve successors have also been given. Some give only the number. I have cited only one example out of the many hadith of your ulema. Now can you cite a single hadith indicating that the number of his successors would be four? Even if there were one such hadith, we would accept it in preference to our own. Regardless of the fact that you cannot quote a single hadith about your four Imams, there is a great difference between the Shia Imams and your Imams. Our twelve Imams are the divinely appointed successors. Regarding your Imams, only this much can be conceded: they possessed the knowledge of fiqh (jurisprudence) and could interpret the Holy Qur'an and the hadith. Some of them, like Abu Hanifa, according to the admission of your own ulema, were not included among narrators of hadith, jurists, or mujtahids, but were people who

relied on their own opinion. This in itself is evidence of their lack of knowledge. On the other hand, the Shia Imams are divinely appointed guides, ordained successors of the Holy Prophet. Of course in every age there are some highly learned jurists and scholars among the Shias who interpret the commands of Allah, keeping in view the Holy Qur'an, the hadith, and the consensus of opinion. We follow the verdicts of such ulema. Although your jurists were pupils of, and derived most of their knowledge from, the Shia Imams, you blindly follow your elders, those of their students who deviated from the bases of knowledge and relied on speculation. Seyyed: How can you claim that our Imams derived benefits from your Imams? Well-Wisher: It is an historical fact that Imam Ja'far Sadiq excelled all others in knowledge. The eminent Alim, Nuru'd-Din bin Sabbagh Maliki acknowledges in his Fusulu'l-Muhimma that the holy Imam was conspicuousLy known for his learning. He writes: "People derived knowledge from him in different spheres. People came from distant lands to receive instruction. He became well known in all the lands and the ulema narrated more hadith from him than from any other member of the Ahle Bait...." A large group of the distinguished people of the community, like Yahya Bin Sa'id Ibn Jarih, Malik Bin Anas, Sufyan Thawri, Abu Ainiyya, Abu Ayyub Sijistani, Abu Hanifa, and Saba - all have quoted his narrations. Kamalu'd-Din Abi Talha also writes in his Manaqib that prominent ulema and religious leaders have quoted hadith from the holy Imam and have gained knowledge from him. Among them he mentions the names of those mentioned in Fusulu'l-Muhimma. Even enemies acknowledged the merits of the holy Imam. For instance, Maliki in his Fusulu'l- Muhimma and particularly Sheikh Abu Abdu'r-Rahman Salmi in his Tabaqatu'l-Masha'ikh write: "Verily, Imam Ja'far Sadiq excelled all his contemporaries. He had instinctive knowledge and expertise in religion, complete piety in the world, abstinence from all worldly desires, and deep wisdom." And Muhammad Bin Talha Shafi'i has recorded all these merits of the holy Imam in his Matalibu's-Su'ul, chapter VI, page ٨١: "This learned man was of the distinguished leaders of the Ahle Bait. He was endowed with deep knowledge and was always in a state of remembrance of Allah. He often recited the Qur'an and gave its interpretation. His companions gathered pearls from the sea of his knowledge. He divided his time in the day and night in different forms of devotion. A visit to him served as a reminder of the hereafter. To listen to his speech led one to adopt piety,

and to follow his instructions led to the attainment of paradise. His luminous face signified that he belonged to the family of the Holy Prophet. The purity of his actions also showed that he was of the progeny of the holy Prophet. Many of the ulema have received hadith and gained knowledge from him. Among them were Yahya Bin Sa'id Ansari, Ibn Jarih, Malik Bin Anas, Sufyan Thawri, Ibn Ainiyya, Sha'ba and Ayyub ".Sijistani. All were grateful for their good fortune and privilege in learning from him



## ASSOCIATION OF SHIA'ISM WITH IMAM JA'FAR SADIQ

Nawab: Shias believe in the twelve Imams. Why is Shia'ism associated with the name of Imam Ja'far Sadiq and called the Ja'farite sect? Well-Wisher: Every prophet, in accordance with the divine command, appoints his successor. Muhammad declared Ali to be his successor and ordered the community to obey him. But after the death of the Prophet, the caliphate was seized by Abu Bakr, Umar, and Uthman. During their caliphate, except during the earlier days, Abu Bakr and Umar consulted Ali on all matters and acted upon his counsel. Moreover, the great ulema and eminent scholars of other religions who came to Medina in search of religious knowledge were completely satisfied with their discussions with Ali. Throughout his life, Ali continued to serve Islam in many ways. After his martyrdom, when the Bani Umayya became rulers, the imamate was cruelly suppressed. Imam Hasan Mujtaba, Imam Husain, Imam Zainu'l-Abidin, and Imam Muhammad Qadir were victims of the extreme cruelty of the Umayyads. All roads of approach to them were closed and except for a few of their followers, others could not benefit from their knowledge. Every one of them was murdered. In the beginning of the second century after the hijra, however, under the heavy pressure of the atrocities of the Umayyads, the people rose up against them. Bloody fighting ensued between the Bani Abbas and Bani Umayya. While the Bani Umayya were busy defending their own ruler, they could not continue their oppression of the Ahle Bait. Accordingly, Imam Ja'far Sadiq emerged from the seclusion imposed by the Umayyads. He instructed people concerning religious laws. Four thousand lovers of knowledge gathered around his pulpit and quenched their thirst from the holy Imam's limitless ocean of knowledge. Some of his chief

companions have recorded four hundred doctrines which are known as Usul-e-Arba'mi'atin - meaning "The ۴۰۰ Verdicts." Yafi'iy Yamani wrote that Imam Ja'far excelled all others in his knowledge. Jabir Ibn Hayyan Sufi, wrote a thousand-page compilation, listing nearly ۵۰۰ booklets based on the teachings of Imam Ja'far. Some of the great Sunni jurists were also his students. Abu Hanifa, Malik Bin Anas, Yahya Bin Sa'id Ansari, Ibn Jarih, Muhammad Bin Ishaq, Yahya Bin Satid Qattan, Sufyan Bin 'Uyayna, Sufyan Thawri - all benefitted from his immense learning. This great flowering of learning occurred at this time because the Bani Umayya obstructed the way of his ancestors, and unfortunately the Bani Abbas would restrain his descendants from speaking freely. The reality of Shia'ism was unveiled and the merits of the Ahle Muhammad were proclaimed by Ja'far Sadiq. Accordingly, this sect became known as "Ja'fari," but there is no difference between Imam Sadiq and any of the four Imams among his ancestors and the four Imams who preceded him or the six who came after him. All were divinely commissioned spiritual guides. Although both friends and enemies recognized his excellence in knowledge and perfection in all merits, your predecessors refused to treat him as the most learned theologian and perfect man of his age. They refused to recognize his school of law along with the other four schools, even though he held the most exalted rank in learning and devotion, as admitted by your own ulema. Since he belonged to the Ahle Bait of the Holy Prophet, he had a right to receive preference over others. In spite of these factors, your fanatical ulema have shown such callous disregard for the progeny of their Prophet that your high-ranking theologians, like Bukhari and Muslim, would not even record hadith from this faqih (jurist) or the Ahle Bait. Moreover, they did not quote hadith from any of the Imams or Sa'dat of the holy progeny: Alawi, Husaini, Abidi, Musawi, Rizawi or from such ulema and jurists, like Zaid Bin Ali Bin Husain, the Martyr, Yahya Bin Zaid, Muhammad Bin Abdullah, Husain Bin Ali, Yahya Bin Abdullah Bin Hasan and his brother Idris, Muhammad Bin Ja'far Sadiq, Muhammad Bin Ibrahim, Muhammad Bin Zaid, Abdullah Bin Hasan, Ali Bin Ja'far (Arizi), and others, all of whom were outstanding ulema and jurists and who belonged to the family of the Prophet. On the other hand, they have quoted hadith from people Like Abu Huraira, whose character is known to you all, and from the great liar and forger, Akrama, the Kharijite. Your own ulema have confirmed that these men were liars and yet, they

accept their hadith with all their hearts. Ibn Bayyit writes that Bukhari has quoted as many as ۱,۲۰۰ hadith from the Kharijis and Nasibis, like Imam Bin Hattan, the admirer of Ibn Muljim, the murderer of the Commander of the Faithful. The followers of Imam-e-Azam (Abu Hanifa), Imam Malik, Imam Shafi'i and Imam Hanbal consider them pure Muslims though none of them belonged to the Ahle Bait of the Prophet, and every one of those sects is free to adopt his own === ways though there are great differences in fundamentals as well as practices among them. How regrettable it is that they call the followers of Ja'far Bin Muhammad As-Sadiq infidels! And in all places dominated by Sunnis, including Mecca, about which Allah says, "Whoever enters it is free," they are not free to express their faith or to perform their prayers. So you good people should know that we Shias are not the cause of differences in Islam; we have not brought about disunity among Muslims. As a matter of fact, much of the disruption appears from your side. It is you who call ۱۰۰ million Muslims infidels, although they are faithful believers along with you. Hafiz: It is true, as you said, that I am not an unjust man. I admit that there have been outrages due to fanaticism. I would like to say without any pretension or flattery, that I have benefitted greatly from your talk and have learned a great deal. But with your permission, let me say one thing, which is a complaint, as well as a defense of the worthy Sunni Sect. Can you tell me why Shia preachers and ulema like you do not check your common people from making statements which lead to unbelief? The result is that others get a chance to use the word unbelief against them. A man may become the target of attacks because he has made an improper assertion. So you people should also not make the Sunnis the target of your attacks. The Shias utter things which affect the hearts of the Sunnis, who in turn ascribe unbelief to the Shia. Well-Wisher: May I know which statements or actions lead to unbelief? Hafiz: The Shias find fault with the chief companions and some of the pure wives of the Prophet; this is obviously an act of unbelief. Since the companions fought for years with the Prophet against the infidels, it is obvious that their services were free from all moral imperfection. They certainly deserve Paradise, particularly those who gained divine blessings. According to the Holy Qur'an: "Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree." (۴۸:۱۸) There is no doubt that the Holy Prophet respected them. One who denies their excellence is certainly misled. The Qur'an says: "Nor does he

speak out of desire. It is naught but revelation that is revealed." (۵۳:۳-۴) Such a person denies the Holy Prophet and the Holy Qur'an, and one who denies them is undoubtedly an infidel. Well-Wisher: I hoped that such topics would not be raised in this public meeting. My reply might reach the uninformed people, and they might spread adverse propaganda. It would be better if we discussed these matters privately. I will call on you some day, and we will solve this problem in private. Hafiz: I am sorry, but many of our people for the past several nights have insisted that this topic be discussed. Your discussion is always reasonable. If you make a convincing reply, there will be no unpleasant repercussions. Otherwise, you concede the point to us. Nawab: It is right. We all want the issue to be resolved here and now. Well-Wisher: I only comply with your wish. I did not expect that an able man like you, after the complete explanations that I have given during previous nights on the question of infidelity would attribute infidelity to the Shia sect. I have already submitted complete proof that the Shia Ithna Asharis are the followers of Muhammad and his holy .descendants. You have raised several issues. I will reply to each of them separately

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## CRITICIZING THE COMPANIONS DOES NOT MEAN INFIDELITY

## CRITICIZING THE COMPANIONS DOES NOT MEAN INFIDELITY

First, you said that Shia criticism of the Companions (sahaba) and some of the wives of the Prophet leads to infidelity. I don't understand the basis of this statement. If criticism is supported by evidence, it may be allowed. And even if one makes a false charge, this doesn't make him an infidel. He would be called a sinner, like one who drinks wine or commits fornication. And certainly every sin against divine law is pardonable. Ibn Hazm Zahiri Andalusi (born ۴۵۶ A.H.) says in his book Al-Fasl fi'l-milal wa'n-Nihal Part III, page ۲۲۷: "If one abuses the companions of the Prophet ignorantly, he is not to blame. If he does it with knowledge, he is a sinner like other sinners who commit fornication, theft, etc. Of course if he curses them intentionally since they are the companions of the Prophet, he is an infidel because such behavior'

amounts to enmity against Allah and His Prophet. Otherwise, simply abusing the .companions does not amount to infidelity

Accordingly, Caliph Umar asked the Prophet to permit him to behead Hatib, the hypocrite, although he was one of the great companions, a muhajir (emigre), and one who took part in the Battle of Badr. For his abusing and attributing hypocrisy to him, Umar was not called an infidel. So how is it possible that the Shias should be called infidels for abusing some of the companions, supposing for the moment that what you say is correct. Moreover, the great ulema of your sect have rejected your point. Among them is Qazi Abdu'r-Rahman Shafi'i, who in his Muwafiq has rejected the reasoning of your fanatic ulema about the infidelity of the Shias. And Muhammad Ghazali writes that cursing and abusing the companions is never an infidelity; even cursing the two sheikhs does not constitute infidelity. Mulla Sa'd Taftazani writes in Sharhe Aqa'id-e-Nas'i that "Some intolerant people say that those who curse the Sahaba are infidels. It is difficult to accept that view. Their infidelity is not proved because some of the ulema favored them, overlooked their evil deeds, and made foolish pleas in their support. They said that the companions of the Prophet were free from all sin, although this assertion was contrary to facts. Sometimes they fought among themselves. Jealously and love for power often moved them to commit evil actions. Even some of the prominent sahaba were not free from sinful actions. So if, on the basis of some evidence, one criticizes them, he should not be condemned for it. Some people, because they favored the sahaba, covered up their evil actions. But some did record their evil actions and censured them." Apart from this, Ibn Athir Jazari, the author of Jam'u'l-Usul, has included the Shias in Islamic sects, so how can you call them infidels? During the period of the first caliphs, some people cursed the sahaba for their evil deeds. Nevertheless, the caliphs did not order them to be put to death for their infidelity. Accordingly, Hakim Nishapuri in his Mustadrak, Part IV, pages ۳۳۵, ۳۵۴, Imam Ahmad Hanbal in his Musnad Part ۱, Page ۹, Dhahabi in his Talkhise Mustadrak, Qazi Ayaz in his Kitab -e-Shifa, Part IV, chapter ۱ and Imam Ghazali in his Ihya'u'l-Ulum, Volume II, report that during the caliphate of Abu Bakr, a man came to him and uttered such filthy language and curses against him that those present there were moved to indignation. Abu Barza Salmi asked the Caliph if he would permit him

to kill the man because he had become an infidel. Abu Bakr said that it could not be .since no one except the Prophet could pass such a judgement

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## CALIPHS THEMSELVES DID NOT REGARD CURSING THEM AS INFIDELITY

In fact, the Sunni gentlemen surpass even those whom they support. The Caliphs themselves heard abuses and charged people with infidelity or ordered them to be killed. Moreover, if cursing the sahaba is a cause of infidelity, why don't you call Mu'awiya and his followers infidels. They cursed and abused the most perfect of the sahaba, Ali Bin Abu Talib. Being selective in this matter only shows that your aim is something else. You wish to fight against the Ahle Bait and their followers! If cursing the sahaba is infidelity, why don't you charge Ummu'l-Mu'minin A'yesha with infidelity? All your historians have said that she frequently abused Caliph Uthman and openly declared: "Kill this old idiot, for truly he has become an infidel." If, however, a Shia says that it was good that Uthman was murdered because he was an infidel, you will instantly rise up against him. But when A'yesha told Uthman to his face that he was na'thal and an infidel, neither the Caliph forbade her to do so nor did the sahaba reproach her. Nor do you find fault with her. Nawab: Respected sir, what do you mean by the term Na'thal? Well-Wisher: Firuzabadi, who is one of your high-ranking ulema, gives its meaning in his Qamusu'l-Lughat as "an old idiot." Also there was a Jew with a long beard in Medina with this name, with whom Uthman was compared. The commentator on Qamus, Allama Qazwini, also giving the same meaning, says that Ibn Hajar in his Tabsiratu'l-Muntaha, writes, "Na'thal, the Jew with a long beard, lived in ".Medina; he resembled Uthman very much

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## CALIPH ABU BAKR ABUSED ALI

Finally, if one who abuses the sahaba is an infidel, why did Caliph Abu Bakr, in the

presence of sahaba and a gathering of Muslims, abuse the most exalted sahabi, Ali Bin Abi Talib? You praise the merits of Abu Bakr although you should condemn him. Hafiz: Why do you falsely accuse him of this charge? When did Caliph Abu Bakr abuse Caliph Ali? Well-Wisher: Excuse me! We do not report anything until we have made complete inquiries. Perhaps you should consult Sharhe Nahju'l-Balagha, Volume IV, page ۸۰, where it is recorded that Abu Bakr, taunting Ali from the pulpit of the mosque, said: "He (Ali) is a fox, the evidence of which is its tail. He creates disturbances, minimizes the importance of big disturbances, and incites people to make an uproar. He seeks help from the weak and accepts assistance from women. He is like Ummi't-Tahal (an adulteress in the days of ignorance, as explained by Ibn Abi'l-Hadid) with whom the men of his family were fond of committing adultery." Now you may compare Abu Bakr's abuse of Ali with the criticism made by Shias against the sahaba. If abusing any of the sahaba amounts to infidelity, then Abu Bakr, his daughter, A'yesha , Mu'awiya and his followers should be labelled infidels. If it does not .constitute infidelity, then you cannot call the Shias infidels on that score

## CALIPH UMAR HELD THAT CURSING A MUSLIM IS NOT INFIDELITY

Moreover, according to the verdicts of your own great jurists and Caliphs, those who curse the Caliphs are not infidels. Imam Ahmad Hanbal in his Musnad, Volume III, Ibn Sa'd Katib in his Kitab-e-Tabaqat, Qazi Ayaz in his Shifa, part IV of chapter ۱, report that the governor of Caliph Umar, Ibn Abdu'l-Aziz, wrote from Kufa that a man had reviled and abused Umar Ibn Khattab, the second Caliph. The governor sought permission to execute the man. Umar Ibn Khattab replied that it was not permissible to take the life of a Muslim for abusing or cursing any Muslim excepting one who .abuses the Prophet



## ACCORDING TO ABU'L-HASAN ASH'ARI EVEN CALLING ALLAH OR HOLY PROPHET BY EVIL NAMES IS NOT INFIDELITY

Some of your prominent ulema, like, Abu'l-Hasan Ash'ari and his followers, believe

that if a man has faith in his heart and yet displays infidelity (by practicing Judaism or Christianity, for example) or rises up to fight against the Prophet, or calls Allah or the Prophet evil names, even then he is not an infidel. Faith means belief in the heart and since no one can be aware of another's heart, it cannot be said whether the apparent infidelity was from the heart or not. The Ash'ari ulema have also discussed these issues in their books. Ibn Hazm Andalusi has written in detail about these points in his Kitabu'l-Fazl (Part IV, page ۲۰۴, ۲۰۶). In light of these facts what right have you to ?charge the Shias with infidelity

## MOST COMPANIONS ABUSED ONE ANOTHER BUT NOT REGARDED AS INFIDELS

In your authentic books, like Musnad of Ahmad Hanbal, VolumeII , page

Sirat-e-Halabiyya, Volume II, page ۱۰۷, Sahih Bukhari, VolumeII, page ۷۴, Sahih ; ۲۳۶ Muslim, Kitab-e-Jihad wa Asbabu'n-Nuzul Wahidi, page ۱۱۸, there are many hadith indicating that most of the companions abused each other in the presence of the Holy Prophet. But the Prophet didn't call these men infidels. He admonished them. (The narrations about these quarrels and mutual enmity are recorded only in the books of the Sunnis, not in Shia books). In view of these remarks, I hope that you are satisfied that cursing or abusing any companion does not constitute infidelity. If we curse someone without any reason, we will be sinners, not infidels. And every sin is .forgivable

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## HOLY PROPHET OF ISLAM KNEW ALL GOOD AND BAD ACTIONS OF SAHABA

Second, you said that the Prophet respected and honored his companions. This is correct. In addition, all Muslims and men of learning agree that the Holy Prophet knew the good and bad actions of the people. He appreciated their good deeds. Accordingly, he esteemed Nushirwan's justice and Hatim Ta'i's munificence. If he respected someone, it was for his good deeds. But appreciation shown to one for doing a good deed, does not prove that his end will be fortunate. Perhaps he will commit evil deeds in the future. If he does, upbraiding him beforehand, is unjustified, even though it may

be known that he will commit the sin in the future. Ali knew of the sin and damned end of Abdu'r-Rahman Ibn Muljim Muradi and repeatedly told him that he was his assassin. At one point he explicitly said: "I want him to live, but he is bent upon killing me, and this treacherous friend belongs to the clan of the Murad." This statement has been recorded by Ibn Hajar Makki towards the end of Part I of Sawa'iq, page ۷۲. Yet Ali did not intend to punish him. Hence, the hadith which indicates that the merit of .some particular action or statement is not necessarily influential for all time to come

## PART TWO

### MERIT OF BEING A PARTY TO BAI'AT–E–RIZWAN

Third, you said that since the sahaba were at the Bai'at-e-Rizwan and pledged their fealty to the Prophet, they were not subject to condemnation, but deserved praise because they are the referents of the holy verse you cited (۴۸:۱۸). Research scholars and ulema have commented extensively on this topic, saying that the divine pleasure of this verse refers only to the particular action, Bai'at (allegiance), and that it does not extend indefinitely. You are aware yourselves that on the occasion of the Bai'at in Hudaibiyya, there were ۱,۵۰۰ people of the community present, of whom afterwards a number of people were included in the 'verses of hypocrisy'. Allah promised them Hell for ever. Is it possible that Allah and the Prophet might be pleased with some people and that some of them might remain in hell forever? It follows that the divine pleasure was not due to the Bai'at-e-Shajara (allegiance under the tree) alone, but was based on sincere faith and good deeds. Those who believed in divine unity and Prophethood and pledged fealty deserved divine pleasure. They were declared to be the people of Paradise. But those who paid allegiance without faith, or who did not pay allegiance, deserved His wrath. Obviously, the Sahaba performed commendable actions, and for their good actions (like allegiance under the tree) they should be praised. And even if a .believer, whether he be a sahabi or not, commits a fault, he may be criticized

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### SHIAS DO ACKNOWLEDGE MERITS OF SAHABA

The Shia sect has always reported the good performances of the sahaba. Moreover, it acknowledges the good performance even of those who have been the targets of sharp criticisms. For instance, it appreciates their allegiance under the tree, their migration with the Holy Prophet, taking part in battles, but it also criticizes and condemns their bad actions. Hafiz: I'm surprised to hear you say that the Prophet's companions committed misdeeds. The Prophet declared each of them the guide and leader of the community. He said in a well known hadith: "Verily, my companions are like stars; if you follow any one of them, you will be guided." Your faith is distinctly .unconventional, and we do not accept unconventional faith

### HADITH OF "FOLLOWING COMPANIONS" EXAMINED

Well-Wisher: I am constrained to discuss some aspects of this hadith before I venture to reply. Of course we will not talk about the source, correctness, or weakness of the hadith by way of criticism, for we would drift from the main point. Our discussion will focus on its meaning. Those who were blessed with the honor of seeing the Holy Prophet, or who had narrated hadith from him, are called sahaba and ashab (companions) whether they were emigres (muhajir) from Mecca or those who helped them (ansars) in Medina or others. The greatest misunderstanding among you is that, on account of your good will towards the companions, you consider all of them free from all faults although the fact is otherwise. Among the companions of the Holy Prophet, there were both good and bad people, of whom Allah and His Prophet were fully aware. This can well be proved by the chapter Munafiqun (Hypocrites) and verses of some other chapters, like Tauba also known as Al-Bara'a (The Immunity) and Ahzab (The Clans), which were revealed in condemnation of companions who were hypocrites and sinners. Your own prominent ulema have recorded some of the companions' faults and misdeeds in their authentic books. Hisham Bin Muhammad Sa'yib Kalbi, one of the illustrious ulema of your sect has compiled a book on the faults and defects of the sahaba. The hypocrites, whom Allah Almighty (in the Holy Qur'an) and the Holy Prophet have condemned, were two-faced people, who were Muslims in appearance only. Their hearts were stained with corruption and misguidance; and all of them were included in the companions. So how can we have goodwill towards all

the companions? And how can we be sure that following any of them will ensure salvation? Is it not a fact that in the affair of Aqaba there were companions who ?appeared to be faithful but were determined to kill the Holy Prophet



## AQABA AFFAIR AND DESIGN TO KILL HOLY PROPHET

AQABA AFFAIR AND DESIGN TO KILL HOLY PROPHET

Hafiz: Some ulema consider the Aqaba affair the invention of the Shias. Well-Wisher: It is unkind of you to rely on the beliefs of some who have the mentality of the Kharijis and Nasibis. This affair is so clearly known to all that your own ulema have acknowledged it. Please refer to Dala'ilu'n-Nabuwat compiled by Hafiz Abu Bakr Ahmad Bin Husain Baihaqi Shafi'i, who is one of your eminent scholars and jurists. He has recorded the story of Batn-e-Aqaba with an authentic chain of narrators; and also Imam Ahmad Bin Hanbal, towards the end of v. V of his Musnad, reports from Abu Tufail, and Ibn Abi'l-Hadid writes in his Sharhe Nahju'l-Balagha, and it is known to all the ulema, that the Holy Prophet on that night cursed a group of the companions. Nawab: What was the matter, and who were those who wanted to kill the Holy Prophet? Well-Wisher: The great ulema of both sects have written that on Muhammad's way back from the Tabuk expedition, fourteen hypocrites conspired to kill him. The plan was to push him from his camel into a precipice as he rode by night over al-Aqaba, a narrow passage through which only one man could pass. When they tried to execute their design, the Angel Gabriel informed the Holy Prophet of it. The Holy Prophet sent Hudhaifa Nakha'i to hide behind a hill. When the conspirators arrived and talked together, he recognized them all. Of them seven belonged to the Umayyads. Hudhaifa came to the Holy Prophet and named all of them. The Holy Prophet ordered him to keep the plot secret and said that Allah was their guard. In the early part of the night, the Holy Prophet began the journey, followed by his army. Ammar-e-Yasir led the camel from the front and Hudhaifa drove it from behind. When they reached the narrow passage, the hypocrites threw their leather bags full of sand

(or their oil-cans) before the camel making a huge noise, hoping that the frightened animal would throw the Holy Prophet down the steep cliff. But Allah Almighty protected him and the conspirators fled away in the crowd. Were these people not included among the companions? Is it true that to follow them means the path of guidance? When we talk of the companions of the Holy Prophet of Allah why should ?we shut our eyes to their faults

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## THE PROPHET NEVER BADE US FOLLOW LIARS

I have referred in past nights to Abu Huraira's character, telling you that Caliph Umar had lashed him because he used to quote false hadith from the Prophet. Was he not among the companions? Had he not falsely narrated a large number of hadith? Similarly, were not the other companions, like Sumra Bin Junda, included among them? Can the Holy Prophet of Allah order the community to follow liars and forgers? If this hadith is correct, that is, that if we follow any one of the companions, we will be guided, then please let us know whom we should follow, if two companions go in opposite directions. Or if there are two groups of them, each fighting against the other, or each contrary to the other, whom should we support? Hafiz: First, the revered companions of the Prophet of Allah were never hostile to each other. And even if one opposed the other, we should assess the facts properly. The one who is purer and whose statement is more logical should be followed. Well-Wisher: If, according to your statement, we made careful inquiries and found one of them pure and on the right side, then the opposite group of the ashab must be impure and on the wrong side. Then this hadith basically loses credence because it is impossible that .disagreeing companions can both be sources of guidance

## OPPOSITION OF COMPANIONS AT SAQIFA

If this hadith is genuine why do you raise objection against the Shias because they followed a group of the companions like Salman, Abu Dharr, Miqdad, Ammar-e-Yasir Abu Ayyub Ansari, Hudhaifa Nakha'i and Khuzaima Dhu'sh-Shahadatain, etc., to

whom I have referred in past nights? These men certainly did not pledge fealty to Abu Bakr. Therefore, of the companions who opposed each other, who was on the right side? Decidedly one was on the wrong side though the hadith you have quoted tells us .that we may follow any of the companions and be guided



#### SA'D BIN UBAIDA'S OPPOSITION TO ABU BAKR AND UMAR

Was Sa'd Bin Ubaida not one of the companions who did not pay allegiance to Abu Bakr and Umar? All the Shia and Sunni historians unanimously hold that he went to Syria and lived there until in the middle of the caliphate of Umar, he was murdered. So following him and opposing Abu Bakr and Umar, according to this hadith is the path of .guidance

### PART THREE

#### TALHA AND ZUBAIR CONFRONT ALI AT BASRA

Were Talha and Zubair not among the companions who pledged allegiance under the tree? Did they not oppose the rightful successor of the Holy Prophet, the acknowledged fourth caliph according to your own belief. Were not these companions responsible for the bloodshed of innumerable Muslims? Now please let us know which of these two groups of companions who fought with each other was the truly guided one. If you say that, since both groups were obedient both were on the right side, you will be wrong. It is impossible to claim that opposing factions are both guided. It therefore follows that the companions who were on the side of Ali were definitely the guided ones. The group on the opposite side took the wrong way; and this is another proof to refute your statement that all those companions who were present in Bai'at-e-Rizwan, under the tree, were rightly guided. Among those who pledged fealty under the tree were these two, Talha and Zubair, who also fought against the rightful caliph. They actually fought against the one about whom the Holy Prophet had said: "Oh Ali, fighting against thee is fighting against me." Doesn't it amount to fighting against the Holy Prophet of Allah? So how can you say that the word Ashab or presence under the

?tree of allegiance is a guarantee for salvation



## MU'AWIYA AND 'AMR AS USED TO CURSE AND ABUSE ALI

Mu'awiya and 'Amr As were companions and yet they fought against the successor of the Holy Prophet and cursed and abused Ali at public meetings and even in the addresses given after Jum'a (Friday) prayers. They did so despite the fact, as reported by prominent ulema of your sect in their authentic books, that the Holy Prophet had repeatedly said, "He who abuses or curses Ali, abuses me. He who abuses me, abuses Allah." The learned Taftazani has elaborately dealt with this topic in his Sharhe Maqasid. He writes that since the companions were inimical to one another, some of them had deviated from the right path. Some of them, on account of envy and worldly aspirations, perpetrated all kinds of cruelty. It is evident that most of the companions who were not ma'sum (infallible) committed heinous acts. But some ulema because they favored them, have tried to cover up their faults. There are many clear arguments to reject the hadith in question. There is no doubt that this hadith is forged. Many of your ulema have expressed their doubts about the authenticity of its .sources

## SOURCES OF HADITH "MY COMPANIONS ARE LIKE STARS" ARE WEAK

After quoting this hadith in his Sharhu'sh-Shifa, v.II, p.٩١, Qazi Ayaz says that Darqutni in his Faza'il and Ibn Abdu'l-Birr say that this hadith is not authentic. It is also narrated from Abd Bin Hamid in his Musnad who quotes from Abdullah Ibn Umar that Bazar refused to acknowledge the authenticity of this hadith. Also he says that Ibn Adi quotes in his Kamil with his own references from Nafi, and he from Abdullah Ibn Umar, that the sources of this hadith are very weak. Baihaqi is also reported to have written that the matter of this hadith is commonly known but its sources are weak. Among the sources of this hadith are Harith Bin Ghazin, whose character is unknown, and Hamza Ibn Abi Hamza Nussairi, who was charged with lying. The weakness of the hadith is evident. Ibn Hazm also says that this hadith is a fabricated one and is to be

rejected. So in our argument we cannot rely on a hadith with such a weak chain of sources. Even assuming, however, that the hadith were correct, it could not be applied in the general sense; it would refer only to the devoted and pious companions who, in accordance with the command of the Holy Prophet followed the book of Allah .and the holy progeny of the Prophet

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**COMPANIONS WERE NOT INFALLIBLE**

Having said this, if I criticize some of the companions, you shouldn't consider me unjust. They were after all, human beings and were likely to err. Hafiz: We also believe that the companions were not infallible, but at the same time it is an accepted fact that all of them were righteous people. No fault was committed by them. Well-Wisher: You claim too much if you insist that they were all just and free from faults since in the authentic books written by your own ulema they argue against it. They tell us that even some of the chief companions sometimes committed faults. Hafiz: We are not aware of such records. Please let us know about them if you can. Well-Wisher: Ignoring what they did during the days of ignorance (i.e. before the advent of Islam), they committed many sins after they had embraced Islam. It is enough to mention only one event by way of example. Your own prominent ulema write in their authentic books that in the year of the conquest of Mecca (٨ A.H.) some of the leading companions indulged in festive amusements and gaiety and secretly took wine. Hafiz: This is definitely a concocted story. When drinking was announced to be unlawful, the respected companions did not so much as attend such parties, not to mention drinking wine. Well-Wisher: It was never concocted by opponents. If it was concocted at all, it was done by your own ulema. Nawab: If there were such a party, the names of the host and the guests also must have been mentioned. Can you explain that .point? Well-Wisher: Yes, your own ulema have explained it

p: ٧٢

**TAKING WINE BY TEN COMPANIONS IN A SECRET MEETING**

Ibn Hajar writes in his Fathu'l-Bari, v.X, p.۳۰, that Abu Talha Zaid Bin Sahl arranged a wine party at his house and invited ten people. All of them drank wine and Abu Bakr recited some couplets commemorating some infidels who were killed in the battle of Badr. NAWAB: Have the names of the guests also been mentioned? If so, please let us know. Well-Wisher: (۱) Abu Bakr Bin Abi Qahafa, (۲) Umar Ibn Khattab, (۳) Abu Ubaida Garra, (۴) Ubai Bin Ka'b, (۵) Sahl Bin Baiza, (۶) Abu Ayyub Ansari, (۷) Abu Talha (the host), (۸) Abu Dajjana Samak Bin Kharsa, (۹) Abu Bakr Bin Shaghuls, (۱۰) Anas Bin Malik, who was ۱۸ years old at that time and who served the wine. Baihaqi in his Sunan, v. VIII, p.۲۹, has also narrated from Anas him self that he said that he was the youngest of them at that time and was serving the wine. (At this there was great commotion in the meeting.) Sheikh: I swear by Allah that this story has been concocted by the enemy! Well-Wisher: You are too much agitated and you have made a profane oath! But you are not totally at fault. Your studies are limited. If you had read more widely, you would know that your own ulema have written all this. Now you should seek Allah's pardon. I am now constrained to explain facts according to the statements of your own ulema. Muhammad Bin Isma'il Bukhari in Sahih (commenting on Ayat-e-Khamr, "verse concerning wine", in the chapter Ma'ida of the Qur'an); Muslim Ibn Hajar in his Sahih (Kitab-e-Ashraba Bab-e-Tahrimu'l-Khamr); Imam Ahmad Bin Hanbal in his Musnad, v.XXX, p.۱۸۱ and ۲۲۷; Ibn Kathir in his Tafsir, v.XI, p.۹۳; Jalalu'd-din Suyuti in his Durru'l-Mansur, v.II, p.۳۲۱; Tabari in his Tafsir, v.VII, p.۲۴; Ibn Hajar Asqalani in his Isaba, v.IV, p.۲۲ and Fathu'l-Bari, v.X,p.۳۰; Badru'd-din Hanafi in his Umdatu'l-Qari, V.X, p.۸۴; Baihaqi in his Sunan, pp.۲۸۶ and ۲۹۰; and others have recorded these facts with detailed explanations. SHEIKH: Perhaps these things took place before wine was made unlawful. Well-Wisher: What we gather from the commentary and history shows that even after the prohibitory verses some Muslims and companions continued taking forbidden wine. Muhammad Bin Jarir Tabari reports in Tafsir-e-Kabir, v.II, p.۲۰۳, on the authority of Abil Qamus Zaid Bin Ali, who said that Allah had revealed three times the verses prohibiting the use of wine. In the first verse He says, "They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit." (۲:۲۱۹) But the Muslims did not immediately give up wine. When two men, being intoxicated, offered their prayers and talked nonsense, another verse was

revealed, saying: "Oh you who believe! do not go near prayer when you are intoxicated until you know (well) what you say." (۴:۴۳) Even after this, the drinking of wine continued, but people did not offer prayers while intoxicated. One day a man took wine (according to the report of Bazar, Ibn Hajar, and Ibn Mardawiyya the man was Abu Bakr) and composed an elegy for the pagans who were killed in the battle of Badr. When the Holy Prophet heard of this, he became angry. He went to the party and wanted to beat him. The man said, "I seek Allah's shelter from Allah's and His Prophet's wrath. Allah be my witness, I will not take wine again." Then the following verse was revealed: "Oh you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (divination by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful." (۵:۹۰) Among the companions of the Holy Prophet there were good and bad men just as there are among other believers and Muslims. Those of them who tried to obey Allah and His Prophet reached an exalted rank. Those who followed their worldly aspirations were looked down upon by others. So those who fault the worldly companions do so with some reason. The wicked actions of some of the sahaba which are recorded in the authentic books of your own ulema are also condemnable according to the evidence of the Holy Qur'an. The Shias condemn them on that basis. If there is a logical reply to this argument, we are ready to accept it.

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## COMPANIONS' BREAKING THEIR PLEDGE

COMPANIONS' BREAKING THEIR PLEDGE

WELL-WISHER: It is astonishing that even after hearing their condemnable qualities (I have mentioned only a few out of a large number) you still ask me about their misdeeds! Now I should like to submit another example of their odious actions, which are recorded in all the books of both the sects: the breaking of their pledge. Allah has made it compulsory to keep one's promise. He says: "And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them

fast." (١۶:٩١) And again Allah has called those who break a pledge the cursed ones. He says: "And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be a curse, and they shall have the evil issue of the abode. (١٣:٢۵) So it is clear both from the Qur'anic verses and from a large number of hadith that breaking a pledge is a great sin, particularly a pledge made with Allah and His Prophet. The seriousness of this offense was graver for the companions of the Holy Prophet. Hafiz: What pledge with Muhammad did the companions break? How can it come under the target of the Qur'anic verses? I think that if you consider the matter carefully you will admit that all these things are sheer concoctions of the Shias. The companions of the Holy Prophet were free from all such actions. Well-Wisher: I have told you repeatedly that the Shias are pledged to follow their leaders. Otherwise they cannot be Shias. The Holy Qur'an has given evidence of their leader's truthfulness. Your prominent ulema, for instance, Imam Tha'labi and Jalalu'd-Din Suyuti in their Tafsir, Hafiz Abu Nu'aim Ispahani in his Ma Nazal mina'l-Qur'an fi Ali, Khatib Khawarizmi in Manaqib, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, ch.٣٩, narrating from Khawarizmi, Hafiz Abu Nu'aim and Hamwaini and Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch.۶٢ - all of them have quoted from the history of the great scholar Muhaddith-e-Sham that in the holy verse "Oh you who believe! be careful of (your duty to) Allah and be with the truthful ones." (٩:١١٩) The truthful ones refers to Muhammad and Ali. So the followers of this exalted family cannot be liars or forgers because he alone would tell lies or fabricate stories who has no true and strong reasons to fall back upon this cause. What the Shias say has been written by your own ulema. First you should object to your ulema, who wrote these things. Had your ulema not written about the pledge-breaking of the sahaba in their authentic books, I would not have mentioned it in this meeting. HAFIZ: Who of the Sunni ulema has written that the sahaba broke the pledge. Simply vain talking won't do. WELL-WISHER: I am not merely talking. My argument is completely logical. The companions broke their pledge a number of times. They' broke the fealty for which the Prophet of Allah had commanded them, the most imponant was the pledge and fealty at Ghadir-e-Khum.

## IN THE HOLY QUR'AN "TRUTHFUL ONES" REFERS TO MUHAMMAD AND ALI

## PART FOUR

## GHADIR HADITH AND ITS NATURE

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All the Shia and Sunni ulema acknowledge that, in the ۱۰th of the Hijra year, the Prophet of Allah, returning from his last pilgrimage, gathered together all his companions at Ghadir-e-Khum on the ۱۸th of Dhi'l-Hijja. Some of those who had gone ahead were called back by order of the Holy Prophet and those who had lagged behind were awaited. Most of your ulema and the historians and the Shia sources give the figure of ۷۰,۰۰۰ people there, and some of your other ulema, for instance Tha'iabi in his Tafsir, Sibt Ibn Jauzi in his Tadhkirat'u-Khasa'isi'I-Umma fi Ma'rifati'l- A'imma and others have written that there were ۱۲۰,۰۰۰ people gath- ered there. The Holy Prophet ordered a pulpit to be prepared. He mounted the pulpit and delivered a long sermon, a greater part of which contained the vinues and merits of the Commander of the Faithful. He recited most of the verses, which had been revealed in praise of Ali and reminded the people of the holy rank of the vicegerency of the Com- mander of the Faithful. -Then the Holy Prophet said, "Oh you people! Have I not the greater claim than you have on your lives?" The reference is to the holy verse "The Prophet has a greater claim on the faithful than they have on themselves." (۳۳:۶) The crowd with one voice shouted "Cenainly, Oh messenger of Allah!" Then the Holy Prophet declared: NOf whomsoever I am the maula, (master) this Ali is his maula." After this he raised his hand and prayed to Allah. NOh Allah, be you a friend to him who is a friend to him (that is, Ali) and be an enemy to him who is an enemy to him (Ali). Help him who helps him and forsake him who forsakes him. Then a tent was pitched by order of the Holy Prophet who ordered the Commander of the Faithful Ali to sit in the tent. The whole umma was commanded to offer bai'at (allegiance) to Ali. The Holy Prophet said

that he gave this instrudion in compliance with the command of Allah. The first one to offer allegiance on that day was Umar. Then Abu Bakr, Uthman, Talha, andZubairfollowed suit, and all these people continued offering allegiance for three days (i.e. while the Holy Prophet remained there). HAFIZ: Can you believe that an event of such importance occurred as claimed by you and that none of the prominent ulema have reported it? WEll-WISHER: I did not exped such a statement from you. The Ghadir- e-Khum affair is as clear as day and no one but a bigoted and obstinate person would invite ignominy by denying such an event. This important matter has been recorded by all your pious ulema in their authentic books. I should like to mention here some of the names of the authors and their books sothat you may know that all your eminent ulema have relied on this hadith. ١. Imam Fakhru'd-Din Razi - Tafsir-e-Kabir Mafatihu'I-Ghaib. ٢. Imam Ahmad Tha'labi - Tafsir-e-Kashfu'l-Bayan. ٣. Jalalu'd-Din Suyuti - Tafsir-e-Durru'I-Manthur. ۴. Abu'i-Hasan Ali Bin Ahmad Wahidi Nishapuri - Asbabu'n- Nuzul. ۵. Muhammad Bin Jarir Tabari - Tafsiru'I-Kabir. ۶. Hafiz Abu Nu'aim Ispahani - Ma Nazal Mina'I-Qur'an fi Ali and Hilyatu'I-Auliya. ٧. Muhammad Bin Isma'il Bukhari - Ta'rikh, Vol.١, p.٣٧۵. ٨. Muslim Bin Hajjaj Nishapuri - Sahih, Vol.٢, p.٣٢۵. ٩. Abu Dawud Sijistani - Sunan. ١١. Hafiz Ibnu'I-lqda - Kitabu'I-Wilaya. ~ ١٢. Ibn Kathir Shafi'i Damishqi - Ta'rikh. ١٣. Imam Ahmad Ibn Hanbal - Vol.۴, pp.٢٨١ ٣٧١. ١۴. Abu Hamid Muhammad Bin Muhammad AI-Ghazali - Sirru'l- Alamin. ١۵. Ibn Abdu'l-Birr - Isti'ab. ١۶. Muhammad Bin Talha Shafi'i - Matalibu's-Su'ul, p.١۶. ١٧. Ibn Maghazili Faqih Shafl'i - Manaqib. ١٨. Nuru'-d-Din Bin Sabbagh Maliki - Fusulu'I-Muhimma. ١٩. Husain Bin Mas'ud Baghawi - Masabihu's-Sunna. ٢٠. Abu'I-Mu'ayyid Muwafiq Bin Ahmad Khatib Khawarizmi - Manaqib. ٢١. Majdu'd-Din Bin Athir Muhammad Bin Muhammad Shaibani - am'u'I-Usul. ٢٢. Hafiz Abu Abdu'r-Rahman Ahmad Bin Ali Nisa'i - Khasa'isu'l- Alawi and Sunan. ٢٣. Sulayman Balkhi Hanafi - Yanabiu'I-Mawadda, Ch. IV. ٢۴. Shahabu'd-din Ahmad Bin Hajar Makki - Sawa'iq Muhriqa and Kitabu'I-Manhu'I-Malakiyya, particularly Sawa'iq, Part ١, p.٢S. In spite of his extreme fanaticism, he says: "This is a true hadith; its veracity cannot be doubted. Verily it has been narrated by Tirmidhi, Nisa'i and Ahmad, and if studied, its sources are sound enough." ٢۵. Muhammad Bin Yazid Hafiz Ibn Maja Qazwini - Sunan. ٢۶. Hafiz Abu Abdullah Muhammad Bin Abdullah Hakim Nishapuri - Mustadrak. ٢٧. Hafiz Sulayman Ibn Ahmad Tabrani - Ausat. ٢٨. Ibn Athir Jazari - Usudu'I-Ghaiba. ٢٩. Yusuf

Sibt Ibn Jauzi - Tadhkiratu'I-Khasa'isu'I-Umma, p. ١٧. ٣٠. Abu Umar Ahmad Bin Abd Rabbih - Iqdu'I-Farid. ٣١. Allama Samhudi - Jawahiru'I-lqdain. ٣٢. Ibn Taimiyya Ahmad Bin Abdu'I-Halim - Minhaju's-Sunna. ٣٣. Ibn Hajar Asqalani - Fathu'I-Barl and Tahdhibu't- Tahdhib. ٣۴. Abdu'I-Qasim Muhammad Bin Umar Jarullah Zamakhshari - Rabiu'I-Abrar. ٣۵. Abu Sa'id Sijistani - Kitabu'd-Darayab Fi Hadithi'I-Wilaya. ٣۶. Ubaidullah Bin Abdullah Haskani - Du'atu'I-Huda Iia Ada Haqqi'I-Muwala. ٣٧. Razin Bin Mu'awiya AI-Abdari - Jam Bainu's-Sahihi's-Sitta. ٣٨. Imam Fakhru'd-din Razi says in Kitabu'I-Arba'in that the whole Community unanimously confirms this hadith. ٣٩. Muqibili - Ahadithu'I-Mutawatira. ۴٠. Suyuti - Ta'rikhu'I-Khulafa. ۴١. Mir Seyyed Ali Hamadani - Mawaddatu'I-Qurba. ۴٢. Abul Fath Nazari - Khasa'es'u'I-Alavi ۴٣. Khwaja Parsa Bukhari - Faslu'I-Khitab ۴۴. Jamaluddin Shirazi - Kitabu'I-Araba'in ۴۵. Abdul Ra'ufu'I-Manavi - Faizu'I-Qadir fi Sharh-i-Jame'u's-Saghir ۴۶. Muhammad bin Yusuf Ganji Shafi'i - Kifayatu't- Talib, Part. ١ ۴٧. Yahya Bin Sharaf-Nauvi - Tehzibu'I-Asma wa'I-Lughat ۴٨. Ibrahim bin Muhammad Hamwaini - Fara'adu's-Simtoun ۴٩. Qazi Fazlullah bin Ruzhahan - Ibtalu'I-Batil ۵٠. Shamsuddin Muhammad bin Ahmad Sharbini - Siraju'I-Munlr ۵١. Abu I Fath Shahristani Shafi'i - Milal wa'n-Nihal ۵٢. Hafiz Abu Bakr Khatib Baghdadi - Tarikh ۵٣. Hafiz Ibn Asakir abul Qasim Damishqi - Tarikh-i-Kabir ۵۴. Ibn Abi'I-Hadid Mutazali - Sharhe Nahju'I-Balagha ۵۵. Ala'uddin Samnani - Urwatu'I.Wuthqah ۵۶. Ibn Khaldun - Muqaddlma ۵٧. Molvi All Muttaqi Hindi - Kanzu'I-Ummal ۵٨. Shamsuddin Abul Khair Damishql - Asnu Matalib ۵٩. Syed Sharif Hanafi jurjanl - Sharh-i-Mawaqit ۶٠. Nizamuddin Nishapuri - Tafsir-i-Ghara'ibu'l-Qur'an

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## HADITH OF GHADIR RELATED BY TABARI, IBN IQDA AND IBN HADDAD

I have related the sources I could remember. But more than three hundred of your prominent ulema have narrated the hadith of Ghadir, the verses of baligh (preaching), kamalu'd-Din (perfection of religion), and the talk in the courtyard of the mosque, on the authority of morethan one hundred companions of the Holy Prophet. If I were to relate the names of all these chroniclers, it would form a complete book. This much, however, is sufficient to prove that the hadith is unanimously accepted as true. Some

of your great ulema have written books on this topic. For instance, the well known commentator and historian of the fourth century hijri, Abu ja'far Muhammad Bin jarir"Tabari (died ٣١٠ A.H), gives complete details of the hadith of Ghadir in his book Kitabu'l-Wilaya and has narrated it through seventy five chains of transmission. Hafiz Abu'I-Abbas Ahmad Bin Sa'id Abdu'r-Rahman Al-Kufi, popularly known as Ibn Iqda (died ٣٣٣ A.H), narrated this holy hadifh in his book Kitabu'I-Wilaya through ١٢٥ chains on the authority of ١٢٥ companions of the Holy Prophet. Ibn Haddad Hafiz Abu'I-Qasim Haskani (died ۴٩٢ A.H), in his Kitabu'l-Wilaya, has narrated in detail the event of Ghadir along with the revelation of the verses of the Qur'an. In short, all your accredited scholars and high-ranking ulema (except a small number of fanatical opponents), quote the origin of this hadith from the Holy Prophet, who declared Ali his vicegerent on the ١٨th of Dhu'I-Hijja in the year of his last pilgrimage. It is also a fact that the Caliph Umar was the first among the companions to express his pleasure on this occasion. Seizing Ali by the hand, he said: "Congratulations to you, Ali! This morning has brought you a great blessing. You have become my maula (master) and ".the maula (master) of all believing men and believing women



## GABRIEL'S ADVICE TO UMAR

The Shafi'i jurist, Mir Seyyed Ali Hamadani of the eighth-century hijri, one of the reliable scholars of your sect, writes in his book Mawaddatu'l- Qurba, Mawadda V, that a large number of the companions have quoted Caliph Umar in different places as having said The Prophet of Allah had made Ali the master, the chief and the leader of the nation. He announced in a public gathering that he (Ali) was our maula (master). After praying for his friends and cursing his enemies, he said Oh Allah! You are my witness. (That is, '١ have completed my duty of prophethood.') On this occasion a handsome and sweet smelling youth was sitting beside me. He said to me, 'Verily, the Prophet of Allah has bound with a covenant which none but a hypocrite would break. So Umar! Eschew breaking it.' I told the Prophet of Allah that when he was speaking to the crowd, a handsome, sweet smelling youth was sitting beside me and that he told

me such a thing. The Holy Prophet said, , He was not of the progeny of Adam, but was Gabriel, (who had appeared in that form). He wanted to stress the point which I had announced about Ali.' Now I should like to seek justice from you, was it proper for them to break the firm covenant with the Prophet of Allah within two months, to go back on their pledge of sacramental allegiance to Ali, to set fire to his house, to draw swords against him, to insult him, to drag him to the mosque to force his allegiance? HAFIZ: I did not expect that a respedable and cultured Seyyed like you would attribute world I iness to the companions of the Holy Prophet. The Holy Prophet declared them the source of guidance for the Community when he said: "My companions are like ".stars; if you follow anyone of them, you will be guided

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## HADITH OF "FOLLOWING COMPANIONS" IS UNAUTHENTIC

WEll-WISHER: First I should like you not to repeat the same thing time and again. You have just argued from the same hadith and I have given you Its reply. The companions, like all others, were fallible. So when It is proved that they were not infallible, why should one wonder if, with proper evidence, worldliness is attributed to them? Second, in order to clear your mind, I will again give you a reply, so that you may not rely on such hadith in the future. According to the research of your own eminent ulema, this hadith is not reliable, as I have stated earlier. Qazi Ayaz Maliki quotes from your own prominent ulema that since the narrators of this hadith include the names of the ignorant and uninformed Harith Bin Qazwin and Hamza Bin Abi Hamza Nasibi, who have been found to be liars, this hadith is not worth reporting. Also, Qazi Ayaz, In his Sharh-e-Shifa and Baihaqi in his Kitab, have declared that this .hadith is forged and have regarded its source as unreliable

## SOME OF COMPANIONS WERE SLAVES TO THEIR WISHES AND TURNED AGAINST TRUTH

Ii Third, I never said anything rude, I say only what your own ulema have written. I advise you to read Fazil Taftazani's Sharh-e-Maqasid, in which he states clearly that there are many instances of hostility among the Companions, which shows that some

of them had become sinners and tyrants. So we see that people are not to be honored merely because they were companions of the Prophet. Real honor lies in their deeds and character. If they did not belong to the hypocrites but were obedient and faithful to the Holy Prophet they are certainly to be revered and respected. We would apply the dust of their feet to our eyes. So, you men of justice, do you claim that the many hadith in your own reliable booksconcerningfightingagainstAmiru'I-Mu'mininAli {such as the Holy Prophet saying: "fighting against Ali is fighting against me," are all baseless? Or do you admit that these hadith are perfectly authentic? Are they not recorded with reliable sources in the books of your own distinguished ulema. We need not mention that these hadith are re- corded by Shia ulema with perfect unanimity of opinion in all their books. If you accept these hadith, you must acknowledge that many of the companions were transgressors and sinners as was Mu'awiya. Umar Ibn As, Abu Huraira, Samra Bin Jundab, Talha, Zubair all of whom rose to fight against Ali in fact rose against the Holy Prophet himself. And since they fought against the Prophet, they certainly deviated from the right path. So, if we said that some of the companions were slaves to their desires, we were not wrong, because what we said was true. Besides this, we are not alone in holding that some of the companions were sinners, tyrants, and transgressors. We base our stand on the authority of your own .great ulema

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## IMAM GHAZALI'S VIEW ABOUT COMPANIONS BREAKING THE PLEDGE TAKEN ON THE DAY OF GHADIR-E-KHUM

## IMAM GHAZALI'S VIEW ABOUT COMPANIONS BREAKING THE PLEDGE TAKEN ON THE DAY OF GHADIR-E-KHUM

If you study Sirru'I-Alamin compiled by Abu Hamid Muhammad Bin Muhammad Ghazali Tusi, you would never object to what I say. I am, however, compelled to quote a portion of his founh treatise in suppon of my statement. He says: "Proof and reasoning became brighter, and there is unanimous accord among Muslims concerning the text of the address on the day of 'Ghadir-e-Khum' that the Holy

prophet said: 'Of whomsoever I am maula (master), Ali is his maula (master).' Then Umar immediately said, 'Congratulations to you, congratulations to you, Oh Abu'I-Hasan! You are my master and also the master of all faithful men and women.'" This son of congratulation clearly indicates the acknowledgment of the Holy Prophet's order, and acceptance of the leadership and caliphate of Ali. But later on they were overpowered by their worldly desires. love for power and authority deprived them of compassion. They took it upon themselves to appoint a caliph at Saqifa-e-Bani Sa'dat. They wanted to raise the flag of their own ascendancy and to conquer territory so that their names might be preserved in history. They were intoxicated with lust for power. They ignored the injunctions of the Holy Qur'an, and the orders of the Holy Prophet. They sold their religion for this world. What a bad bargain they made with Allah! When the Holy Prophet was on his death bed he asked for pe'n and ink so that he could clarify the issue of succession. (May God forgive my saying iV, But Umar said: Nleave this man. He is talking nonsense." So when the Holy Qur'an and the hadith could not help them, they relied upon lima (consensus). But this is also void because Abbas, his descendants, Ali, his wife and their descendants did not associate themselves with those who offered allegiance to Abu Bakr. Similarly, the Saqifa men also refused allegiance to the Khazraji, and the Ansars rejected them also. Respected people! please remember, the Shias do not claim anything except what your own fair ulema claim. But since you hate us, you find fault with what we say, however reasonable it might be. But you never criticize your own ulema as to why they have written such things although they have in fac~ revealed the truth and have stamped these realities on the pages of history. SHEIKH: Sirru'l-Alamin was not written by Imam Ghazali. His position was too lofty for him to write such a book, and notable .ulema do not believe that this book was written by him



## SIRRU'L–ALAMIN IS IMAM GHAZALI'S BOOK

WELL-WISHER: Many of your own ulema have admitted that this book was written by Imam Ghazali. Yusuf Sibt Ibn jauzi was careful in his references to other scholars (and

was also a fanatic in his religion). In his Tadhkira Khawasu'I-Umma, p. ٣۶, he argues from the same statement of Imam Ghazali in his Sirru'I-Alamin and quotes the same passage which I have quoted. Since no comments have been made regarding it, it shows first that he acknowledges this book to be written by Imam Ghazali. Second, he also agrees with his views, which I have briefly cited, although he himself cited them in detail. If he had not agreed with them he would. have commented on them. But of course your fanatical ulema when they come across such statements of prominent scholars and find themselves unable to reject them logically, either say that the book was not written by that author, or that it was an invention of the Shias. Or they .sometimes even go so far as to say that these just men were all sinners and infidels

## REFERENCE TO IBN IQDA'S STATUS

There is evidence that many of your distinguished ulema were perse- cuted simply because they spoke the truth. Fanatical ulema and uninformed people of your sect considered it unlawful to read noncon- formist books. The authors of such works were even put to death as was Hafiz Ibn Iqda Abu'I-Abbas Ahmad bin Muhammad Bin Sa'id Hamadani who died ٣٠٣ A.H. He was one of your prominent ulema. Many notable scholars of your own sect, like Dhahabi and Yafi'i, have acknowledged him and said that he had learned ٣٠٠,٠٠٠ hadith with their sources and that he was a man of great piety. At public gatherings in Kufa and Baghdad in the third century A.H., he openly narrated the failings of the Sheikhs (Abu Bakr and Umar.) People therefore called him Rafizi and refrained from quoting hadith from him. Ibn Kathir Dhahabi and Yafi'j write about him: "Sheikh Ibn Iq~a sa.t in the Basra Mosque (a famous Mosque between Baghdad and Kazlmaln) and narrated the defects and shortcomings of the Sheikhs (Abu Bakr and Umar) to the people. For this reason the hadith reported by him have been rejected. Otherwise there is no doubt about his being a true and pious man." Al-Khatib Baghdadi also has praised him in his Ta'rikh but in the end he says: "Since he described the defects and failings of the Sheikhs, he was a Rafizi." So you people should not be under the impression that it is only the Shias who expose the truth of these issues. Your own great ulema like Imam Ghazali and Ibn Iqda used to point out .the flaws in the chief companions

## REFERENCE TO TABARI'S DEATH

In every era of history there have been many instancesof ulema who have been tortured or persecuted on account of their speaking or writing the truth. For instance the well known commentator and historian Muhammad Ibn jarir Tabari, who was the pride of your ulema, died in ۳۱۰ A.H. in Baghdad. But because the authorities feared a civil disturbance, they refused to allow his coffin to be taken out in the day time. .Perforce he was laid to rest in his own house during the night

## NISA'I'S MURDER

Another instance of persecution was Imam Abdu'r-Rahman Ahmad Ibn Ali Nisa'i's murder. Hewas a dignified man and is regarded asone of the Imams of Sahih Sitta (Six Authentic Books). He belonged to the high- ranking ulema of your sect in the ۳rd century A.H. When he reached Damascus in ۳۰۳ A.H., he saw that, because of the Bani Umayya, the residents of that place openly abused the name of Amiru'l-Mu'minin Ali Bin Abi Talib after every ritual prayer, particularly in the address of congregational prayers. He was much grieved to see this and he decided tocollectall thehadithofthe Holy Prophet in praiseof Amiru'I-Mu'minin with the chain of their sources, all of which he remembered. Accord- ingly, he wrote a book, Khasa'isu'I-Alawi, in support of the exalted position and virtues of Ali. He used to read to the people from the pulpit the hadith from his book the praises of the Holy Imam. One day when he was narrating the high merits of Ali, a rowdy group of fanatics dragged him from the pulpit and beat him. They punched his testicles and catching hold of his penis, dragged him out of the mosque and threw him into the street. As a result of these injuries he died after a few days. His body was taken to Mecca where he was laid to rest. These events are the consequence of enmity and ignorance. Now I beg your pardon that I have been driven a little far from my point. What I meant was that the position of Wilaya (Vicegerency) of Amiru'l. Mu'minin was not recorded by the Shia ulema alone. Your own prominent ulema have also narrated that the Holy Prophet in the presence of ۷۰,۰۰۰ or ۱۲۰,۰۰۰ people, raised Ali's hands and introduced him as Imam (leader and

.guide) of the people

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## PART FIVE

### SUNNIS' DOUBT ABOUT MEANING OF MAULA

HAFIZ: Of course there is no doubt about the occasion and the text of this hadith, but at the same time it does not have the significance which your passionate eloquence suggests. Apart from this, there are some doubts regarding the text of this hadith. For instance, the word maula, you told us, means, "one who has a greater claim on others", although it is known that in this hadith maula means "lover, helper and friend." The Prophet knew that Ali had many enemies and so he wa nted to exhort the people that whomsoever he loved or was friend or helper to, Ali also loved him and was his friend and helper. The reason he demanded allegiance from the peoplewasthat he did not want WEll.WISHER: I think you sometimes unnecessarily adopt the habits of your predecessors. If you would consider the facts carefully, the truth of this issue would become clear. HAFIZ: What are the facts which prove your .point of view? Please let us know

### MEANING OF MAULA AS "GUIDE", "MASTER" IN LIGHT OF THE VERSE' YA AYYUHA'R-RASUL BALIGH

WEll-WISHER: The first proof is the Holy Qur'an and the revelation of the verse: "Oh Apostle! deliverthat which has been revealed to you from your lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people." (۵.۶۷) HAFIZ: How can you claim that this verse was revealed on that day and for this purpose? WELL-WISHER: All your reputable ulema have accepted it: Jalalu'd-din Suyuti: Durru'I.Mansur; vol. II, p. ۲۹۸; Hafiz Ibn Abi Hatim Razi: Tafsir- e-Ghadir; Hafiz Abu ja'far Tabari: Kitabu'I-Wilaya; Hafiz Abu Abdullah Mahamili: Amali; Hafiz Abu Bakr Shirazi: Ma Nazala mina'l-Qur'an Fi Amiri'l-Mu'minin; Hafiz Abu Sa'id Sijistani: Kitabu'l-Wilaya; Hafiz Ibn Mardawiyya: Tafsir-e-Ayah; Hafiz Abu'l-Qasim Haskani: Shawahidu't-Tanzil; Abu'l-Fatha Nazari: Khasa'isu'l-Alawi; Mu'inu'd-din Meibudi:

Sharh-e-Diwan; Qazi Shekani: Fathu'l-Ghadir, vol. III, p. ٥٧; Seyyed Jamalu'd-din Shirazi: Arba'in; Badru'd-din Hanafi: Umdatu'l-Qari Fi Sharh-e-Sahih Bukhari, vol. ٨, p. ٥٨۴; Ahmad Tha'labi: Tafsir Kashfu'l-Bayan; Imam Fakhru'd-din Razi: Tafsir-e-Kabir, vol. III, p. ۶٣۶; Hafiz Abu Nu'aim Ispahani: Ma nazala mina'l-Qur'an Fi Ali; Ibrahim Bin Muhammad Hamwaini: Fara'idu's-Simtain; Nizamu'd-din Nishapuri: Tafsir, vol. VI, p. ١٧٠; Seyyed Shahabu'd-din Alusi Baghdadi: Ruhu'l-Ma'ani, vol. II, p. ٣۴٨; Nuru'd-din Bin Sabbagh Maliki: Fusulu'l-Muhimma, p. ٢٧; Ali Bin Ahmad Wahidi: Asbabu'n-Nuzul, p. ١٥٠; Muhammad Bin Talha Shafi'i: Matalibu's-Su'ul, p. ١۶; Mir Seyyed Ali Hamadani Shafi'i: Mawadda V from Mawaddatu'l-Qurba; Sheikh Sulayman Balkhi Hanafi: Yanabiu'l-Mawadda, ch. ٣٩. In short, as far as I know, thirty of your leading ulema have written in their authentic books and in their own commentaries that this holy verse was revealed on the day of Ghadir-e-Khum in regard to Amiru'l-Mu'minin Ali. Even Qazi Fazl Bin Ruzbahan, despite all his ill will and fanaticism, writes: "Verily it is proved in our authentic Sahih that when this verse was revealed, the Prophet of Allah holding Ali by the hand, said: 'To whomsoever I am the maula (master), this Ali is also his maula.'" It is, however, very surprising the same perverted Qazi in Kashf Ghumma gives a strange report from Razi Bin Abdullah: "In the days of the Holy Prophet we used to read this verse thus: 'Oh our Prophet (Muhammad) deliver what has been sent down to you from your Lord, that is, Ali is the master of the believers. If you do not, then you have not delivered His message.'" Also Suyuti in his Durru'l-Mansur from Ibn Mardawiyya, Ibn Asakir and Ibn Abi Hatim from Abu Sa'id Khadiri, Abdullah Ibn Mas'ud (one of the writers of Wahi - revelations) and Qazi Shukani in Tafsir-e-Fathu'l-Ghadir narrate that in the day of the Holy Prophet they also recited that verse in that very way. In short, the warning contained in this verse says: "If you do it not then (it will be as if) you have not delivered His message (at all)..." shows that the message which the Holy Prophet had been ordered to deliver was of great importance. It was in fact essential to the completion of Prophethood itself. Therefore, the issue in question was surely the matter of the imamate, the conferring of authority on one who would guide .the people according to the tenets of Islam after the death of the Holy Prophet



**REVELATION OF VERSE "THIS DAY HAVE I PERFECTED FOR YOU YOUR RELIGION" AT**

## REVELATION OF VERSE "THIS DAY HAVE I PERFECTED FOR YOU YOUR RELIGION" AT GHADIR–E–KHUM

The second circumstance which proves my point is the revelation of the verse: "This day have I perfected for you your religion and completed my favor on you and chosen for you Islam for a religion." (۵:۳) Hafiz: But it is an admitted fact that this verse was revealed on the day of Arafa, and no one of the ulema has claimed that it was revealed on the day of Ghadir. Well–Wisher: I ask you not to make undue haste in denying this fact. Of course, I admit that some of your ulema have said that this verse wasrevealed on the day of Arafa, but a large number of your reputable ulema have also said that it was revealed on the day of Ghadir. Also some of your ulema hold the view that perhaps this verse was revealed twice, once at the close of the day of Arafa and then again on the day of Ghadir. Accordingly, Sibt Ibn Jauzi says in his Khawasu'l–Umma, p. ۱۸: "It is probable that this verse was revealed twice, once on the day of Arafa and once on the day of Ghadir–e–Khum, just as the verse: 'In the name of Allah, the Beneficent, the Merciful' was revealed twice, once in Mecca and then again in Medina." Your trustworthy scholars, such as Jalalu'd–din Suyuti in Durru'l–Mansur, vol. II, p. ۲۵۶ and Itqan, vol. I, p. ۳۱; Imamu'l–Mufassirin Tha'labi in Kashfu'l–Bayan; Hafiz Abu Nu'aim Ispahani in Ma Nusala Mina'l–Qur'an Fi Ali; Abu'l–Fatha Nazari in Khasa'isu'l–Alawi; Ibn Kathir Shami in Tafsir, vol. II, p. ۴۱, following Hafiz Ibn Mardawiyya: Muhammad Bin Jarir Tabari, scholar, commentator and historian of the ۳rd century A.H. in Tafsir–e–Kitabu'l–Wilaya; Hafiz Abu'l–Qasim Haskani in Shawahid–ut–Tanzil; Sibt Ibn Jauzi in Tadhkira–e–Khawasu'l–Umma, p. ۱۸; Abu Ishaq Hamwaini in Fara'id–us–Simtain, ch. XII; Abu Sa'id Sijistani in Kitabu'l–Wilaya; Al–Khatib–e–Baghdadi in Ta'rikh–e–Baghdad, vol. VIII, p. ۲۹۰; Ibn Maghazili Faqih Shafi'i in Manaqib, ch. XIV and Maqtalu'l–Husain, ch. IV, all have written that on the day of Ghadir–e–Khum the Holy Prophet appointed Ali by divine order to the rank of wilaya (Vicegerent). He told the people whatever he was ordained to say about Ali and raised his hands so high that the white of both his armpits was visible. He addressed thepeople thus: "Salute Ali because he is the amir (lord) of the believers. The whole

Community complied with his order. They had not yet departed from one another when the aforesaid verse was revealed." The Holy Prophet was highly pleased with the revelation of this verse. So, addressing the people, he said: "Allah is Great, He who has perfected for them their religion and has completed His favor on them and is satisfied with my Prophethood and Ali's vicegerency after me." Imam Haskani and Imam Ahmad Bin Hanbal have given the complete details of this event. If you, respected people, would leave behind your preconceived ideas on this matter, you would understand the holy verse and hadith, which show that the word "maula" means "wali" (master) i.e., one having authority over all others. If "maula" or "wali" did not mean "one who has a greater claim on others," the latter phrase "after me" would be meaningless. And this sentence, which the Holy Prophet repeatedly uttered from his sacred tongue, proves that "maula" and "wali" mean "one who has greater claim on all others," because he said that rank in particular was granted to Ali after him. Third, you might consider the circumstances. In that hot desert, where there was no protection for the travellers, the Holy Prophet gathered the whole umma. People sat in the shade of the camels, with their feet covered, in the scorching heat of the sun. In these conditions the Prophet delivered a long address, which Khawarizmi and Ibn Mardawiyya in their Manaqib, and Tabari in his Kitabu'l-Wilaya and others have narrated. Does it make sense to think that the Prophet would require thousands of his followers to spend three days in the blazing desert to swear allegiance to Ali merely to indicate that Ali was their friend? In fact there was no one in the whole Community who did not already know the close association between the Holy Prophet and Ali or had not heard about him (as I have already pointed out earlier). The revelation of the Qur'anic verse in question for the second time, particularly in different circumstances and with such serious instructions that people might be put to great inconvenience and suspense, could not simply mean that they should be friends of Ali. Either the Holy Prophet's performance was meant to indicate great significance or it was frivolous. And certainly the Holy Prophet is free from all frivolous actions. It is reasonable to conclude therefore, that these arrangements were made not merely to indicate that people should befriend Ali. The event, in fact, marked the completion of the Prophet's message: the establish-ment of the Imamate, the source of the umma's guidance .after the death of the Prophet

## "SIBT IBN JAUZI'S VIEW ABOUT THE MEANING OF "MAULA

Some of your reputable ulema have acknowledged that the primary meaning of "maula" is "master." Among them is Sibt Ibn Jauzi, who after giving ten meanings of the word in his Tadhkira-e-Khawas, ch. II, p. ٢٠, says that none of them except the tenth one corresponds with what the Holy Prophet meant to say. He says: "The hadith specifically means obedience; so the tenth meaning is correct, and it means 'mastery over others.' Hence, the hadith means 'of whomever I am the 'maula' (master) Ali is also his 'maula' (master).'" In the book Maraju'l-Bahrain Hafiz Abdu'l-Faraj Yahya Bin Sa'id Saqafi interprets it in the same way. He narrates this hadith with his own sources from his leaders, who said that the Holy Prophet, holding Ali by the hand, said: "Of whomsoever I am 'wali' or master over himself, Ali is also his 'wali' or master over himself." Sibt Ibn Jauzi says, "The saying of the Holy Prophet that Ali has authority or is the master over the selves of all the believers clearly proves the Imamate or ".vicegerency of Ali and that obedience to him is obligatory

## VIEW OF IBN TALHA SHAFI'I ABOUT THE MEANING OF MAULA

Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul in the middle of Part V, ch. ١, p. ١۶, says that the word maula has many meanings, for instance: "master," "helper," "successor," "truthful one," and "leader." He then says that this holy hadith furnishes an inner interpretation to the verse of Mubahala. (٣.۶١) In it Allah Almighty has called Ali the 'self' of the Holy Prophet. There was no separation between the self of the Holy Prophet and the self of Ali since He combined the two with the pronoun referring to the Holy Prophet. Muhammad Bin Talha adds: "In this hadith the Holy Prophet indicated that whatever obligations the believers had in respect to him, they had also in respect to Ali. As the Holy Prophet was certainly master of the believers in all of their matters, their helper, leader, and chief - all of these being connotations of the word "maula" - then it follows that he meant the same thing for Ali (A.S.) also. And this is of course, an exalted position, an eminently high rank, which was specifically

assigned to Ali. It is for this reason that the Day of Ghadir was a day of eid and rejoicings for the lovers and friends of Ali." Hafiz: In view of your statement, since the word "maula has a number of meanings, it would be wrong to conclude that it was used in this case to indicate a single meaning, "master," to the exclusion of other meanings. Well-Wisher: You are well aware of the basic principles of scholars that while a word may have different meanings, it has only one basic meaning and that the rest of the meanings are derived. The basic meaning of the word "maula" or "wali" is master. For instance, the "wali" of "nikah" (wedlock) means one who acts as attorney, or trustee. The "wali" of a woman is her husband, the "wali" of a child is his father, who has full authority over him. The "wali ahd" (heir apparent) of a king means "one whose right to rule cannot be denied if he outlives the ancestor." Apart from this, your objection recoils upon you as to why you have restricted its meaning to "friend" and "helper" when it has many other meanings. So this specification without any specific object is void. The objection you have made comes back to you and not to us because the meanings that we have specified are not without the specified object. The verses of the Holy Qur'an, the hadith, and the opinions of scholars, all prove the same meaning which we have given. Among these are the reasons which your own prominent ulema, like Sibt Ibn Jauzi, Muhammad Ibn Abi Talha Shafi'i have given regarding its meaning. Moreover, it is narrated in a large number of hadith both from your sources and mine that this Holy verse was read thus: "O Prophet of Allah! Deliver what has been sent down to you from your Lord about Ali's wilaya (vicegerency) and his being master of the believers." Jalalu'd-din Suyuti, who is one of your reputable .ulema has collected these hadith in his book Durru'l-Mansur

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### ALI'S ARGUMENT BASED ON HADITH OF GHADIR IN THE MOSQUE AT KUFA

If this hadith and the word "maula" had not been proof of Ali as Imam and Caliph, Amiru'l-Mu'minin would not have repeatedly argued from it. In fact in the committees of counselors he referred to it as evidence for his Imamate, as Khatib Khawarizmi in his Manaqib, p. ۲۱۷; Ibrahim Ibn Muhammad Hamwaini in his Fara'id, ch. ۵۸; Hafiz Ibn Iqda in Kitabu'l-Wilaya; Ibn Hatim Damishqi in Durru'n-Nazim, and Ibn Abi'l-Hadid in

Sharh-e-Nahju'l-Balagha, vol. II, p. ۶۱, have recorded it. Particularly important is the evidence given by thirty companions at Rahba. Many of your distinguished ulema have narrated the discussion Ali led with the Muslims at Rahba-e-Kufa (i.e., in the courtyard of the Kufa mosque). Following is a partial listing of those who recorded this event. Imam Ahmad bin Hanbal in his Musnad, Part ۱, p. ۱۲۹; Ibn Athir Jazari in Asadu'l-Ghaiba, vol. III and vol. V, pp. ۲۰۶ and ۲۷۶; Ibn Qutayba in Ma'arif, p. ۱۹۴; Muhammad bin Yusuf Ganji Shafi'i in Kifayatu't-Talib; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol. I, p. ۳۶۲; Hafiz Abu Nu'aim Isfahani in Hilyatu'l-Auliya, vol. V, p. ۲۶; Ibn Hajar Asqalani in Isaba, vol. II, p. ۴۰۸; Muhibu'd-din Tabari in Dhakha'ir-e-Uqba, p. ۶۷; Imam Abdu'r-Rahman Nisa'i in Khasa'isu'l-Alawi, p. ۲۶; Allama Samhudi in Jawahiru'l-Iqdain; Shamsu'd-din Jazari in Asnu'l-Matalib, p. ۳; Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, ch. ۴; Hafiz Ibn Iqda in Kitabu'l-Wilaya.Ali stood before the people and asked them to bear witness about what they had heard the Holy Prophet saying about him at Ghadir-e-Khum. Thirty of the companions, including twelve Badris (those who had fought in the Battle of Badr), stood up and said that they saw on the Ghadir-e-Khum day the Holy Prophet holding up Hazrat Ali's hand and saying to the people: "Do you know that I have greater claim on the believers than they have on their own selves?" All of them said: "Yes." Then the Holy Prophet said: "Of whomsoever I am "maula" (master), this Ali is his "maula" (master)."

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## SAD PLIGHT OF THOSE WHO DID NOT CONFIRM HADITH GHADIR

## SAD PLIGHT OF THOSE WHO DID NOT CONFIRM HADITH GHADIR

Out of this gathering three men did not bear witness to the event. One of them was Anas Bin Malik, who said that because he had become enfeebled with old age he had forgotten all about it. Ali cursed the three. He said: "If you are telling lies, may Allah afflict thee with leprosy, which even your turban would not conceal." No sooner did Anas stand up from his place when leprosy appeared on his body. (according to some reports he became both blind and a leper.)

## FOURTH ARGUMENT: "HAVE I NOT A GREATER CLAIM ON YOU THAN YOU HAVE ON "?YOURSELVES

WELL-WISHER: Fourth, the way in which the hadith has been narrated in itself proves that the work "maula" means "master." The Holy Prophet, in his address at Ghadir, asked the people: "Have I not a greater claim on you than you have on yourselves?" This refers to the words of the Holy Qur'an: "The Prophet has a greater claim on the faithful than they have on themselves." (۳۳:۶) Moreover, there is a reliable hadith in the books of both sects which records that the Holy Prophet said: "There is no believer on whom I have not a greater claim in this world and in the Hereafter, than he has on himself. All of them said with one voice that he had a greater claim on them than they had on themselves. After that the Holy Prophet said: "Of whomsoever I am the "maula," this Ali is also his "maula." So from the context of his speech it follows that the Holy Prophet meant "authority" or "mastery over others" when he used the word "maula." Hafiz: In many of the books there is no such record of the Holy Prophet having said these words: "Have I not a greater claim on you than you have on your own selves?" Well-Wisher: In narrating the hadith of Ghadir, narrators have used slightly different words, but so far as the hadith of the Shias are concerned, all of the Ithna Ashari ulema say that the text and context of hadith of Ghadir are as narrated above. And in most of the authentic Sunni books, written by your prominent ulema, like Sibt Ibn Jauzi in Tadhkira-e-Khawasu'l-Umma, p. ۱۸; Imam Ahmad bin Hanbal in Musnad; Nuru'd-din Sabbagh Maliki in Fusulu'l-Muhimma; and a host of others who have narrated hadith of Ghadir, the sentence "Have I not a greater claim on you than you have on yourselves" does exist. Now for the sake of blessedness I submit the translation of this hadith which has been narrated by the Imam of the traditionists, Imam Ahmad Bin Hanbal, in his Musnad, vol. IV, p. ۲۸۱, on the authority of Bara'a Bin Azib. He said: "I was travelling with the Holy Prophet. We reached Ghadir. The Holy Prophet announced: 'Assemble for prayers.' It was customary when something serious was about to happen that the Holy Prophet ordered the people to assemble for prayers. When the people had assembled and prayers had been offered, the Prophet used to preach a sermon. A special place was provided for the Holy Prophet between two trees. After the performance of the prayers the Holy Prophet, raising

Ali's hand above his head, spoke to the crowd: 'Do you not know that I am the master of the believers and have more rights over them than they over their own selves?' All of them said, 'Yes, we know that.' He again said, 'Do you not know that I have greater rights over every believer than he has over his own self?' All of the answered, 'Yes, we know it.' Thereafter the Holy Prophet said, 'Of whomsoever I am the maula (master) this Ali is his maula (master).' Then he prayed to Allah: 'O Allah! Be a Friend of him who is a friend of him (i.e. Ali) and be an enemy of him who is an enemy of him.' Immediately following this, Umar Bin Khattab met Ali and said, 'Congratulations to you, O son of Abu Talib! You have now become maula (master) of all the believing men and women.' Also Mir Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba, Mawadda V; Sulayman Balkhi in his Yanabi and Hafiz Abu Nu'aim in his Hilya have recorded this hadith with slight variations in the wording. Hafiz Abu'l-Fatha, from whom Ibn Sabbagh also had quoted in his Fusulu'l-Muhimma, has narrated this hadith in these words: "O people! Allah Almighty is my "maula" (master), and I have a greater right over you than you have over yourselves. You should know that of whomsoever I am the 'maula' (master) Ali is also his 'maula' (master)." Ibn Maja Qazwini in his Sunan and Imam Abu Abdu'r-Rahman Nisa'i in his hadith (pp. ۸۱,۸۳,۹۳,۲۴) have narrated this hadith in the same way. And Zaid Ibn Arqam writes in his hadith No. ۸۴ that the Prophet of Allah said in the course of his address: "Do you not know that I have a greater authority over all believers, men or women, than they have over themselves?" All of them said: "We bear witness that you have greater authority over every believer than he has over his own self." At that time the Prophet said: "Of whomsoever I am the maula (master) this Ali is also his maula (master)." Then he raised the hand of Ali. In addition Abu Bakr Ahmad Bin Al-khatib Baghdadi (died ۴۶۲ A.H.), in his Ta'rikh-e-Baghdad, Vol. ۸, pp. ۲۸۹, ۲۹۰, has narrated a detailed hadith from Abu Huraira that if any one fasts on the eighteenth day of Dhu'l-Hijja (The Day of Ghadir), he will be rewarded for sixty months of fasting. He then records the above hadith in the same .way



**HASAN'S COUPLETS BEFORE THE HOLY PROPHET**

The fifth circumstance to prove the wilaya (vicegerency) of Ali is the reading of his couplets, which Hasan Bin Thabit read with the permission of the Holy Prophet, in the gathering in which Ali's rank of Vicegerent was announced. Sibt Ibn Jauzi and others have written that when the Holy Prophet heard those verses, he said, "Oh, Hasan! so long as you continue helping us or praising us with your tongue, ruhu quds, the holy spirit, will also be supporting you." The well known commentator and narrator of hadith of the fourth century A.H., Hafiz if Ibn Mardawiyya (died ۳۵۲ A.H.), in his Manaqib; the Chief of the Imams, Muwaffaq Bin Ahmad Khawarizmi in Manaqib and Maqtalu'l-Husain, part IV; Jalalu'd-din Suyuti in his Risalatu'l-Azhar fi ma Aqdahu'sh-Shu'ara and many of your scholars, narrators and historians report from Abu Sa'id Khadiri that on the day of Ghadir-e-Khum, after the address of the Holy Prophet and the appointment of Ali as his successor, Hasan Bin Thabit said: "Do you permit me to recite some couplets on this occasion?" The Holy Prophet said: "Yes, recite with Allah's blessings." So he stood up at a raised spot and recited spontaneously composed verses. The meaning of the verses is as follows: "On the Day of Ghadir-e-Khum, the Holy Prophet called together the umma, and I heard his voice calling them. The Prophet said to the people, "Who is your maula and wali?" The people said clearly, "Allah is our maula (Lord) and you are our wali (Guardian) and no one denies this fact." So then the Holy Prophet said to Ali: "Stand up! I am content with your becoming the imam (vicegerent) and hadi (guide) after me. So of whomsoever I am the maula (master) this Ali is also his maula (master). Hence, all of you people should loyally and faithfully help him." Then the Prophet prayed to Allah: "O Allah! Be a friend of him who is a friend of him (Ali) and be an enemy of him who is enemy of him." These couplets are a clear proof of the fact that on that day the companions of the Holy Prophet did not interpret the word "maula" in any other way except "imam" and that Ali would be the caliph after the Prophet died. If the word "maula" did not mean "imam" or master over others, the Prophet would have at once interrupted Hasan when he had recited the line: "I am content with your being imam and guide after me," and would have told him that he was mistaken and that he did not mean Ali to be the imam and successor after him and that he meant by the word "maula" "friend" or "helper." But in fact the Holy Prophet supported him by saying "Ruhu'l-Quds will also be supporting you." Apart from this, the Holy Prophet clearly explained the position of imamate or wilaya

(vicegerency) of Ali in his sermon. You should study the sermon of the Holy Prophet, which he delivered on the Ghadir-e-Khum day and which has been reported in full by Abu Ja'far Muhammad Ibn Jarir Tabari (died ٣١٠ A.H.) in his book Kitabu'l-Wilaya. He writes that the Prophet said: "Listen and obey. Verily, Allah Almighty is your maula and Ali is your imam. Until the Day of Judgment the imamate will belong to my progeny, ".the descendants of Ali

p: ٨٧

### COMPANIONS' BREAKING THEIR PROMISE MADE ON THE DAY OF GHADIR

Whatever interpretation you may give to the word "maula," it is an acknowledged fact that the companions made a promise to the Prophet on that day. There is complete concurrence between the two sects on this point. Then why did they break that pledge? Even if we suppose for the moment that by maula the Holy Prophet meant merely "friend" or "helper," for Allah's sake tell us if you think that friendship meant that they should set fire to Ali's house, terrify his family, and threaten him with drawn swords. The Prophet gave clear instructions that the companions should pledge allegiance to Ali. Do you think that he intended that they should therefore terrorize his own son-in-law? After the death of the Prophet, didn't they break their pledge? Did they, who broke the pledge, fulfill, in your opinion, the conditions of friendship? Did they read verse ١٥ of ch. ١٣, Al-Ra'd (the Thunder) of the Qur'an? "And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them (shall be a curse, and they shall have the evil (issue) of the abode." (١٣:٢٥

## PART SIX

### COMPANIONS' BREAKING THE PROMISE AT UHUD, HUNAIN, AND HUDAIBIYYA

In the battles of Uhud and Hunain, when the Holy Prophet had made all his companions promise that they would not run away that day, didn't they actually run away? They ran from the battlefield and left the Holy Prophet to face the enemy. This has been recorded by your own historians, like Tabari, Ibn Abi'l-Hadid, and Ibn

A'same Kufi. Wasn't this breaking a solemn pledge? I swear by Allah that you unreasonably find fault with the Shias when we say only what your own renowned .ulema and historians have said

p: ۸۸

## SHIAS CONDEMN ONLY THOSE COMPANIONS WHOSE ACTS WERE UNJUST

### COMPANIONS' BREAKING THE PROMISE AT UHUD, HUNAIN, AND HUDAIBIYYA

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### SHIAS CONDEMN ONLY THOSE COMPANIONS WHOSE ACTS WERE UNJUST

I don't understand why you people have been attacking us for generations. Whatever you write is accepted, but if we write what the great Sunni ulema have written, we are labelled as infidels simply because we criticize the injustice of some of the Companions. If, however criticism of the Companions means Rafizi'ism, then apparently all the Companions were Rafizis, because all of them criticized one another's bad actions. Even Abu Bakr and Umar did so. Some of the Prophet's companions were pious believers and were highly respected. Others indulged their lower desires and were condemned. If you want historical proof of this fact, I suggest that you read Ibn Abi'l-Hadid's Sharh-e-Nahju'l-Balagha, vol.IV, pp. ۴۵۴, ۴۶۲, and study Zaidi's detailed reply to Abu'l-Ma'ali Juwaini's objection, which Abu Ja'far Naqib has recorded. Then you will know how much controversy existed among the companions, .who in fact cursed one another as sinners and infidels

p: ٨٩

## COMPANIONS' RUNNING AWAY AT HUDAIBIYYA

In his account of the Hudaibiyya affair, Ibn Abi'l-Hadid, in his Sharh-e-Nahju'l-Balagha, and others of your historians have also written that, after the conclusion of the treaty of peace, most of the companions, including Umar Bin Khattab, expressed their anger concerning the terms of the treaty. They told the Holy Prophet that they were not satisfied with peace and wanted to fight. The Holy Prophet said that if they wanted to fight, they were at liberty to do so. So they attacked. But the companions suffered a crushing defeat and fled to the hills and did not even return to protect the Holy Prophet. Then the Holy Prophet asked Ali to draw the sword and repel the Quraish. Seeing Ali before them, the Quraish drew back. Later the companions who had fled returned and begged the Prophet's pardon. The Holy Prophet said to them: "Do I not know you! Are you not the same people who trembled in fear in the Battle of Badr until Allah Almighty sent angels for our help! Are you not the same companions of mine who on the Day of Uhud fled to the hills and left me unprotected? Although I kept on calling you, you did not return." The Holy Prophet recounted all their weaknesses, and they continued expressing their regret for their actions. Ibn Abi'l-Hadid says at the conclusion of his work that this rebuke was directed specifically against Umar, who did not believe any of the promises made by the Holy Prophet. Then he writes that, in light of the statement of the Holy Prophet, Caliph Umar must have fled from the Battle of Uhud because in his talk the Holy Prophet had referred to that also. Now you can yourself see that if we relate this fact, which is recorded by your eminent ulema like Abi'l-Hadid and others, we shall at once be subjected to attack because we have insulted the Caliph, but there is no objection to Abi'l-Hadid. In fact we have no intention of insulting anybody. We merely relate historical facts, and .you look at us with scornful eyes. You ignore those facts

p: ٩٠

## SHIAS WILL SEEK REDRESS ON THE DAY OF JUDGMENT

The Shias will have many complaints on the Day of Judgment against your ulema. The world will perish, but you must appear in Allah's Court of Justice to answer for your oppression. Hafiz: Please tell me for what oppression you will seek justice on the Day of Judgment? Well-Wisher: There are instances which I might cite. When the Day of Divine Justice comes I will certainly seek justice. Hafiz: I ask you not to excite the emotions of others. Tell us what oppression you have suffered. Well-Wisher: Oppression and tyranny is not a new thing for us today. But its foundation was laid immediately after the demise of our ancestor, the Holy Prophet. The right of our oppressed grandmother, Fatima Zahra, which was bequeathed to her by her father, the Holy Prophet, for the bringing up of her children, was usurped. No notice was taken of her complaints and protestations.At last she passed away in the prime of her youth with a broken heart. Hafiz: Please you are unnecessarily exciting the people. Tell us what right of Fatima was usurped? Please remember that if you fail to prove your claim you will, to some degree, fail in the Divine Court of Justice. Please yourself to be in the Divine Court of Justice and argue your case. Well-Wisher: One day we shall be before the Divine Court. We expect justice. If you too have a sense of justice you should, like a just judge listen to my submissions without prejudice. I believe you will acknowledge the validity of our claim. Hafiz: I swear that I have no prejudice or stubborness. Surely you have observed during these nights that I do not argue perversely. When I have heard reasonable arguments I have accepted them. My silence was an indication itself of my accepting the just cause. By nature I am not disposed to quarrel. I admit that before I met you here, I wanted to defeat you. But I have been so impressed by your purity, your politeness, good manners, simplicity, and sense of reality, that I have taken a solemn vow before Allah that I bow down to accept all logical facts even though this posture might disappoint the expectations of others. Believe me, I am not the man of the first night. I tell you quite frankly that your arguments have left a deep impression on my heart. I earnestly hope that I may die with love and affection for the Holy Prophet and his descendants, so that I may stand happy and contented before the Holy Prophet. Well-Wisher: Of course such integrity was expected of a scholar like you. I have really been much impressed by your remarks as well, and I have developed a friendly feeling towards you. Now I would like to make a request. I hope you will accept. Hafiz: Yes, please. Well-Wisher: Tonight

I would like to be a judge and the others to be witnesses, so that you may decide without any prejudice whether my claim is just. Some of the uninformed believers say that it is no use discussing a matter which happened over ١,٣٠٠ years ago. They do not understand that matters relating to knowledge are debated in every age. Fair discussions reveal the truth and the claim of inheritance can legally be made by an heir at any time. Since I am one of the heirs, I would like to put a question to you. Please give me a just reply. Hafiz: Yes, I shall be very pleased to hear your statement. Well-Wisher: If by divine command a father gives property to his son, and, after the death of the former, if the property is taken from the son who is in possession of the property, what would be the nature of the claim? Hafiz: The usurper's action would be completely unjust. But whom are you referring to when you say the oppressor and ?the oppressed

p: ٩١

### FADAK AND ITS USURPATION

FADAK AND ITS USURPATION

When the forts of Khaibar were conquered, the nobles, landlords, and prominent of Fadak came to the Holy Prophet. Fadak was an area in the valley of the Medina hills. It contained seven villages which extended

as far as the sea coast. Many were very fertile and there were oases there. There was a peace treaty with the people stating that half of the whole of Fadak was to be in their possession and the other half would be the property of the Holy Prophet. This fact has been narrated by Yaqut Hamawi, the author of Majimu'l-Buldan in his ,Futuhu'l-Buldan, vol. VI

p. ٣٤٣; by Ahmad Bin Yahya Baladhuri Baghdadi (died ٢٧٩ A.H.) in his

Ta'rikh; Ibn Abi'l-Hadid Mu'tazali in his Sharh-e-Nahju'l- Balagha,(printed Egypt), vol. IV, p. ٧٨, quoting from Abu Bakr Ahmad Bin Abdu'l-Aziz Jauhari; by Muhammad Bin Jarir Tabari in his Ta'rikh-e-Kabir, and by many others of your traditionists and

.historians

## "REVELATION OF THE VERSE "GIVE TO NEAR OF KIN

When the Holy Prophet returned to Medina, Gabriel revealed the following: "And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully." (۷:۲۶) The Holy Prophet pondered the significance of this revelation. Gabriel appeared again and informed him that Allah had decreed: "Let Fadak be given to Fatima." The Holy Prophet called Fatima and said: "Allah has commanded me to bestow Fadak as a gift to you." So he immediately gave possession of Fadak to Fatima. Hafiz: Please clarify what you say about the occasion on which this holy verse was revealed. Is it written in the books of history and the commentaries of the Shias, or have you seen it in our reliable books also? Well-Wisher: The chief of the commentators, Ahmad Tha'labi in his Kashfu'l-Bayan; Jalalu'd-din Suyuti in his Tafsir, vol. IV, reporting from Hafiz Ibn Mardawiyya; the famous commentator Ahmad Bin Musa (died ۳۵۲ A.H.) reporting from Abu Sa'id Khadiri and Hakim Abu'l-Qasim Haskani; Ibn Kathir; Imadu'd-din Isma'il; Ibn Umar Damishqi; Faqih-e-Shafi'i in his Ta'rikh, and Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, ch. ۳۹, reporting from Tafsir-e-Tha'labi, Jam'u'l-Fawa'id and Uyunu'l-Akhbar - all narrate that when the verse "and give to the near of kin his due" was revealed, the Holy Prophet of Allah called Fatima and bestowed the great Fadak upon her as a gift. Accordingly, so long as the Holy Prophet lived, Fadak remained in Fatima's possession. That exalted lady leased the land; its revenue was collected in three installments. Out of this amount she took enough money for food for her and her children and distributed the rest to the poor people of Bani Hashim. After the demise of the Holy Prophet, the officers of the ruling caliph snatched this property from Fatima. I ask you, respected people to tell me in the name of justice how would you term this act. Hafiz: This is the first time I have heard that the Holy Prophet gave Fadak, by command, to Fatima. Well-Wisher: It is possible you might not have known about this. But, as I have told you, most of your prominent ulema have written about it in their reliable books. In order to establish the point clearly I refer you to Hafiz Ibn Mardawiyya, Waqidi and Hakim (see their Tafsir and Ta'rikh); Jalalu'd-din Suyuti Durru'l-Mansur, Vol. IV, p. ۱۷۷; Mullah Ali

Muttaqi's Kanzu'l-Umma and the brief note which he had written on Ahmad Bin Hanbal's Kitabu'l-Akhlaq of Musnad about the problem of Sila-e-rahm; and Ibn Abi'l-Hadid's Sharh-e-Nahju'l-Balagha, Vol.IV. All of these ulema have narrated in different ways, apart from Abu Sa'id Khadiri's statement, that when the above verse was .revealed the Holy Prophet gave Fadak to Fatima Zahra

p: ۹۲

### ARGUMENT FROM HADITH 'LA NURIS' WE DO NOT LEAVE LEGACIES

Hafiz: It is an admitted fact that the caliphs confiscated Fadak on the basis of the well known hadith narrated by Abu Bakr, who declared that he had himself heard the Holy Prophet say: "We prophets do not leave behind any legacy; whatever we leave as .(inheritance is charity" (i.e., the property of umma

### FADAK WAS A GIFT – NOT A LEGACY


### FADAK WAS A GIFT – NOT A LEGACY


Well-Wisher: First, it was not an inheritance, but a gift. Second, the purported hadith is unacceptable. Hafiz: What argument would you advance for the rejection of this .hadith? Well-Wisher: There are many reasons for rejecting this hadith

### HADITH 'LA NURIS' IS CONCOCTED

First, whoever contrived this hadith uttered it without thinking about the words he used. If he had been careful about it, he would never have said: "We prophets do not leave any inheritance," because he would have known that his lying would be exposed by the very wording of this concocted hadith. If he had used the words "I have not left behind any legacy," his attempted hadith would have been more plausible. But when he used the plural "We prophets..."we are obliged to investigate the truth of the hadith. Now on the basis of your own statement we refer to the Holy Qur'an for guidance. We find that there are a number of verses which tell us that the

prophets in fact did leave inheritances. This proves that this hadith is to be rejected .outright



## FATIMA ARGUES HER CASE

In his Kitab-e-Saqifa the great scholar and traditionist, Abu Bakr Ahmad Bin Abdu'l-Aziz Jauhari, about whom Ibn Abi'l-Hadid says in his Sharh-e-Nahju'l-Balagha that he was one of the eminent ulema and traditionists of the Sunnis; Ibn Al-athir in his Nihaya; Mas'udi in Akhbaru'z-Zaman and in Ausat; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol. IV, p. ٧٨, quoting from Abu Bakr Ahmad Jauhari's book Saqifa and Fadak in different ways and from a number of sources, some of which refer to the fifth Imam Muhammad Baqir through Siddiqi Sughra Zainab-e-Kubra and some of which refer to Abdullah Ibn Hasan on the authority of Siddiqi Kubra Fatima Zahra and on the authority of Ummu'l-Mu'minin A'yesha and also on the authority of Muhammad Bin Imran Marzabani, he from Zaid Bin Ali Bin Husain; he from his father, and he from his father Imam Husain; and he from his illustrious mother, Fatima Zahra; and many other ulema of your sect have narrated the speech of Fatima before a large gathering of the Muslims. The opponents were stunned when they heard her reasoning and .could not reply. Since they had no answer to make they caused a disturbance

## FATIMA'S ARGUMENTS REJECTING HADITH LA NURIS

## FATIMA'S ARGUMENTS REJECTING HADITH LA NURIS

One of the arguments of Fatima rejecting the hadith was that, if the hadith were true, then why were there so many verses about the inheritances of the prophets. She said: "At one place the Holy Qur'an says, 'And Solomon was David's heir.'"(٢٧:١۶) About the prophet Zakariyya the Holy Qur'an says: "Therefore grant me from thyself an heir, who shall inherit of me and inherit (also) of the house of Jacob." (١٩,۵-۶) About Zakariyya's invocation the Holy Qur'an says: "And Zakariyya, when he cried to his

Lord: 'O my Lord, leave me not childless, though Thou art the best of inheritors.' So we responded to him and gave him Yahya." (۲۱: ۸۹,۹۰) After that she said: "O Son of Abu Qahafa! Is it there in the Book of Allah that you are an heir of your father and I am deprived of my father's legacy? You have committed a great slander. Have you people deliberately abandoned the Book of Allah (the Holy Qur'an) and ignored it altogether? Am I not the descendant of the Holy Prophet? Why are you



depriving me of my right? Why are all these verses of inheritance, which are intended for all people in general and for the Prophets in particular included in the Holy Qur'an? Is it not a fact that the verses of the Holy Qur'an shall remain unchanged until the Day of Judgment? Does not the Holy Qur'an say: 'And those who are akin are nearer one to another in the ordinance of Allah...' (۸:۷۵)" and: 'Allah enjoins you about your issue! the male shall have the equal of the shares of two females.' (۴:۱۲) and: 'Bequest is prescribed for you when one of you approaches death, if he leave wealth, that he bequeath unto parents and near relations in kindness. (This is) a duty for all those who ward off (evil).' Then why have I, in particular, been deprived of my father's legacy? Has Allah revealed some special verses to you, which exclude my father (from his right). Do you know the outward and inner meanings of the Holy Qur'an better than "?my father, Muhammad, and my cousin, Ali

## FATIMA PLEADING IN VAIN

When they were silenced by these arguments and true facts, they had no answer. They resorted to deception and abusive language. She cried: "Today you have broken my heart. On the Day of Judgment I will file a suit against you in the Divine Court of Justice and Allah Almighty will decide the case justly. Allah is the best judge. Muhammad is the master and lord; our and your promised time is the Day of Resurrection. That day the transgressor will be losers, and your repentance will do you no good. For everything there is an appointed time and you will know before long ".who will be afflicted with scornful chastisement

## CALIPH USED ABUSIVE LANGUAGE

Hafiz: Who could dare to abuse part of the body of the Holy Prophet, Fatima Zahra? I do not believe this. Deception may be possible, but using abusive language is not possible. Please do not say such things. Well-Wisher: No one had the courage to say such things except your Caliph, Abu Bakr. Unable to rebut the cogent reasoning of the oppressed lady, he immediately mounted the pulpit and insulted Fatima and her husband and cousin, the loved one of Allah and of His Prophet, Amiru'l-Mu'minin Ali. Hafiz: I think these slanderous reports have been spread by fanatics. Well-Wisher: You are mistaken. These reports have not been spread

by Shia fanatics. Prominent Sunni ulema have spread them. However intolerant our common people might be, they never fabricate hadith. If you study your authentic books, you will admit that your great ulema have acknowledged these facts. Ibn Abi'l-Hadid Mu'tazali in his Sharh-e-Nahju'l-Balagha, vol.IV, p. ۸۰, printed in Egypt, reporting from Abu Bakr Ahmad Bin Abdu'l-Aziz Jauhari, has written in detail about .Abu Bakr's mounting the pulpit after the remonstrances of Ali and Fatima

## ALI'S REMONSTRATING WITH ABU BAKR

Many scholars have recorded that when Fatima finished pleading her case, Ali began his remonstrance in the public gathering of Muslims in the mosque of Medina, turning towards Abu Bakr, he said: "Why did you deprive Fatima of her father's legacy, though she was its owner and possessed it during the lifetime of her father?" Abu Bakr replied: "Fadak is the booty of the Muslims. If Fatima produces complete evidence that it is her own property, I will certainly give it to her; otherwise, I will deprive her of it." The Holy Imam said, "Is it not a fact that when you pronounce a judgment about Muslims, in general, you pass quite a contradictory judgment concerning us?" "Hasn't the Holy Prophet said that the onus of proof lies on the plaintiff and that of defense on the defendant? You have rejected the judgment of the Holy Prophet and, contrary to

religious law, you demand witnesses from Fatima who has been in possession of the property since the time of the Holy Prophet. Moreover is the word of Fatima, who is one of the Ashab-e-Kisa (people of the mantle) and who is included in the verse of purity, not true?" "If two persons were to give evidence that Fatima had committed some wrong, tell me how would you treat her?" Abu Bakr said, "I would inflict punishment on her as I would any other woman." The Holy Imam said, "If you did this, you would be an infidel before Allah, because you would have rejected Allah's evidence about Fatima's purity. Allah says 'Verily, Verily, Allah intends but to keep off from you every kind of uncleanness, O you the People of the House, and purify you (with) a thorough purification.' Is this verse not revealed in our praise?" Abu Bakr said: "Why not?" The Imam said: "Is it possible that Fatima, whose purity Allah has verified, would lay a false claim to a petty property? You reject the evidence of the purified one and accept the evidence of the Arab who urinates on the heel of his own foot!" After saying this the Imam returned to his home angry. His protest excited the people. Everyone said: "Truth is with Ali and Fatima. By Allah, Ali speaks the truth. Why is the "?Holy Prophet's daughter treated so outrageously



### ABU BAKR'S INSOLENCE

Ibn Abi'l-Hadid narrates that the people were deeply impressed by the protests of Ali and Fatima and began to cause a disturbance. Abu Bakr, who saw that the two holy persons had already left the mosque went to the pulpit and said: "O people! Why are you so disturbed. Why do you listen to everybody? Since I have rejected their evidence, they are talking nonsense. The fact is that he is a fox who is betrayed by his own tail. He creates all sorts of disturbances. He minimizes the importance of disturbances and incites the people to create agitation and uproar. He seeks help from the weak. He seeks assistance from women. He is like Ummu't-Tihal with whom people of her own house were fond of fornicating." Aren't these remarks outrageously abusive? Do they accord with praise, respect, love and sympathy, which the Holy Prophet had said were due his family? How long will you remain absorbed in

this misguided faith and fanaticism? For how long will you oppose the Shias and call them Rafizis and infidels because they criticize the words and actions of people which ?are recorded in your own books

#### HISTORY JUDGES A MAN

Consider the matter justly. Was the insolence of the aged companion of the Prophet justified? The wicked and abusive language of Mu'awiya, Marwan, and Khalid was not as distressing as that which comes from the mouth of the man who is called the "companion of the cave." Respected men! We were not present at that time. We hear the names of Ali, Abu Bakr, Umar, Uthman, Talha, Zubair, Mu'awiya, Marwan, Khalid, Abu Huraira, etc. We have neither friendship nor enmity with any of them. We see two things: first, those whom Allah and His Prophet loved and for whom respect and loyalty was commanded. Second, we examine their deeds and utterances. Then we decide with a fair mind. We resist letting



.our preference for someone distort our judgment

### PART SEVEN

#### HADID'S SURPRISE AT ABU BAKR'S ABUSING ALI AND FATIMA

We aren't the only ones who are shocked at such behavior. Even your own fair ulema are amazed to learn it. Ibn Abi'l-Hadid writes in his Sharh-e-Nahju'l- Balagha, Vol.IV, p. ۸۰, that the utterances of the Caliph filled him with astonishment. He asked his teacher Abu Yahya Naqib Ja'far Bin Yahya Bin Abi Zaidu'l-Basari to whom the caliph's words referred. He said that the statements were not indirect. The reference was explicit. Ibn Hadid said: "If they had been explicit, I would not have put the question." Upon this he laughed and said: "These things were said against Ali." Ibn Hadid repeated the words in astonishment: "Were all those words said against Ali?" His teacher said: "Yes, O son! This is what rulership means." Resorting to abusive language is the tactic of one who has no convincing reply. All this was done to Ali about

whom, as reported by all your leading ulema in their reliable books, the Holy Prophet ".said: "Ali is with the truth and the truth is with Ali

## TORMENTING ALI IS TORMENTING THE HOLY PROPHET

In reference to both Ali and Fatima, the Holy Prophet said that their trouble was his own trouble. The Holy Prophet said: "He who troubles these two troubles me, and the one who troubles me troubles Allah." It is also written in all your authentic books that the Holy Prophet said, "He who reviles Ali reviles me, who reviles me reviles Allah." Muhammad Bin Yusuf Ganji Shafi'i, in his Kifayatu't-Talib, ch. ١٠, narrates a detailed hadith on the authority of Ibn Abbas, who told a section of the Syrians, who were cursing Ali that he had heard the Holy Prophet saying about Ali: "He who abuses you abuses me, and he who abuses me abuses Allah, and he who abuses Allah will be thrown straight into Hell." After this hadith he quotes many other hadith from authentic sources all of which prove that those who abuse Ali are infidels. Chapter ١٠ of his book is entitled: "Concerning the Infidelity of One who Abuses Ali" Also Hakim in his Mustadrak, vol. III, p. ١٢١, has quoted this same hadith. So according to all these hadith, those who curse Ali, curse Allah and his Prophet. All of them (like Mu'awiya, the Bani Umayya, the Nasibi's, the Kharijis) are themselves cursed. Now this much is sufficient. The Day of Judgement will surely come. Since our oppressed ancestor assumed silence and left the decision to that Day, we shall also remain silent. There is a second point which disproves the supposed hadith: "We leave no inheritance..." The Holy Prophet said: "I am the city of knowledge and Ali is its gate; and I am the house of wisdom and Ali is its door." Both sects accepted this. Certainly, one who was the gate of the Holy Prophet's knowledge understood all hadith and instructions of the Holy Prophet, particularly those concerned with the problems of inheritance. On them depends the welfare of the whole nation. The Holy Prophet also said: "One who wishes to acquire knowledge should come to Ali's door." If his knowledge had been incomplete, the Holy Prophet would not have said that Ali was the best judge in the whole community. He said: "Ali is the best of all among you in interpreting the laws." This hadith is recorded in all your authentic books. Would the Holy Prophet proclaim the superiority of a man's mastery of the laws, if that man did not understand the

problems of inheritance and the rights of the people? Part of the purpose of the Holy Prophet was to secure social reform for the people in this world and peace and comfort for them in the hereafter. How could he make Ali the Commander of the Faithful and yet not convey to him a tradition such as this which affects the entire social order? Sheikh: Neither of these two things is proved according to us. The hadith of Medina is not accepted by our distinguished ulema and the problem of vicegerency and succession has also been rejected by the reputable ulema. Bukhari and Muslim in their collections of hadith and others of our prominent ulema, report on the authority of Ummu'l-Mu'minin A'yesha that the head of the Holy Prophet at the time of his death rested against her chest until he passed away. She stated that he did not make a Will. Had he made a Will, Ummu'l-Mu'minin would have narrated it, and the question .of the Will would have been settled



## HADITH "I AM THE CITY OF KNOWLEDGE AND ALI IS IT'S GATE

## HADITH "I AM THE CITY OF KNOWLEDGE AND ALI IS IT'S GATE

Well-Wisher: Regarding the hadith you have been very unfair. I have already told you that both sects have unanimously accepted it and that it has been reported with almost perfect continuity. The following of your notable ulema have confirmed the authenticity of this hadith: Imam

Tha'labi, Firuzabadi, Hakim Nishapuri, Muhammad Jazari, Muhammad Bin Jarir Tabari, Suyuti, Sakhawi, Muttaqi Hindi, Muhammad Bin Yusuf Ganji Shafi'i, Muhammad Bin Talha Shafi'i, Qazi Fazl Bin Ruzbahan, Munawi, Ibn Hajar Makki, Khatib Khawarizmi, Sulayman Qanduzi Hanafi, Ibn Maghazili Faqih Shafi'i, Dailami, Ibn Talha Shafi'i, Mir Seyyed Ali Hamadani, Hafiz Abu Nu'aim Ispahani, Sheikhu'l-Islam Hamwaini, Ibn Abi'l-Hadid Mu'tazali, Tibrani, Sibt Ibn Jauzi and Imam Abdu'r-Rahman .Nisa'i

## (.VICEGERENCY CONFERRED ON ALI (A.S

Regarding the problem of vicegerency there are many authoritative statements confirming that the Holy Prophet did make his Will. No knowledgeable person denies this fact. Nawab: The caliph of the prophet is also his vicegerent, the one who conducted his domestic affairs. For example they paid allowances to the wives of the Prophet. Why do you say that Ali was appointed vicegerent? Well-Wisher: You are right. It is obvious that the Holy Prophet's caliph was also his vicegerent. During previous nights I have submitted my arguments and authoritative statements concerning the caliphate. That the Holy Prophet appointed Ali his caliph and vicegerent is quite right. While others were busy with their own conveniences and political conspiracies, the vicegerent of the Holy Prophet performed the funeral rites of the Holy Prophet. Afterwards he was occupied in returning the trust money and other valuables and caring for other matters with which the Holy Prophet had entrusted him. This is too clear to require any proof. Both our ulema agree regarding .this fact



**HADITH ABOUT THE VICEGERENCY**

To prove my point let me refer to some hadith : (۱) Creating Brotherly Relationship - Imam Tha'labi in his Manaqib and Tafsir, Ibn Maghazili Faqih Shafi'i in his Manaqib and Mir Seyyed Ali Hamadani in his Mawaddatu'l-Qurba (Mawadda VI) narrate from the second caliph, Umar bin Khattab, who, when the Holy Prophet established fraternal and brotherly ties between the companions, said, 'This Ali is my brother in this world and in the hereafter. Among my descendants he is my caliph; he is my successor (vicegerent) in my community. He is the heir to my knowledge; he is the payer of my debt. What belongs to him belongs to me; what belongs to me belongs to him; his benefit is my benefit and his loss is my loss. He who is a friend of his is really a friend of mine and he who is an enemy of his is really an enemy of mine." (۲) Enquiry by Salman - Sheikh Sulayman Balkhi Hanafi, ch. ۱۵ of his Yanabiu'l-Mawadda has narrated twenty hadith in support of the vicegerency of Ali from Imam Tha'labi, Hamwaini, Hafiz Abu Nu'aim, Ahmad Bin Hanbal, Ibn Maghazili, Khawarizmi and Dailami. I submit some of them for your guidance. He reports from Ahmad Bin

Hanbal's Musnad (and Sibt Ibn Jauzi in his Tadhkirat-e-Khawasu'l-Umma, p. ۲۶, and Ibn Maghazili Shafi'i in his Manaqib have also narrated these hadith) that Anas Ibn Malik said: "I asked Salman to ask the Holy Prophet who was his Wasi (vicegerent). Salman asked the Holy Prophet 'O Prophet of Allah! Who is your vicegerent?' The Holy Prophet said, 'O Salman! Who is Salman's successor?' He said 'Yusha Bin Nun.' Then the Holy Prophet said, 'My successor and my heir, who will pay my debt and will fulfill my promises, is Ali Bin Abi Talib.'" (۳) Every prophet had a successor. Ali is my successor. It is reported from Muwaffaq Bin Ahmad, who quotes from Buraida that the Holy Prophet said: "Every prophet had a successor and heir, and verily, my successor and heir is Ali." Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, ch. ۶۲, p. ۱۳۱ quotes the same hadith which has also been narrated by Muhadith of Syria in his Ta'rikh. (۴) Ali is the seal of vicegerents. Sheikhu'l-Islam Hamwaini narrates from Abu dharr Ghifari, who said, "the Holy Prophet said, I am the seal of the prophets and you, O Ali, are the seal of the vicegerents until the day of judgement." (۵) Ali is my vicegerent from my progeny. It is reported from Khatib Khawarizmi, who reports from Ummu'l-Mu'minin Umme Salma, who said: "The Holy Prophet said, 'Allah has selected a successor for every prophet and after me my vicegerent from my progeny and my community is Ali.'" (۶) Ali asserts his position in a sermon. It is reported from Maghazili Faqih Shafi'i, who narrates from Asbagh Bin Nabuta, one of the chief companions of Amiru'l-Mu'minin, and Muslim and Bukhari also have quoted from him that his master Amiru'l-Mu'minin said in one of his sermons: "O people! I am imam (guide) of the whole creation. I am the successor (vicegerent) of the choicest of creatures; I am the father of the completely pure and guiding progeny; I am brother of the Holy Prophet, his successor, his trusted friend, and comrade. I am the master of the believers; I am the leader of those who have bright faces, bright hands and bright feet; I am the chief of all the successors. To fight against me

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is to fight against Allah; to make peace with me is to make peace with Allah. { ۲۶۲ } Obedience to me is obedience to Allah; friendship with me is friendship with Allah; my followers are friends of Allah; and my helpers are helpers of Allah." (۷) Allah made me

prophet and Ali my vicegerent. Also Ibn Maghazili Shafi'i in his Manaqib quotes from Abdullah Bin Mas'ud that the Prophet of Allah said: "The message of prophethood ended with me and Ali; neither of us has ever prostrated before an idol; so Allah made me prophet and Ali the vicegerent." (٨) Ali's vicegerency is part of the formula of allegiance to Holy Prophet. Mir Seyyed Ali Hamadani Shafi'i reports in his Mawaddatu'l-Qurba, Mawadda IV, from Atba Bin Amir Jahni, who said, "We offered bayya (allegiance) to the Holy Prophet, acknowledging the fact that there is no god but Allah. He is one and has no partner and verily Muhammad is His prophet and Ali is His vicegerent. So if we omit any of these three things, we shall become unbelievers." (٩) I call people to truth and Ali illuminates it. In the same Mawaddatu'l-Qurba, it is also recorded that the Holy Prophet said: "Verily Allah has Appointed a vicegerent for every prophet: Seth, vicegerent of Adam; Joshua, vicegerent of Moses; Simon Peter vicegerent of Christ; and Ali, my vicegerent; and my vicegerent is superior to all vicegerents. I call the people to truth and Ali illuminates it."

## ALLAH SELECTED ALI FROM AMONG ALL MEN TO BE MY VICEGERENT

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The author of Yanabi quotes from Manaqib of Muwaffaq Bin Ahmad Khawarizmi, who narrates from Abu Ayyub Ansari, who said that when the Prophet of Allah was lying ill, Fatima came and began to weep. Then the Holy Prophet said: "O Fatima, you are particularly blessed by Allah who has given you a husband whose Islam is foremost, whose knowledge is superior to any one else's, and whose patience exceeds all others' patience. In fact Allah Almighty granted special favors to the people of this world. From among them He selected and appointed me His Prophet and Messenger. Then He granted another special blessing and from among the people He selected your husband. And He revealed to me that I should marry you to him and should make him my vicegerent."

## AHLE BAIT ENDOWED WITH SEVEN MATCHLESS QUALITIES

After recording this hadith in his Manaqib, Ibn Maghazili Faqih Shafi'i

records these additional words of the Prophet: "O Fatima! We Ahle Bait have been endowed with seven qualities, which none of the progenitors of mankind have had, and none among their progeny will have. The most exalted of the prophets belongs to us, and he is your father. My vicegerent is superior to all other vicegerents, and he is your husband. Our martyr excels all other martyrs and he is your uncle, Hamza. From among us (Ahle Bait) there is a man who has two wings with which he flies, whenever he likes, to Paradise, and he is your cousin, Ja'far. From us there are two grandsons who are the chiefs of the youths of Paradise, and they are your sons. And I tell you, by Allah who controls my life, that the Mahdi of this umma, behind whom Jesus, son of Mary, will offer prayers, will be a descendant of yours."



## PART EIGHT

### MAHDI TO FILL THE EARTH WITH JUSTICE

Ibrahim Bin Muhammad Hamwaini, after narrating this hadith, has quoted these additional sentences: After naming the Mahdi, the Prophet said: "He will fill this world with justice when it will have been full of cruelty and tyranny. O Fatima ! Do not be sad and do not weep. Because of my love and respect for you, Allah Almighty is more kind to you than I. He has bestowed on you a husband of the highest spiritual attainment, most exalted in family rank, most gracious to the people, most equitable in dealing with men's affairs, and most accurate in his decisions." I think this much is sufficient to satisfy the curiosity of Nawab Sahib and to remove the misunderstanding of Sheikh Sahib.

### AT THE TIME OF HIS DEATH, THE HEAD OF THE HOLY PROPHET WAS ON THE CHEST OF AMIRU'L-MU'MININ (A.S.)

As for the claim that at the time of the Prophet's death, his head was on the chest of Ummu'l-Mu'minin A'yesha , it is not true. Your own ulema point out that at the time of the Holy Prophet's death his head rested on the chest of Amiru'l-Mu'minin. Sheikh: In what book have our ulema recorded this fact? Well-Wisher: Read Kanzu'l-Ummal, Vol.

IV, p. ۵۵ and vol. VI, pp. ۳۹۲ and ۴۰۰; the Tabaqa of Muhammad Bin Sa'd Katib, part II, p. ۵۱; Hakim Nishapuri's Mustadrak, Vol. III, p. ۱۳۹; Talkhis-e-Dhahab; Sunan of Ibn Shabih; the Kabir of Tabrani, Musnad of Imam Hanbal, Vol. III; Hilyatu'l-Auliya of Hafiz Abu Nu'aim. With minor differences in wording, all of these works narrate from Ummu'l-Mu'minin Umme Salma and Jabir Ibn Abdullah Ansari that at the time of his death, the Holy Prophet called Ali and rested his head on Ali's chest until he (the Prophet) died. In addition to these reports, there is Amiru'l-Mu'minin's own statement, which is recorded in his Nahju'l-Balagha. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, Vol. II, p. ۵۶۱ states that the holy Imam clearly said: "Verily, the soul of the Holy Prophet departed from this world while his head rested on my chest; he breathed his last while he was in my hands. So I rubbed my hands on my face." Ibn Abi'l-Hadid in Vol. II, p. ۵۶۲, of his book comments on this statement of Ali, that when the Holy Prophet's head rested on Ali's chest, some drops of the Prophet's blood flowed down, which Ali rubbed on his own face. And on page ۵۹۰ of the same book, in the course of his writing about the burial of Fatima, he says that Ali, addressing the Holy Prophet, said, "Verily, I laid you to rest in the grave; your soul had departed between my neck and my chest." All these authentic records and weighty arguments clearly prove that A'yesha 's version cannot be accepted. It is a known fact that A'yesha opposed Amiru'l-Mu'minin from the very beginning. Allah willing, I will tell .about this also when the occasion requires it



## INQUIRING ABOUT IMMEDIATE SUCCESSION OR VICEGERENCY

INQUIRING ABOUT IMMEDIATE SUCCESSION OR VICEGERENCY

These hadith clearly indicate that Allah appointed the prophets and the vicegerents. He also appointed Ali as the Holy Prophet's vicegerent. Moreover, "successor" here refers to the caliphate, and not merely a family successor. Therefore the vicegerent was granted full authority over individuals and society in all their affairs, the same authority as the Prophet possessed. All your notable ulema have acknowledged this

guardianship of the umma, which was assigned to Ali. No one has denied it except the few fanatical and hostile individuals, who have refused to accept the high merits of the Holy Imam. Ibn Abi'l-Hadid says in his Sharh-e-Nahju'l-Balagha, Vol. I (printed in Egypt): "According to us there is no doubt that Ali was the wasi (vicegerent) of the Holy Prophet, and only that man opposes this fact

".who, in our opinion, has a grudge or enmity against him

## COUPLETS OF SOME COMPANIONS ABOUT THE VICEGERENCY

Ibn Abi'l-Hadid quotes a number of couplets which confirm the vicegerency of Amiru'l-Mu'minin. Among them are two couplets of Abdullah Bin Abbas, who said: "Apart from your being one of the Ahle Bait, you are also his wasi (vicegerent) and when somebody challenges you on the battlefield, you are the best warrior." He quotes the couplets of Khazima Bin Thabit: "Apart from the fact that you are included in the Ahle Bait of the Holy Prophet you are also his immediate successor (vicegerent), and you are a witness to whatever came to him." He also quotes the couplet of the companion, Abu'l-Hakim Tihan, who said: "Verily, it is the immediate successor (vicegerent) of the Holy Prophet who is our imam and our master. The curtain has been raised and the secrets have been revealed." This is perhaps sufficient. If you want to see other couplets on this point you may study the same book. As Ibn Abi'l-Hadid says, if he had not feared extending the work unduly, he would have filled many more pages with such couplets confirming the vicegerency of Ali. It follows however, that Vicegerency and Prophethood are inter-dependent. This is a stage after the rank of Prophethood .and this is what is meant by Divine Sovereignty

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## HOLY PROPHET'S WILL CONCERNING ALI'S VICEGERENCY EXISTS IN ALL AUTHENTIC BOOKS

Sheikh: If these reports are correct, why do we not find any such record of the Will and Testament of the Holy Prophet, as we have those left by Abu Bakr and Umar at

the time of their death? Well-Wisher: You could easily learn about these matters from the authentic Shia works, which have recorded them with unanimity of opinion from the Ahle Bait, but since we agreed on the first night not to have recourse to one-sided traditions, I am obliged to refer to some of the traditions which are found in your own authentic books such as those of Tabaqa of Ibn Sa'd, Vol. II, p. ۶۱, ۶۳; Kanzu'l-Ummal of Ali Muttaqi, Vol. IV, p.۵۴, and Volume VI, pp. ۱۵۵, ۳۹۳, ۴۰۳; Musnad of Imam Ahmad Bin Hanbal, Vol. IV, p ۱۶۴; and Mustadrak of Hakim, Vol. III, pp ۵۹, ۱۱۱. Besides these, your eminent scholars, like Baihaqi in his Sunan and Dala'il, Ibn Abdu'l-Barr in his Isti'ab, Tabrani in his Kabir and Ibn Mardawiyya in his Ta'rikh as well as others have recorded in different words the directions and instructions of the Holy Prophet, who said: "O Ali! You are my brother and my minister; you will pay off my debt. You will fulfill my promises and will discharge my responsibilities. You will wash my dead body, pay my debt, and deposit me in the grave." Apart from these explicit reports, there are a large number of other firmans or ordinances, which were pronounced by the .Prophet in this regard

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## HOLY PROPHET WAS PREVENTED FROM WRITING HIS WILL AT THE TIME OF HIS DEATH

## HOLY PROPHET WAS PREVENTED FROM WRITING HIS WILL AT THE TIME OF HIS DEATH

Sheikh: The Holy Qur'an says, "Bequest is prescribed for you when death approaches one of you if he leaves behind wealth for parents and near relations, according to usage, a duty (incumbent) upon those who guard (against evil)." (۱:۱۸۰) Therefore it was necessary for the Prophet to make his will and appoint his immediate successor. When he saw his death approaching why did he not make his will as Abu Bakr and Umar did? Well-Wisher: First, by the words "when death approaches one of you" do you mean the last moments of life? At that time there is hardly anyone who is in his right mind and is able to perform his duties consciously. Certainly this passage refers to the time when the signs and symptoms of old age, infirmity and disease are appearing. Second, this statement of yours has again wounded my feelings and

reminded me of a tragedy which cannot be forgotten, my Holy grandfather, the Prophet of Allah, stressed the importance of Muslims making a will. He said: "He who dies without making a will dies the death of ignorance, lest there should be discord among the heirs." During the ۲۳ years of his public life he repeatedly announced who was his 'wasi,' the one whom Allah had ordained as vicegerent. When he himself was on his death bed, he desired to repeat what he had so often declared so that the Community might not be misled and fall into warring factions. It is a pity that the political jugglers opposed him and prevented him from performing his religious duty. The result was that you, too, have an occasion to ask why the Prophet did not make a .will

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## DISOBEDIENCE TO HOLY PROPHET'S COMMAND UNBELIEVABLE

Sheikh: I think this statement of yours has no factual basis. Certainly no one could prevent the prophet from performing his duty. The Holy Qur'an clearly says! "Whatever the apostle gives you, accept it, and from whatever he forbids you, keep back." (۵۹:۷) Also in several other verses obedience to the Holy Prophet has been made obligatory. For instance, Allah says: "Obey Allah and obey the Prophet." Obviously, refusing to obey the Prophet of Allah is infidelity. Hence the Companions and the followers of the Prophet could not prevent him declaring his Will. Possibly it is a forged report, which has been circulated by the unbelievers to prove the .recklessness of the umma

## AUTHENTIC REPORTS CONCERNING THE PROPHET'S BEING PREVENTED FROM MAKING HIS WILL

Well-Wisher: Please don't pretend to be ignorant. This is not a forged report. It is a recognized report, which all Islamic sects accept. Even Bukhari and Muslim, who have been strictly cautious about any such report, which might threaten their own point of view, have narrated this event in their books of hadith. They write that the Holy

Prophet, while on his death bed, asked for paper and ink so that he might have certain instructions recorded for them which would preserve them from going astray after he died. Some of those present, incited by a politician, caused such disturbance that the Holy Prophet became extremely annoyed and ordered them to go away. Sheikh: I cannot for a moment believe this. Who could be so bold as to oppose the Prophet of Allah? Even if an ordinary man wishes to write his will, no one can prevent him. How could anybody prevent the Holy Prophet from making his will? To disobey him is infidelity. Since the will of the great ones of a community is a source of guidance, no one would prevent it from being executed. Caliphs Abu Bakr and Umar made their wills, and no one prevented them from doing so. I repeat, I do not accept such a report. Well-Wisher: You may believe it or not. In fact every Muslim is surprised to hear it. Every one, of whatever race or community he may be, is dumbfounded to .hear of such an event



## IBN ABBAS WEEPING BECAUSE THE HOLY PROPHET WAS PREVENTED FROM WRITING HIS WILL

It is not a matter of grief for you and us alone. The companions of the Holy Prophet also lamented this tragic event. Bukhari, Muslim, and other prominent ulema of your sect have reported that Abdullah Bin Abbas often shed tears and said: "Alas! That Thursday! Alas! How it was on that Thursday!" Then he wept so much that the ground became wet with his tears. People asked him what had happened on Thursday that caused him to weep. He replied that when the Holy Prophet lay on his death bed he asked for paper and ink so that he might write a will, which would prevent them from going astray after him, some of those present prevented him from doing so and even said that the Holy Prophet was talking nonsense (may Allah forgive me!). That Thursday cannot be forgotten. They did not allow the Holy Prophet to write his will .and they injured him with their words

## UMAR PREVENTED THE HOLY PROPHET FROM WRITING HIS WILL

Sheikh: Who prevented the Prophet of Allah from making his will? Well-Wisher: It was the second caliph, Umar Bin Khattab, who prevented the Holy Prophet from making his will. Sheikh: I am thankful that you have put me at ease. These statements trouble me. I was inclined to say that these reports have been forged by the Shias, but I kept quiet out of respect for you. Now I tell you what is in my heart. I advise you not to spread such concocted stories. Well-Wisher: I advise you not to accept or reject facts without proper consideration. You have made undue haste in this matter and have charged the innocent Shias with forgery. Your own books are full of reports which .support our point of view

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### "SOURCES OF HADITH OF "PREVENTION OF WILL

If you consult your own books, you will find that your own accredited ulema have narrated this event. For instance Bukhari, in his Sahih, vol.II, p. ۱۱۸; Muslim, in his Sahih (end of his Kitab-e-Wasiyya); Hamidi in Jam'i Bainu's-Sahihain, Imam Ahmad Bin Hanbal, in his Musnad, vol.I, p. ۲۲۲, Ibn Abi'l-Hadid, in his Sharh-e-Nahju'l-Balagha, vol. II, p. ۵۶۳; Kirmani, in his Sharh-e-Sahih Bukhari; Nuwi in his Sharh-e-Muslim; Ibn Hajar, in his Sawa'iq; Qazi Abu Ali; Qazi Ruzbahan; Qazi Ayaz; Imam Ghazali, Qutbu'd-din Shafi'i; Muhammad Ibn Abu'l-Karim Shahrastani, Ibn Athir; Hafiz Abu Nu'aim Ispahani; Sibt Ibn Jauzi; and others of your ulema in general have confirmed this tragic episode. They have written that the Holy Prophet on returning from his last pilgrimage, fell ill. When a group of the companions came to see him, he said: "Bring me ink, and paper, so that I may write for you a will which will not let you go astray ".after me

### "UMAR SAID: "THIS MAN IS SPEAKING NONSENSE, THE QUR'AN IS SUFFICIENT FOR US

Imam Ghazali has written in his Sirru'l-Alamin, Maqala IV, from which Sibt Ibn Jauzi also quotes in his Tadhkirat, p. ۳۶, and many others of your eminent ulema have reported that the Holy Prophet asked the people to bring him ink and paper and

according to some reports he said: "Bring me ink and paper so that I may remove from your minds all doubts about the caliphate after me; that is so that I may tell you who deserves the caliphate after me." At this point they write, Umar said, "Leave this man for he is really talking nonsense (may Allah forgive me!); the Book of Allah is ".sufficient for us

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**THE HOLY PROPHET ORDERS THE QUARRELING COMPANIONS TO LEAVE HIM**

Some of the companions agreed with Umar, and some agreed with the Holy Prophet. There was so much chaos and confusion that the Holy Prophet said: "Get away from me; it is not proper to become angry near me." This was the first disturbance among the Muslims in the presence of the Holy Prophet in all of his ۲۳ years of his strenuous service. The cause of this trouble was Caliph Umar, who sowed the seeds of discord among the Muslims. Today you and I, two brothers in Islam, are consequently facing .each other in opposition

**TO CALL THE HOLY PROPHET "THIS MAN" WAS GREAT INSOLENCE**

Sheikh: It was not expected of a man like you to be so bold as to utter slander about such an eminent person as Caliph Umar. Well-Wisher: Tell us whether I showed any boldness in narrating historical facts from your own book. Do you think that Caliph Umar was bold when he prevented the Prophet from writing his will? Was he bold when he abused the Prophet to his face? A poet has rightly said: "You see the mote in my eyes, but you do not see the beam in your own." Does Allah Almighty not say: "Muhammad is not father of any of your men, but the Prophet of Allah and the Seal of the Prophets?" The name of the Holy Prophet should always be pronounced with due respect and deference. He should be called "the Prophet of Allah or the Seal of the Prophets." But Umar showed no regard for the divine ordinance, instead referring to the Holy Prophet as "this man." Now please say in Allah's name whether insolence ?was committed by me or by the Caliph

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## THE WORD 'HAJAR' USED BY UMAR MEANS NONSENSE

Sheikh: Why do you say that "hajar" means "nonsense?" Well-Wisher: All commentators and your great ulema give the meaning of Hajar as "nonsense." For instance Ibn Athir in his Jam'u'l-Usul, Ibn Hajar in his Sharh-i-Sahih Bukhari, and the authors of other compilations of hadith give the same meaning. Respected Sir! If somebody says "this man is uttering nonsense" about the Holy Prophet of Allah has ?he not violated manners and the injunction of the Holy Qur'an

## INSOLENCE AGAINST HOLY PROPHET IS INFIDELITY

The Holy Prophet had not lost his prophethood nor his infallibility. If someone describes his words as "nonsense," does it not mean that such a person was a disbeliever in Allah and the Holy Prophet? Sheikh: Is it proper in light of his rank as a caliph to find fault with him saying that he did not believe in Allah and the Holy Prophet? Well-Wisher: When you hear that the Prophet is accused of uttering nonsense you do not object. But when a man who occupied the caliphate is cited by many of your own ulema as having insulted the Prophet, you immediately fault the Shia rather than place the fault where it rightly belongs. Your own ulema such as Qazi Ayaz; Shafi'i in his Kitab-e-Shifa; Kirmani in his Sharh-e-Sahih Bukhari, and Nuwi in his Sharh-e-Sahih Muslim have written that the man who used these words clearly had no belief in the Prophet of Allah. So if anybody opposes the Holy Prophet, particularly with abusive words or saying that he was talking nonsense, we see clearly that he had .no belief in the Messenger of Allah

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## FIRST MISCHIEF IN ISLAM IN THE PRESENCE OF THE HOLY PROPHET

You asked me why I charged him with creating discord among the

people. Your own ulema have admitted this fact. The great scholar Husain Meibudi says in his Sharh-e-Diwan that the first disturbance in Islam happened in the presence of the Holy Prophet himself, when he was on his deathbed. The trouble began when Umar prevented the Prophet from writing his will. Shahrastani says in his book Milal wa Nihal, Muqaddama IV, that the first antagonism between groups of Muslims began when Umar refused to allow ink and paper to be brought to the Prophet on his deathbed. Ibn Abi'l-Hadid confirms this fact in his Sharh-e-Nahju'l-Balagha, Vol. II, p. ۵۶۳.

## COULD THE HOLY PROPHET SPEAK NONSENSE?

Sheikh: If Caliph Umar said these words, I do not find it discourteous. When a man is seriously ill he may become delirious. If he speaks incoherently, we might refer to his speech as nonsense. In this matter there is no difference between the Holy Prophet and other men. Well-Wisher: You are well aware that all prophets are infallible and that this characteristic remains until death. The Prophet Muhammad was certainly infallible on this occasion when he said he wanted to prevent his people from going astray after his death. If you attend to the holy verses of the Qur'an which say: "And he speaks not of (his own) inclination; It (the wording) is naught but a revelation revealed (to him)," "And you should follow what the Prophet enjoins upon you," "And obey Allah and obey the Prophet," you will yourself clearly understand that preventing the ink and paper from being brought to the Holy Prophet was really opposition to Allah. That it is an admitted fact that the word "nonsense" was open abuse, and the Caliph's pointing him out as "this man" was still more insulting.

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## WORDS "THIS MAN SPEAKS NONSENSE" WERE MOST INSULTING

Now I would like you to tell me how you would feel if somebody in this assembly, pointing at you, were to say "this man is uttering nonsense." You and I are not faultless and we can talk nonsense. Would you call it good manners or insulting? If

such talk is insulting in this case, you will have to admit that any such impudence against the Holy Prophet was highly insulting. And nobody can deny the fact that it is the religious duty of every Muslim to keep aloof from a man whose behavior towards the Holy Prophet was so offensive and insolent, when Allah has clearly called him in the Holy Qur'an His Prophet and Seal of the Prophets. If you would abandon your prejudice, what would your common sense say about a man who instead of looking to the Holy Prophet as the Prophet of Allah and Seal of the Prophets said, "This man is "?uttering nonsense

## A CALIPH CANNOT BE EXONERATED FOR DISOBEYING THE HOLY PROPHET

Sheikh: Suppose we admit that he was at fault. But since he was the Caliph of the Prophet and he had exercised his discretion for the security of religion he was free from all blame. Well-Wisher: First, your remark that since he was the Caliph of the Prophet and he exercised his discretion is quite irrelevant, because on the day on which he said those words, he was not the Caliph. Perhaps he had not even dreamed of it. Second, your remark that he exercised his discretion is also astonishing. Have you not considered that in face of an explicit injunction, discretion has no place? In fact it is a fault for which one cannot be exonerated. Third, you said that he did so for the security of the religion. It is really astonishing that ulema like you should lose all .sense of justice

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## THE HOLY PROPHET NOT UMAR WAS RESPONSIBLE FOR THE SECURITY OF THE RELIGION

Respected Sir! Who was responsible for the preservation of religion - the Prophet of Allah or Umar Bin Khattab? Does your common sense accept the point that the Holy Prophet (after stating the condition "You will not go astray after this writing of the will") might not know that the writing of the will was against the religion, or that Umar Bin Khattab was better aware of it and prevented the Holy Prophet from writing his will? How incredible! You know very well that any digression from the essentials of

religion is a great sin, and it cannot be condoned. Sheikh: There is no doubt that Caliph Umar had assessed the conditions and circumstances prevailing in the religion and had come to the

conclusion that if the Holy Prophet wrote anything, great differences and

disturbances would be caused. So it was for the support and benefit of the Holy Prophet himself that he prevented ink and paper from being brought to him. Well-Wisher: The purpose of your argument seems to be that the Holy Prophet, who was infallible, while he instructed his community, was not sufficiently aware of the potential for conflict after his death, and that Umar guided him in this case. But the Qur'an tells us: "And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and his Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying."(۳۳:۳۶) Caliph Umar disobeyed the Holy Prophet's order, preventing him from writing his will. Moreover, he was insolent to say that the Prophet was uttering nonsense. This outrage so injured the Holy Prophet's feelings that he asked .the people to get away from him



## HOLY QUR'AN ALONE IS NOT SUFFICIENT FOR OUR GUIDANCE

Sheikh: But the good intention of the Caliph is apparent from his last words "The Book of Allah is sufficient for us" (i.e., we do not stand in need of the writing of the Prophet of Allah) Well-Wisher: Actually, these words are the best proof of his lack of belief and his ignorance of the Holy Qur'an. If he had known the reality of the Holy Qur'an, he would have known that the Qur'an alone is not sufficient for all matters. It has laid down essential tenets, but detailed explanations are left to its interpreters and commentators. The Qur'an contains orders which are current (nasikh), abrogated (mansukh), general ('am), particular (khass), limited (muqayyad), comparative (mutashabih), absolute (mutlaq), synoptic (mujmal), or clear (mu'awwil). How is it possible for an ordinary man to derive full advantage from this Qur'an without the

help of divine blessings and interpretations given by its exponents? If the Qur'an alone were sufficient for the Community, why was this verse revealed: "You should do whatever the Prophet of Allah enjoins upon you to do; and you should abstain from whatever he prohibits you from." Allah also says in the Holy Qur'an: "And if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it." (۴:۸۳) It follows from this that the Holy Qur'an alone would not serve its purpose without the commentaries of its exponents, that is, Muhammad and his pure descendants. Here I may refer again to the accepted hadith (which I have quoted with some of its sources on previous nights) which the Holy Prophet repeated even at the time of his demise saying: "I leave behind me Two Great Things: The Book of Allah and my Ahle Bait. If you adhere to these two, never, never shall you go astray after me; for verily these two will never be separated from one another until they meet me at the spring of Kauthar." The Holy Prophet, who was inspired by Allah, did not consider the Qur'an in isolation sufficient for our salvation. He said that we should be attached to the Qur'an and the Ahle Bait, as they would not be separated from each other till the Day of Judgment, and that these were sources of guidance for the people. But Umar said that the Qur'an alone is sufficient for us. This shows that he not only discarded the Holy Progeny but also rejected the command of the Holy Prophet.



## HOLY QUR'AN ALSO ASKS US TO CONSULT AHLE DHIKR, THAT IS, AHLE BAIT

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Who should we obey in this case? No sensible man would say that we should leave aside the order of the Holy Prophet and follow Umar. Then why did you accept Umar's opinion, ignoring the order of the Holy Prophet? If the Book of Allah were sufficient, why were we ordered to ask the people of dhikr, as the Holy Qur'an says: "So ask the followers of the Reminder if you do not know." (۱۶:۴۳) It is evident that 'dhikr' means the Holy Prophet or the Holy Qur'an and 'the people of dhikr' means the Ahle Bait of

the Holy Prophet. I have already clarified in previous nights with valid arguments and authentic sources that your prominent ulema, like Suyuti and others, have recorded .that the "people of dhikr" means Ahle Bait

### QUTBU'D–DIN SHIRAZI'S OBJECTION TO UMAR'S WORDS

Qutbu'd-din Shirazi, who is one of your eminent scholars, says in his book Kashfu'l-Ghuyub: "It is an admitted fact that we cannot make progress on the way without a guide. We wonder at Caliph Umar's claim that, since we have the Qur'an in our midst, we do not stand in need of any guide. It is just like a man saying that, since we have books of medicine, we do not require a physician. Obviously it is a false assertion because a man who cannot solve his problems by reading the books of



medicine must consult a physician. The same thing holds true in the case of the Holy Qur'an. Everyone cannot derive advantage from it through his ability. He must necessarily turn to those who have knowledge of the Holy Qur'an." The Holy Qur'an says: "And if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it." (۴:۸۳) In fact the real book is the heart of one who possesses knowledge, as the Holy Qur'an says: "Nay these are clear communications in the breasts of those who are granted knowledge." (۲۹:۴۹) Accordingly, Ali said: "I am the speaking Book of Allah, and this Qur'an is the mute book." So according to the people of knowledge Umar was mistaken. It was a great injustice to the Holy Prophet of Allah that he was prevented .from writing his will

## PART NINE

### ABU BAKR WAS NOT PREVENTED FROM WRITING HIS WILL

With regard to your repeated claim that Abu Bakr and Umar were not prevented from writing their wills, I admit it is true. It is surprising, as all your historians and traditionists have recorded in their authentic books, that Caliph Abu Bakr, at the time

of his death, asked Uthman Bin Affan to write down what he (Abu Bakr) was saying. It was his will. He wrote down whatever Abu Bakr dictated to him. Umar and others were also present on this occasion. No one objected. Umar did not say: "The Book of Allah is sufficient for us; we do not need Abu Bakr's will." But he did not allow the Holy Prophet of Allah to write his will. This shows that all this insulting behavior and preventing the Holy Prophet from writing his will was nothing but political conspiracy. Ibn Abbas was perfectly justified in weeping. The entire Muslim world should shed tears of blood. If the Prophet had been given the chance to write his will, the question of the caliphate would have been clearly resolved. The previous pronouncements of the Holy Prophet would have been confirmed. But the politicians revolted against him and stood in his way. Sheikh: Why do you claim that the Holy Prophet wanted to say something about the caliphate? Well-Wisher: Before the Prophet died, all essential religious laws were revealed. The verse of the "Perfection of Religion" made this clear. Of course the matter of the caliphate was such that he wanted to make certain that there would be no confusion regarding it. I have already told you that Imam Ghazali in his Sirru'l-Alamin (Maqala IV) has recorded that the Holy Prophet said: "Bring me ink and paper so that I may remove from your minds any doubts about the caliphate and that I may repeat to you who deserves that rank." His words "so that you may not go astray after me" prove that the aim of his will was the guidance of the community. In the matter of guidance, no emphasis was required except in regard to the caliphate and the imamate. Apart from this we do not stress the point that the Holy Prophet wanted to say something about the caliphate or imamate. Certainly he wanted to write something concerning the guidance of the people so that they might not go astray after him. Then why was he not allowed to make his will? Even supposing that preventing him from doing so was proper, was it also necessary to ?insult and abuse him



**SO IT IS CLEAR THAT ALI WAS HOLY PROPHET'S IMMEDIATE SUCCESSOR**

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These things make it quite clear that Ali was the immediate successor of the Prophet of Allah. Although the latter repeatedly proclaimed this fact in the past, he wanted at this last stage to record it in his will so that the responsibilities of the Community might be made secure. But the politicians knew what he wanted to do, so they prevented him from doing so and insulted him. The Holy Prophet had emphasized in many hadith that Allah Almighty appointed vicegerents for the holy prophets: Adam, Noah, Moses, Jesus and others, and that He appointed for him his vicegerent, Ali. He also said, "Ali is my immediate successor (vicegerent) after me in my Ahle Bait and my community." Sheikh: If these reports are taken to be true, they are not narrated with perfect continuity. How can you derive authority from them? Well-Wisher: The unanimity of opinion concerning the Prophet's will according to us is proved by the statements of the Holy Progeny of the Holy Prophet. Moreover, you may recall that I told you on previous nights that your ulema regard a lone report as valid. Besides, in these reports, if there is no exact agreement of wording, there is certainly agreement of .general meaning

### HADITH 'LA NURIS' REJECTED

Besides, you attach undue importance to continuity of reports. When you are silenced by our arguments, you take shelter behind the need for continuity. Can you prove the continuity of the hadith 'la nuris' (we leave no heirs)? You yourself admit that the narrator of this hadith was Abu Bakr or Aus Bin Hadasan. But millions of monotheists and sincere Muslims in every age have rejected this so-called hadith. The best proof of the falsity of this hadith is that it was rejected by the gate of the knowledge of the Holy Prophet, Ali, and by the entire progeny of the Holy Prophet. These people have proved that the hadith was concocted. As I have already said earlier, the Holy Prophet said: "For every prophet there is a vicegerent and heir; verily, Ali is my vicegerent and ".heir



### CALIPHATE BELONGS TO THE HEIR OF KNOWLEDGE

If you say that their inheritance did not mean inheritance of wealth but that of knowledge (although it has been proven that they meant inheritance of wealth) my point of view becomes clearer. The heir of the Prophet's knowledge deserved the position of caliphate more than any one of those who were devoid of the Holy Prophet's knowledge. Second, it has been proven that the Prophet made Ali his immediate successor and heir, according to the hadith narrated by your own ulema. Allah appointed him to this rank. Could the Prophet have neglected to tell his successor and heir ? Moreover, it is very strange that in resolving questions regarding religious laws Abu Bakr and Umar accepted Ali's decisions. Your own ulema and historians have recorded the judgments pronounced by Ali during the caliphate of Abu Bakr, Umar, and Uthman. Hafiz: It is very strange that you claim that the caliphs did not know the religious ordinances and that Ali used to remind them. Well-Wisher; There is nothing strange about it. To know all the ordinances is very difficult. It would not be possible for a man to have such perfect knowledge unless he were the Prophet of Allah or the 'Gate

of Knowledge' of the Holy Prophet. Your own great ulema have recorded these facts in their authentic books. I cite an example so that uninformed men may not think that .we say these things to offend them

## ALI'S VERDICT CONCERNING A WOMAN WHO GAVE BIRTH TO A CHILD AFTER A SIX-MONTH PREGNANCY



Imam Ahmad Hanbal in his Musnad; Imamu'l-Haram Ahmad Bin Abdullah Shafi'i in his Dhakha'ir-e-Uqba; Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha; and Sheikh Sulayman Hanafi in his Yanabiu'l-Mawadda, Ch.۵۶, quoting from Ahmad Bin Abdullah; Ahmad Bin Hanbal, Qala'i; and Ibn Saman report the following incident: "Umar wanted to stone a woman because she had given birth to a child after a six-month pregnancy. Ali said, 'Allah says in the Holy Qur'an that the time, from conception till the prescribed time of suckling, covers a period of thirty months. Since the suckling period is for two years , the period of pregnancy is six months. This means that a birth of a child is

possible after a pregnancy of six months.' So Umar set the woman free and said, 'If Ali had not been there, Umar would have perished.'" In the same chapter he quotes from Ahmad Bin Hanbal's Manaqib: "When Umar faced a difficult problem and was unable to understand it, he relied upon Ali's understanding." A number of such events took place during the caliphate of Abu Bakr and Uthman. When they became entangled in some difficulty, they called Ali as the real arbiter. They themselves acted according to his decision. Now you may wonder why they did not accept Ali's evidence in the case of Fadak. Now in that case they chose to follow their own desires and snatched away .the right of Fatima

## HADITH 'LA NURIS' NOT APPLIED TO OTHER PROPERTIES

The third argument to prove the falsity of this hadith is Caliph Abu Bakr's own statement and action. If the hadith were correct, whatever the Holy Prophet had left would have been confiscated. The heirs would have had no right over anything left behind, but Abu Bakr gave Fatima's apartment to her and also gave the apartments of the wives of the Holy Prophet, A'yesha , Hafsa, and others to them as their .heritage

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## ABU BAKR'S RETURNING FADAK TO FATIMA AND UMAR'S INTERVENTION

Besides this, if the hadith were correct and if Abu Bakr believed that it was the Holy Prophet's ordinance, then why, after confiscating Fadak (which he considered to be charity belonging to the Muslims) did he write a document that the property be returned to Fatima? Later Caliph Umar intervened and destroyed the document. Hafiz: This is a unique statement. I have never heard that the Caliph returned Fadak. What is the source of this report? Well-Wisher: By now you are probably aware that I never make a claim which I cannot fully support. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha and Ali Bin Burhanu'd-din Shafi'i in his Ta'rikh Siratu'l-Halabiyya, vol. III, p. ۳۹۱, write that Abu Bakr was moved to tears by Fatima's impassioned speech. He wept because of Fatima's plight and subsequently wrote a document stating that

the property be returned to her. But Umar destroyed the document. It is however surprising that the same Umar, who during Abu Bakr's caliphate objected to the returning of Fadak, returned it to its heirs during his own caliphate. Similarly the Amawid and Abbasid caliphs also returned it to the heirs of Fatima. Hafiz: What you say is indeed very surprising. How is it possible that Caliph Umar who, according to your statement, had so bitterly interfered in the return of Fadak to Fatima returned it to the heirs of Fatima? Well-Wisher: Surprising it is, of course. I submit, with your permission, the reports of your accredited ulema on the authority of the caliphs who .returned and took back Fadak

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## PART TEN

### CALIPH'S RETURNING FADAK TO DESCENDANTS OF FATIMA

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The well known traditionist and historian of Medina, Allama Samhudi (died ٩١١ A.H.), in his Ta'rikhu'l-Medina and Yaqut Bin Abdullah Rumi in his Mu'ajamu'l-Buldan, state that during his caliphate, Abu Bakr took possession of Fadak. Umar, during his reign, returned it to Ali and Abbas. If Abu Bakr occupied it on the order of the Holy Prophet and considered it the property of the Muslims, on what principle did Umar entrust the property of all the Muslims to a single individual? Sheikh: Perhaps his intention in releasing the property to a single individual was that it would remain in the custody of the Muslims. Well-Wisher: Sometimes a witness is more clever than the plaintiff for whom he gives evidence. The Caliph had no such idea. If the property had been returned for the expenses of the Muslims, it must have been so recorded in history. But all your prominent historians write that it was released in favor of Ali and Abbas. Ali accepted Fadak as its rightful heir, not as an individual Muslim. One Muslim may not .possess the property of all the Muslims

### RETURNING FADAK BY UMAR IBN ABDU'L-AZIZ

Sheikh: Perhaps the reference is to Umar Ibn Abdu'l-Aziz. Well-Wisher: Ali and Abbas were not alive during the time of Umar Bin Abdu'l-Aziz. That is a separate story. Allama Samhudi in his Ta'rikhu'l-Medina and Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol. IV, p. ٨١, narrate from Abu Bakr Jauhari that when Umar Bin Abdu'l-Aziz occupied the seat of the caliphate, he wrote to his governor at Medina to return Fadak to the descendants of Fatima. Accordingly, he called Hasan Bin Hasanu'l-Mujtaba (and according to some reports he called Imam Ali Ibnu'l-Husain) and returned Fadak to him. Ibn Abi'l-Hadid writes about it in his Sharh-e-Nahju'l-Balagha, vol. IV, p.٨١, in the following words: "This was the first property which was snatched away unjustly and then was given over to the descendants of Fatima by Umar Bin Abdu'l-Aziz." It remained in their possession for a long time until Caliph Yazid Ibn Abdu'l-Malik usurped it again. Then the Bani Umayya occupied it. When the caliphate went to the Bani Abbas, the first Abbasid Caliph, Abdullah Saffa, entrusted Fadak to the descendants of Imam Hasan, who distributed its income, according to the rights of inheritance, to the descendants of Fatima.



## RETURNING FADAK TO DESCENDANTS OF FATIMA BY ABDULLAH MAHDI AND MAMUN, THE ABBASID

When Mansur persecuted the descendants of Imam Hasan, he snatched away Fadak from them again. When his son, Mahdi, became the caliph, he returned it to them. When Musa bin Hadi became the caliph, he again usurped Fadak. When Mamunu'r-Rashid the Abbasid occupied the seat of the caliphate, he ordered Fadak to be released to the descendants of Yaqut Hamawi quotes Mamun's order in his Mu'ajamu'l-Buldan. Mamun wrote to his governor at Medina: "Verily, the Holy Prophet of Allah bequeathed Fadak to his daughter, Fatima. This fact was established and commonly known to the descendants of the Holy Prophet." The well known poet, Di'bal Khuza'i, was also present at this time. He recited some couplets, the first of which means: "Today we are all happy and rejoicing. Mamun has returned Fadak to the Bani Hashim."

## PROOF THAT FADAK HAD BEEN GIVEN TO FATIMA

It has been proved by irrefutable arguments that Fadak had been given by the Holy Prophet to Fatima. It was usurped without any justification. But later caliphs, on grounds of justice or for political considerations, returned it to the descendants of that oppressed lady. Hafiz: If Fadak was bestowed upon her as a gift, why did she claim it as her heritage and not say anything about a gift? Well-Wisher: At first she claimed it as a gift. But when witnesses were required from the property's occupants, in contradiction to the injunction of the Holy Prophet of Islam, she produced witnesses. Their evidence was rejected. She was thereby forced to seek protection under the law of inheritance. Hafiz; I am afraid you are mistaken. We have not seen any record of Fatima's claim that Fadak was a gift. Well-Wisher: No, I am not mistaken. This fact is recorded not only in Shia books, but also in those written by your own prominent ulema. It is recorded in Siratu'l-Halabiyya, p.٣٩, compiled by Ali Bin Burhanu'd-din Halabi Shafi'i (died ١٠۴۴ A.H.) that at first Fatima remonstrated with Abu Bakr that she owned Fadak and that it had been given to her by the Holy Prophet of Allah. Since witnesses were not available, she was forced to claim her right according to the law of inheritance. Also Imam Fakhru'd-din Razi in his Tafsir-e-Kabir concerning the claim of Fatima; Yaqut Hamawi in his Mu'ajamu'l-Buldan; Ibn Abi'l-Hadid Mu'tazali in Sharh-e-Nahju'l-Balagha, vol.IV, p. ٨٠, from Abu Bakr Jauhari and the fanatical Ibn Hajar in Sawa'iq-e-Muhriqa, p.٢١, under the heading Shuhubhat-e-Rafza, VII Shubha, narrate that the first claim of Fatima was that Fadak had been a gift. When her witnesses were rejected, she was much pained and said in anger that she would not talk to Abu Bakr and Umar again. And so it was...she never saw them again and did not speak to them. When the time of her demise approached, she specified in her will that none of these people was to take part in her funeral prayers. Her uncle, Abbas, offered the funeral prayers, and she was laid to rest at night. According to Shia sources and according to the statements of the Holy Imams, Ali performed the funeral prayers.

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## CONTENTION THAT ABU BAKR ACTED ACCORDING TO "VERSE OF EVIDENCE" AND ITS REPLY

Hafiz: Of course there is no doubt that Fatima was very displeased, but Abu Bakr Siddiq is not much to blame. He was obliged to act according to the manifest code of religion. Since the "Verse of Evidence" is of general significance, and a claimant must produce two men, or one man and two women, or four women as witnesses, and since in this case the number of witnesses was not sufficient, the Caliph could not give judgment in favor of Fatima. Well-Wisher: Hafiz Sahib has said that the Caliph was obliged to act according to religious ordinances, and since complete evidence was not available he could not pronounce judgment. I will respond to his point, and I ask you .to be fair in evaluating my comment

### TO DEMAND WITNESSES FROM OCCUPANTS WAS AGAINST RELIGIOUS LAW

First, you said Abu Bakr was 'compelled under religious law.' Will you please tell me which religious ordinance demands witnesses from one who is in possession of the property? It has been proved that Fatima was in possession of Fadak. As reported by all your ulema, Abu Bakr's demanding witnesses from her was against religious law. Does our religious law not say that witnesses should be produced by the plaintiff and not by the holder of the property? Second, nobody denies the general significance of the 'Verse of Evidence', but it also has a specific significance. Hafiz: What do you mean by its specific significance? Well-Wisher: The proof for this is the report recorded in your authentic books of hadith, regarding Khazima Ibn Thabit. He gave evidence in support of the Holy Prophet in a case concerning the sale of a horse. An Arab had made a claim against the Holy Prophet and his (Khazima's) single evidence was considered sufficient. The Holy Prophet gave him the title of Dhu'sh-Shahadatain because he was regarded as being equal to two just witnesses. This example shows that the 'Verse of Evidence' allows for exceptions under some circumstances. When Khazima, an individual believer and companion from among the community, was made an exception to the verse, Ali and Fatima who were infallible according to the 'Verse of Purity' were in a better position to enjoy this exception. They were definitely .free from all falsehood. To reject their evidence was to reject the evidence of Allah

## REJECTING WITNESSES OF FATIMA WAS AGAINST RELIGIOUS LAW

Hazrat Fatima claimed that Fadak was bestowed upon her as a gift by her father and that it was in her possession and control during the Holy Prophet's lifetime. She was asked to furnish witnesses. She produced Amiru'l-Mu'minin Ali Bin Abi Talib and Hasan and Hussein as her witnesses. But their evidence was rejected. Was this action not unjust? It is beyond comprehension how anybody could reject Ali's testimony. Allah Almighty says in the Holy Qur'an that we should be with Ali, that is, we should follow him. Zaid-e-Adl became the embodiment of truth because of his extreme truthfulness. Similarly, Ali was also called 'the truthful,' as Allah says: "O you who believe! be careful of (your duty to) Allah, and be with the truthful ones." (٩:١١٩) ."Truthful ones" refers to the Prophet Muhammad, Ali, and the holy Ahle Bait

## TRUTHFUL ONES" REFERS TO MUHAMMAD AND ALI"

## TRUTHFUL ONES" REFERS TO MUHAMMAD AND ALI"

Hafiz: How does this verse prove your view, which may mean that to follow Ali is obligatory for us? Well-Wisher: (١) Your prominent scholars have written in their books and commentaries that this verse was revealed in praise of Muhammad and Ali. "The truthful ones" refers to these two holy men, and according to some reports it means Ali; other reports say that it refers to the progeny of the Holy Prophet. Imam Tha'labi in the commentary Kashfu'l-Bayan, Jalalu'd-din Suyutireporting from Ibn Abbas in his Durru'l-Manthur, Hafiz Abu Sa'id Abdu'l-Malik Bin Muhammad Khargushi reporting from Asma'is in his Sharafu'l-Mustafa, and Hafiz Abu Nu'aim Ispahani in his Hilyatu'l-Auliya narrate that the Holy Prophet said: "These truthful ones are Muhammad and Ali." Sheikh Sulayman Hanafi in his Yanabiu'l-Mawadda, ch. ٣٩, p.١١٩١, reporting from Muwaffaq Bin Ahmad Khawarizmi, Hafiz Abu Nu'aim Ispahani, and Hamwaini relates on the authority of Ibn Abbas, who said: "In this verse 'the truthful ones' are Muhammad and his holy descendants." And Sheikhu'l-Islam Ibrahim Bin Muhammad Hamwaini, one of your eminent scholars, in his Fara'idu's-Simtain, Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, ch. ٦٢, and Muhadith Sham in

his Ta'rikh, reporting from his sources, write: "With the truthful ones, that is, with Ali Bin Abi Talib." (٢) Allah says: "And he who brings the truth, and he who accepts it as the truth - these are they that guard (against evil)." (٣٩:٣٣) Jalalu'd-din Suyuti in Durru'l-Manthur, Hafiz Ibn Mardawiyya in Manaqib, Hafiz Abu Nu'aim in Hilyatu'l-Auliya, Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch.۶٢, and Ibn Asakir in his Ta'rikh, reporting from a selection of commentators, narrate the following on the authority of Ibn Abbas and Mujahid: "'He who brings the truth' is Muhammad, and 'he who testifies to it' is Ali Bin Abi Talib." (٣) Allah says in chapter of Hadid (Iron) of the Holy Qur'an: "And (as for) those who believe in Allah and his apostles, these it is who are the truthful and the faithful ones in the sight of their Lord; they shall have their reward and their light." (۵٧:١٩) Imam Ahmad Ibn Hanbal in his Musnad and Hafiz Abu Nu'aim Ispahani in Manazil Mina'l-Qur'an Fi Ali narrate on the authority of Ibn Abbas that this holy verse was revealed in praise of Ali referring to him as being among the truthful ones. (۴) In the Chapter Nisa (Women) Allah says: "And whoever obeys Allah and the Apostle, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they." (۴:۶٩) In this verse also the truthful ones refers to Ali. There are many hadith narrated by your ulema and ours, indicating that Ali was the truthful one of the community and in fact the most exalted among the truthful ones.



## ALI IS MOST EXALTED AMONG THE TRUTHFUL ONES

Many of your prominent ulema have written in their books that the Holy Prophet said: "There are three great truthful ones: - Hizqil, the Believer of the people of Pharaoh; Habib Najjar of the Sura Yasin, and Ali Bin Abi Talib, who is superior to them all." The following have all recorded this hadith: Imam Fakhru'd-din Razi in his Tafsir Kabir; Imam Tha'labi in Kashfu'l-Bayan; Jalalu'd-din Suyuti in Durru'l-Manthur; Imam Ahmad Bin Hanbal in the Musnad; Ibn Shirwaih in Firdaus; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol. II, p.۴۵١; Ibn Maghazili Shafi'i in Manaqib; and Ibn Hajar Makki in Sawa'iq-e-Muhriqa (٣٠th hadith out of the ۴٠ hadith that he has commented on

concerning the virtues of Ali) quoting from Bukhari, who reports from Ibn Abbas, with the exception of the last phrase. Also Sheikh Sulayman Balkhi in his Yanabiu'l-Mawadda, ch. ۴۲, quoting from the Musnad of Imam Hanbal; Abu Nu'aim Ibn Maghazili Shafi'i; the great orator Khawarizmi, quoting from Abu Laila and Abu Ayyub Ansari, in his Manaqib; Ibn Hajar in his Sawa'iq (and a host of others) narrate that the Holy Prophet said: "There are three truthful ones: - Habib Najjar, the Believer of the people of the Chapter Yasin who said, 'O people! follow the prophets;' Hizqil, the believer of the people of Pharaoh, who said, 'Do you kill a man who worships Allah?', and Ali Ibn Abi Talib, who is the most exalted of them all." People are astounded to see how your understanding is subdued by your perversity. You yourselves prove with various hadith in conformity with the Holy Qur'an, that Ali occupied the highest rank among the truthful ones and yet you call others as "siddiq" (truthful) although not a single verse has been reported about their being truthful. Gentlemen! Please be just. Was it proper to reject the evidence of the person whom Allah calls "siddiq" in the Qur'an, ?one whom we have been commanded to follow

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### ALI IS WITH TRUTH AND WITH THE QUR'AN

The Holy Prophet said: "Ali is always with truth and truth revolves round

Ali." Khatib Baghdadi in his Ta'rikh, vol. IV, p. ۳۲۱, Hafiz Ibn Mardawiyya in Manaqib, Imam Ahmad Bin Hanbal in Masnad, Fakhru'd-din Razi in Tafsir-e-Kabir, vol.I, p. ۱۱۱, Ibn Hajar Makki in Jam'u's-Saghir, vol.II, pp. ۷۴,۷۵, ۱۴۰ and Sawa'iq-e-Muhriqa, ch.IX,Fasl ۱۱, hadith ۲۱, narrating from Umme Salma and Ibn Abbas also in Yanabiu'l-Mawadda, ch. ۶۵, p. ۱۸۵, taking from Jam'u's-Saghir of Jalalu'd-din Suyuti, in addition, in Ta'rikhu'l-Khulafa, p.۱۱۶, Faizu'l-Qadir, vol. IV, p. ۳۵۸, narrating from Ibn Abbas Manaqibu's-Sabi'in, p. ۲۳۷, hadith ۴۴ quoting from the author of Firdaus; Sawa'iq-e-Muhriqa, ch.۵۹, Part ۲, p. ۲۳۸, narrating from Umme Salma and Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, some of them narrating from Umme Salma, some from A'yesha and some from Muhammad Bin Abu Bakr, all narrate that they heard

the Holy Prophet saying: "Ali is with the Qur'an and the Qur'an is with Ali; there will never be a difference between the two, and the two will not separate from each other until they reach me at the pool of Kauthar." Some narrators have reported these words: "The right is always with Ali, and Ali is always with the right. There will be no difference between the two, and the two will not be separate from each other." Ibn Hajar writes in Sawa'iq-e-Muhriqa, ch. ٩, Part ٢, p. ٧٧, that the Holy Prophet on his deathbed, said: " I leave behind with you two things: The book of Allah and my progeny, my Ahle Bait." Then, holding Ali's hand, he raised it and said: "This Ali is with the Qur'an, and the Qur'an is with Ali. The two will not separate from each other till they reach me at the pool of Kauthar. Then I will ask each of them about the matter of succession." Also it is generally narrated that the Prophet said: "Ali is with the right and the right is always with Ali. They revolve around each other." Sibt Ibn Jauzi, in Tadhkirat-e-Khawasu'l-Umma, p.٢٠, in connection with the 'Hadith of Ghadir', narrates that the Holy Prophet said: "Let the right move round Ali, in whatever direction he moves." Sibt commenting on this says: "This hadith proves that if there is any difference between Ali and any other companion, the right will certainly be with ".Ali

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**OBEDIENCE TO ALI IS OBEDIENCE TO ALLAH AND HIS HOLY PROPHET**

It is recorded in the books which have been mentioned and in other authentic books of yours that the Holy Prophet often said: "He who obeys Ali verily obeys me, and he who obeys me verily obeys Allah. He who disobeys Ali verily disobeys me, and he who disobeys me verily disobeys Allah." Abu'l-Fath Muhammad Bin Abdu'l-Karim Shahrastani reports in his Milal-wa-Nihal that the Holy Prophet said: "The reality is that Ali is always on the right, and those who follow him are on the right." With all these explicit reports, which are recorded in your own authentic books, wasn't ?refusing to agree with Ali the same as refusing to agree with the Holy Prophet

**PART ELEVEN**

**CALIPH ABU BAKR DID NOT FOLLOW LAW OF EVIDENCE IN OTHER CASES**

## CALIPH ABU BAKR DID NOT FOLLOW LAW OF EVIDENCE IN OTHER CASES

The second point that you have made is that the Caliph was compelled to act according to the outward code of religion, since the "verse of Evidence" in its general sense applied in this case. Hence, in the absence of witnesses, he could not give away the "property of the Muslims" to Fatima, on the basis of her claim alone. Rather, he was so cautious that he demanded, in contradiction to the religious injunction, witnesses from the actual occupant of the property. First, I have already told you that Fadak was not the property of the Muslims.It was given to Fatima as a gift by her father, and it was held in possession by her. Second, if the Caliph actually wanted to follow religious law, he should have strictly followed it in all cases. Why did he adopt a policy of double dealing? He used to give property of Muslims to others in response to mere verbal claims without taking the evidence of any witnesses. But in the case of Fatima's property he became extraordinarily cautious. Ibn Abi'l-Hadid has recorded in his Sharh-e-Nahju'l-Balagha, vol. IV, p. ۲۵, that he inquired of Ali Ibnu'l-Fariqi, a teacher in the Madrasa Gharbi in Baghdad, whether Fatima was in the right and spoke the truth about her claim. "He said: 'Yes.' I said: 'If she was right and spoke the truth, why did the Caliph not release Fadak in her favor?' He (Fariqi) smiled (though he never jested) and said that if he had released Fadak to Fatima that day, the next day she would have come to claim the caliphate for her husband. Then the Caliph would have been compelled to return that right also, since he would have accepted her truthfulness in the former case.'" According to your own prominent scholars, the position was quite clear. They had accepted the fact that from the first day the right was with the oppressed Fatima, but their political expediency demanded that they .should deprive the faultless lady of her right

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## ABU BAKR GIVING WEALTH TO JABIR WITHOUT CALLING FOR WITNESS

Hafiz: When did the Caliph give away the wealth of the Muslims without any witness? Well-Wisher: When Jabir claimed that the Holy Prophet had promised that he would be paid from the booty taken at Bahrain, he was given ١,٥٠٠ dinars from the Baitu'l-Mal (Public Treasury) without raising any objection or demanding any witness from him. Hafiz: First, I have not seen such a report. Perhaps it is in your books. Second, how can you claim that witnesses were not demanded? Well-Wisher: It is very strange that you have not seen it. This report of Jabir Ibn Abdullah Ansari is one of the arguments of ulema in support of their view that a single report by a just companion is acceptable. Accordingly, Sheikhu'l-Islam Hafiz Abdu'l-Fazl Ahmad Bin Ali Bin Hajar Asqalani says in his Fathu'l-Bari Fi Sharh-e-Sahihu'l-Bukhari: This report proves that the narration of a just companion is acceptable even though it benefits him personally because Abu Bakr did not demand a witness from Jabir in support of his claim. Bukhari records the same report in greater detail in his Sahih. In the chapter 'Man Yakfal un mayyit dainan' and 'Kitabu'l-Khuma fi Bab-e-ma Qata'an-nabi mina'l-Bahrain,' he writes that when the booty of Bahrain was brought to Medina, Abu Bakr announced that whoever had been promised money by the Prophet of Allah or whoever had any unsatisfied claim should come and receive his due. Jabir came and said: 'The Holy Prophet promised me that when Bahrain was conquered and came under the control of the Muslims, I would be provided with a gift out of the booty.' So immediately Abu Bakr gave him ١,٥٠٠ dinars without calling for any evidence, merely on the basis of his claim. Jalalu'd-din Suyuti also has recorded this event in his Ta'rikhu'l-Khulafa in the section on the Caliphate of Abu Bakr. Men of justice: please let me know in Allah's name if this was not inequitable. Unless there was some bias at work, how was it lawful for Abu Bakr to contravene the "verse of Evidence" and give money to Jabir on the basis of his claim alone? Besides this, Bukhari in his Sahih and many other of your ulema and scholars of jurisprudence, accept the single evidence of a just companion even though it gave personal benefit to him. But they consider Ali's claim unacceptable on the grounds that he wanted something for his own benefit. Was Ali not a perfect individual among the companions? If you consider the matter honestly you will admit that it was not only a denial of justice, but it was all force and open deceit. Hafiz: I think Abu Bakr did not demand witnesses from Jabir because he was one of the closely trained companions of the Holy Prophet. He had certainly heard the

Holy Prophet saying: "If anybody gives a false account of me, his abode is hell." Given this strict warning, it is quite evident that a closely trained companion and believer would not take such a wrong initiative and would not attribute a false statement to the Prophet of Allah. Well-Wisher: Was Jabir closer to the Holy Prophet or Ali and ?Fatima, who were specially trained by the Holy Prophet

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### ALI AND FATIMA WERE REFERENTS OF THE VERSE OF PURIFICATION

Hafiz: It is obvious that Ali and Fatima were closer to the prophet of God, because they had been under his training since their very birth. Well-Wisher: So you will have to admit that Ali and Fatima must have been strict followers of this warning and could not, on the basis of the Holy Prophet's saying, make any false claim. And it is incumbent on Abu Bakr to accept Fatima's claim, since the rank of both those two persons was far more exalted than Jabir's (as you yourself admit). In fact, their rank was superior to all other companions. They were worthy of the "Verse of Purity" and were infallible ones. This verse reveals the purity of the five holy ones: Muhammad, Ali, Fatima, Hasan, and Husain. In fact your eminent ulema also have testified to the truthfulness of these holy persons. With regard to Amiru'l-Mu'minin, I have already told you that the Holy Prophet has called him "The truthful one of the whole Community," and Allah also has called him "the truthful one" in the Qur'an. For the truthfulness of Fatima Zahra, there are also many such hadith. Among them is one reported by Hafiz Abu Nu'aim Ispahani in his Hilyatu'l-Auliya, vol. II, p. ۴۲, from A'yesha , who said: "I have never seen any one more truthful than Fatima except her father." Hafiz: Your claim that this verse was revealed in praise of those five persons cannot be accepted. In these debates you have demonstrated an extensive knowledge about our books. You should admit that in this case you are mistaken, since commentators like Qazi Baidhawi and Zamakhshari believe that this holy verse was revealed in praise of the wives of the Prophet. And if there is any report that it was revealed in praise of those five persons, it must be a weak one. The reason is that the verse in itself proves contrary to that meaning. The context of the "Verse of Purity" is connected with the wives and the middle part cannot be taken out of

.context



**.PROVING THAT THE VERSE OF PURITY WAS NOT IN PRAISE OF THE PROPHET'S WIVES**

Well-Wisher: The claim advanced by you is refutable from many points of view. You have said that the parts that precede and follow the verse are connected with the Prophet's wives, and hence the Ahle Bait are excluded from this holy verse. I reply that, as often happens in the course of our talk, we shift attention from one person to another and then return to the first person. There are many examples of this in the couplets of eminent Arab writers and poets. In the Holy Qur'an itself there are many examples of this kind. In fact, if you examine the chapter in question, al-Ahzab (the clans), after addressing the wives, attention is turned to the believers. Then subsequently, the wives are addressed. Time does not permit me to submit more elaborate evidence to explain the point further. Second, if this verse were about the wives of the Holy Prophet, the pronoun used in it would have been feminine. But since the pronoun is masculine, we know that reference is not to the wives, but to the progeny of the Holy Prophet. Nawab: If Fatima is also included in this group why was the feminine not used? Well-Wisher: (Turning to the ulema) Gentlemen: you know that in this verse, although Fatima is one of the referents, the masculine is used because of its preponderance. That is, in a group of both males and females, more weight is attached to the males. In this verse the use of the masculine is itself a proof that this statement is not weak, but has full force. Besides this, in view of the majority of the male members, the pronoun should be in the masculine gender because in the Holy Five there is one woman and four men. Of course had this verse been about the wives of the Holy Prophet, the use of masculine for the females would have been utterly wrong. Apart from this, the conclusion drawn from the authentic hadith in your own books is that this holy verse was revealed in praise of the progeny and not in reference to his wives. Even though he was an extreme fanatic, Ibn Hajar Makki says in his Sawa'iq-e-Muhriqa that most commentators believe that this verse was .revealed in praise of Ali, Fatima, Hasan, and Husain

## WIVES OF PROPHET ARE NOT INCLUDED IN AHLE BAIT

Leaving aside these arguments, the wives of the Holy Prophet are not included in the Ahle Bait. It is narrated in Sahih Muslim and Jam'u'l-Usul that Hasan Ibn Samra asked Zaid Ibn Arqam whether the wives of the Holy Prophet were included in his Ahle Bait. Zaid said: "By Allah, no. A wife remains with her husband for a certain period, but when he divorces her, she goes to her father's home, joins her mother's family, and is completely cut off from her husband. The Ahle Bait are those members of the family of the Holy Prophet for whom charity is forbidden. They will not be separated from the Ahle Bait wherever they go." Apart from the unanimity of views among the Ithna' Ashari Shias about the holy progeny, there are many hadith recorded in your own books, which disprove the assumption that the wives of the Prophet are included in .his Ahle Bait

## NUMEROUS HADITH CONCERNING "VERSE OF PURITY" BEING IN PRAISE OF HOLY FIVE

Imam Tha'labi in Tafsir-e-Kashfu'l-Bayan; Imam Fakhru'd-d Razi in Tafsir-e-Kabir, vol. VI, p. ۷۸۳; Jalalu'd-din Suyuti in Durru'l-Mansur, vol.V,p.۱۹۹ and Khasa'isu'l-Kubra, vol. II, p. ۲۶۴; Nishapuri in his Tafsir, vol. III; Imam Abdu'r-Razzaq ar-Ra'sani in Tafsir Rumuzu'l-Kunuz; Ibn Hajar Asqalani in Isaba, vol. IV, p. ۲۰۸; Ibn Asakir in Ta'rikh, vol. IV, pp ۲۰۴ and ۲۰۶; Muhibu'd-din Tabari in Riyazu'n-Nuzra, vol. II, p. ۱۸۸; Muslim Bin Hajjaj in Sahih, vol. II, p. ۱۳۳ and vol. VII, p. ۱۴۰; Nabhani in Sharafu'l-Mu'ayyid, Beirut Edition, p. ۱۰; Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch.۱۰۰, with six authentic hadith and Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, ch.۳۳, in the authority of Sahih Muslim relying on the narration of Ummu'l-Mu'minin A'yesha ; ten narrations from Tirmidhi, Hakim Ala'u'd-Dowlat Semnani, Baihaqi, Tibrani, Muhammad Bin Jarir, Ahmad Bin Hanbal, Ibn Abi Shaiba, Ibn Munzir, Ibn Sa'd, Hafiz Zarandi, and Hafiz Ibn Mardawiyya as narrations of Ummu'l-Mu'minin Umme Salma, Umar Bin Abi Salma, (who had been brought up by the Holy Prophet), Anas Bin Malik, Sa'd Bin Abi Waqqas, Wathila Ibn Asqa', and Abu Sa'id Khudri said that the "Verse of Purity" was revealed in praise of the Holy Five. Even Ibn Hajar Makki, despite his

being opposed to the Shia in many respects has acknowledged its real meaning in seven ways. He says in Sawa'iq-e-Muhriqa that this verse was revealed in praise of Muhammad, Ali, Fatima, Hasan, and Husain and that only these holy personalities were referred to in this verse. Seyyed Abu Bakr Bin Shahabu'd-din Alawi in his Kitab-e-Rashqatu's-Sa'adi min Bahr-e-Faza'il Bani Nabiu'l-Hadi (printed by A'lamiyya Press, Egypt, ۱۳۰۳ A.H.), ch. ۱, pp ۱۴-۱۹, narrates from Tirmidhi, Ibn Jarir, Ibn Munzir, Hakim, Ibn Mardawiyya, Baihaqi, Ibn Abi Hatim, Tibrani, Ahmad Bin Hanbal, Ibn Kathir, Muslim Bin Hajjaj, Ibn Abi Shaiba, and Samhudi on the basis of studies of the works of your ulema, that this holy verse was revealed in praise of the Holy Five persons. In Jam'i-Bainu's-Sihahu's-Sitta, Mauta of Imam Malik Bin Anas, Sahih of Bukhari and Muslim, Sunan of Abu Dawud and Sijistani, and Tirmidhi, Jam'u'l-Usul and other books, your ulema and historians generally admit that this verse was revealed in praise of the Holy Five. And according to your sect, this hadith has been transmitted .without interruption

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### HADITH OF UMME SALMA ABOUT 'HARRIRA' (A SWEET LIQUID FOOD) OF FATIMA AND "REVELATION OF "VERSE OF PURITY

Many narrators of hadith have recorded the incident concerning harrira. Among them are Imam Tha'labi in his Tafsir, Imam Ahmad Bin Hanbal in his Musnad, and Ibn Athir in his Jam'u'l-Usul, quoting from the Sahih of Tirmidhi and Muslim: all narrate from the wife of the Holy Prophet, Ummu'l-Mu'minin Umme Salma, who said: "The Holy Prophet was in my house when Fatima brought a cup of harrira to him. At that time he was sitting on the porch where he used to sleep. He had a Khaibari mantle under his feet. I was offering prayers in my apartment. The Prophet asked Fatima to call her husband and sons. Soon Ali, Hasan, and Husain came in and all shared the harrira. Gabriel appeared and

revealed this holy verse to the Prophet: 'Allah only desires to keep away the uncleanness from you, O people of the house! and to purify you with a (thorough) purifying.' (۳۳:۳۳)" "Then the Holy Prophet covered all of them with his mantle, raised

his hands towards the sky, and said: 'O Allah, these constitute my progeny. Keep them away from every impurity and purified with perfect purification.'" Umme Salma says that she moved forward and desired to enter the mantle saying: "O Prophet of Allah, may I also join the group?" The Holy Prophet replied: "No, remain in your own place, you are in virtue." This meant that she could not be included among the Ahle Bait and attain their rank, but that her end was to be good. Imam Fakhru'd-din Razi in his Tafsir adds that the Prophet said: "All sins have been withheld from you" and "You have been given robes of blessings." It is of course very strange of your unjust ulema, who write in their authentic books that Ali and Fatima were included in the "Verse of Purity" (and the greatest impurity is telling lies). Yet they reject Ali's Imamate (vicegerency) and refuse to accept his evidence in support of Fatima about her claim to Fadak. It is not understood on what criterion the claimants of justice form a .judgment

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## PART TWELVE

### FADAK WAS TAKEN AWAY FOR POLITICAL REASONS

Now let us come back to our original point. Was it proper to reject the statements of Ali and Fatima and deprive them of their right, but accept Jabir's claim without any hesitation although he was only an ordinary Muslim? Hafiz: It can never be accepted that the Caliph of the Holy Prophet, who was extremely close to the Holy Prophet, would be inclined to usurp Fadak. Certainly Fadak was of no use to the Caliph, who had the entire Baitu'l-Mal (public treasury) of the Muslims under his control. Well-Wisher: It is quite plain that he did not need it. But the political group of that time considered it necessary to ruin the holy family of the Holy Prophet. They subjected these purified ones to all kinds of worries, afflictions, and poverty, so that they could not think of caliphate. Worldly men do whatever is necessary to make themselves prosper in this world. These politicians realized that if the grand family had control over worldly wealth, people would certainly incline towards them. Political considerations drove them to usurp Fadak and to close all their avenues of financial

.means

## KHUMS INTERDICTED

Among the things banned for them was the khums, on which so much stress has been laid in the Holy Qur'an. Since Allah had forbidden charity for the Holy Prophet and his descendants, the door of khums was opened to them. He says in the Holy Qur'an, ch.۸, Anfal (The Spoils of War) "And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the wayfarer." (۸:۴۱) This provision was made so that the progeny of the Holy Prophet might live in peace and might not need the help of their community. But soon after the demise of the Holy Prophet, they were deprived of this privilege also. Caliph Abu Bakr denied this right of the Ahle Bait and said that khums should be used for war materials. The Prophet's family were thus made helpless from all sides. Imam Shafi'i Muhammad Bin Idris tells about it in his Kitabu'l-Umm, p. ۶۹: "The descendants of the Holy Prophet for whom Allah has apportioned khums in place of charity, cannot be given any share, great or small, out of the compulsory charities. It is forbidden for them to accept it. Those who deliberately give compulsory charity to them will not be absolved from their responsibilities. By denying the right of khums to them, charity, which is forbidden to them, will not become lawful. Even during the caliphate of Umar Bin Khattab, the progeny of the Holy Prophet were deprived of their rightful claim on the grounds that the amount of khums was so large that it could not be given to the near relations of the Holy Prophet. It was decided that the money should be used for military expenditures. They are deprived of this right to this day. Hafiz: Imam Shafi'i says that khums should be divided in five parts: one part goes to the Holy Prophet, which is used for the expenses and needs of the Muslims, the second part is for his near relatives and the remaining three parts are for orphans, the needy, and travelers. Well-Wisher: Commentators in general agree that in the days of the Holy Prophet this verse was revealed for the help of the descendants and near relatives of the Holy Prophet. Khums was used for their expenses. According to Shia law, in obedience to the practice adopted by the Prophet's family and by the Holy Imams and also in conformity with the meaning of the holy verse cited above, khums is divided

into six parts. The three parts meant for Allah, the Holy Prophet and his nearest relatives go to the Imam and, in his ghaiba (occultation), to his representative, a mujtahid. He is a just and expert jurist, who spends the money for the benefit of the Muslims, according to his own discretion. The remaining three parts are apportioned to orphans, the needy and the pure followers of the Holy Prophet. But after the demise of the Holy Prophet, this right was denied his descendants. Your own prominent ulema, like Jalalu'd-din Suyuti, in his Durru'l-Mansur, vol. III; Tabari, Imam Tha'labi in his Tafsir-e-Kashfu'l- Bayan, Jarullah Zamakhshari in his Kashshaf, Qushachi in his Sharh-e-Tajrid, Nisa'i in his Kitab-e-Alfiy, and others unanimously acknowledge the fact that this innovation was introduced by clever politicians after the demise of the Holy Prophet. Hafiz: You think that a mujtahid has the right to exercise his discretion. Didn't Caliphs Abu Bakr and Umar exercise their judgment and ?try to help the Muslims

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### CALIPH MAY NOT PASS AN ORDER IN VIOLATION OF A CLEAR ORDINANCE OF ALLAH AND THE PRACTICE OF HOLY PROPHET

### CALIPH MAY NOT PASS AN ORDER IN VIOLATION OF A CLEAR ORDINANCE OF ALLAH AND THE PRACTICE OF HOLY PROPHET

Well-Wisher: Of course a mujtahid has the right to form a judgment, but he may not overturn a clear ordinance. Do you prefer the opinion of Caliphs Abu Bakr and Umar to that of the Qur'anic verse in question and to the practice of the Holy Prophet? Please be just and tell us whether they had some particular motives behind all this. A man with common sense would be led to believe that these were not ordinary affairs, but .they aimed at making the family of the Holy Prophet helpless

### ALLAH HAS MADE ALI WITNESS OF THE HOLY PROPHET

Apart from all this, Allah has declared Ali the witness of the Holy Prophet. He says in the Qur'an "Is he then who has with him clear proof from his Lord, and a witness from

Him...a guide and a mercy?" (۱۱:۱۷) Hafiz: So far as my knowledge goes "who has a clear proof from his Lord" means the Holy Prophet and "a witness" means the Holy Qur'an. Why do you claim that here "witness" means Ali? Well-Wisher: I don't express my personal opinion about Qur'anic verses. What we have known from the progeny of the Holy Prophet is that "witness" here means Ali. The ulema and the commentators have held the same view. Your celebrated ulema have recorded about thirty hadith in support of this. For instance, Imam Abu Ishaq Tha'labi reports three hadith in Tafsir; Jalalu'd-din Suyuti reports in his Durru'l-Mansur from Ibn Mardawiyya, Ibn Abi Hatim, and Abu Nu'aim; Ibrahim Bin Muhammad Hamwaini reports in his Fara'idu's-Simtain from three sources; Sulayman Balkhi Hanafi reports in his Yanabiu'l-Mawadda from Tha'labi, Hamwaini, Khawarizmi, Abu Nu'aim, Waqidi and Ibn Abdullah Ansari and others; Hafiz Abu Nu'aim Ispahani reports from three different sources; Ibn Maghazili Faqih Shafi'i, Ibn Abi'l-Hadid Mu'tazali, Ibn Muhammad Bin Yusuf Ganji Shafi'i (see his book Kifayatu't-Talib, ch. ۶۲) and others of your ulema report with slight difference in wording that "witness" in this verse means Ali Bin Abi Talib. Khatib Khawarizmi writes in his Manaqib that people asked Ibn Abbas what was meant by "witness." He said: "This refers to Ali, who bore witness to the Holy Prophet." So, according to these testimonies of your own reliable books, it was incumbent on the community to accept the evidence of Ali. Allah Himself has called him a witness of the Prophet. Just as the Holy Prophet acknowledged the distinctive quality of Khazima Bin Thabit and characterized his evidence equivalent to two Muslims and bestowed on him the title of Dhu'sh-Shahadatain, Allah Almighty also has expressed in this verse the exalted position of Ali and has identified him as a "witness" for the Holy Prophet. One wonders on what religious principle these people decided to reject the testimony of Ali. Can you accept their judgment that Ali Bin Abi Talib, who was most averse to temporal wealth and whose conduct and character were acknowledged by friends and foes alike, was a worldly man? Even harsher words were used against him, which I cannot utter. They are all recorded in your own books. So using the words "his personal interest was involved in the case," they tried to convince people that it was possible for Ali to give false evidence for the benefit of his wife and children. (May Allah excuse my words!) How strange that although Allah has identified him as a reliable witness, these .cunning people rejected his testimony

## ALI'S MENTAL ANGUISH

Even though the Qur'an identifies Ali's truthfulness, he suffered because of the accusations of the politicians. He said in his Shiqshiqayya Sermon: "I endured great pain. It was as though I were being pricked in the eye and strangled." These words amply prove the Holy Imam's extreme suffering. He said: "I swear by Allah that the son of Abu Talib is more fond of death than a suckling is of his mother's breast." When the accursed Abdu'r-Rahman Ibn Muljim Muradi struck his head with a poisoned sword, he said: "By the Lord of the Ka'ba, I am victorious." Gentlemen, what happened should not have happened. But today it is not proper for sagacious ulema like you to cause further trouble to the dearly loved one of Allah and His Prophet and create misunderstanding among uninformed people. You are well aware that .tormenting Ali Bin Abi Talib is really tormenting the Holy Prophet of Allah

## HADITH CONDEMNING TORMENTORS OF ALI

Imam Ahmad Bin Hanbal in his Musnad, Imam Tha'labi in his Tafsir and Sheikhu'l-Islam Hamwaini in his Fara'id have reported that the Holy Prophet said: "He who oppresses Ali, oppresses me. O people, whoever oppresses Ali shall rise on the Day of Judgment as a Jew or Christian." Ibn Hajar Makki on p. ۷۸ of Part II, ch. ۹, Tradition ۱۶ from Sa'd Ibn Abi Waqqas and Muhaddad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, ch.۶۸, say on proper authority that the Holy Prophet said: "He who oppresses Ali, verily oppresses me." I recall another hadith. Permit me to narrate it. To relate a hadith of the Holy Prophet and to hear it is worship. This hadith has been recorded by Bukhari in his Sahih; Imam Ahmad Bin Hanbal in his Musnad; Mir Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba; Hafiz Abu Nu'aim Ispahani in Manazala Mina'l-Qur'an fi Ali'; Khatib Khawarizmi in Manaqib and Ibn Maghazili Shafi'i in his Manaqib narrate it. Hakim Abu'l-Qasim Haskani also narrates it from Hakam Abu Abdullah Hafiz, he from Ahmad Bin Muhammad Bin Abi Dawud Hafiz, he from Ali Bin Ahmad Ajali, he from 'Ibad Bin Yaqub, he from Artat Bin Habib, he from Abu Khalid Wasti, he from Zaid Bin

Ali, he from his father Ali Bin Husain, he from his father, Husain Ibn Ali, he from his father Ali Ibn Ali Talib; each of those narrators said that the Holy Prophet said while holding a hair of his beard: "O Ali, he who injures a single hair of yours, really injures me; he who injures me really injures Allah, and he who injures Allah is cursed by Allah." Seyyed Abu Bakr Bin Shahabu'd-din Alawi in his Rashfatu's-Sa'adi min Bahr-e-Faza'il Bani Nabiu'l-Hadi, (printed A'lamiyya Press, Egypt, ١٣٠٣ A.H.) ch.IV, p. ۶٠, reports from the Kabir of Tabrani, Sahih of Bin Habban, and Hakim, on the authority of Amiru'l-Mu'minin, that the Holy Prophet of Allah said: "May Allah's curse be upon him ".who grieves me regarding my progeny

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#### ALI WAS TORMENTED AND INSULTED

Gentlemen, consider what happened. The evidence of Ali was rejected publicly. Fatima's property was confiscated. Fatima felt this oppressive blow so seriously that she left this world in the prime of her youth, full of indignation. Hafiz: It is obvious that in the beginning Fatima was quite indignant, but when at last she saw the Caliph's verdict was correct, she was no longer angry. At last she left this world perfectly .satisfied and contented

#### FATIMA REMAINED INDIGNANT WITH ABU BAKR AND UMAR UNTIL HER DEATH

Well-Wisher: If what you say is correct, why do your eminent ulema write just the reverse of it? For instance, two reliable scholars, Bukhari and Muslim, write in their Sahih that Fatima rejected Abu Bakr because she was angry. Because of her displeasure she did not talk to him for the rest of her life. When she died, her husband, Ali, buried her at night. He did not allow Abu Bakr to join her funeral and offer prayers for her. Muhammad Bin Yusuf Ganji Shafi'i has recorded the same report in his Kifaya, ch.٩٩. Also Abu Muhammad Abdullah Bin Muslim Bin Qutayba Dinawari in his Imama wa's-Siyasa, p.١۴, writes that Fatima, while sick in bed, said to Abu Bakr and Umar: "Let Allah and the angels be my witnesses that both of you have made me indignant. When I meet the Holy Prophet, I will certainly complain against you." The same book

also records: "Fatima was indignant with Abu Bakr and refused to see him for the rest of her life." Besides these, there are many other such reports and hadith recorded in .your authentic books

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## FATIMA'S DISTRESS IS ALLAH'S AND PROPHET'S DISTRESS

There is a well known hadith narrated by many of your ulema, like Imam Ahmad Bin Hanbal in Musnad; Sulayman Qanduzi in Yanabiu'l-Mawadda; Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba; Ibn Hajar in Sawa'iq, reporting from Tirmidhi, Hakim and others, with a slight difference in wording, that the Holy Prophet of Allah repeatedly said: "Fatima is a part of my body, she is the light of my eyes, she is the fruit of my heart, she is my soul between my two sides. He who grieves Fatima grieves me; he who grieves me, grieves Allah; he who makes her angry, makes me angry; what pains Fatima pains me." Ibn Hajar Asqalani, in his al-Isaba fi tamyiz as-Sahaba, quotes from the Sahihs of Bukhari and Muslim that the Holy Prophet of Allah said: "Fatima is a part of my body; what pains her, pains me; that which exalts her spiritual attainment exalts my spiritual attainment." Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul; Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya, vol. II, p.۴۰, and Imam Abdu'r-Rahman Nisa'i in his Khasa'isu'l-Alawi, report that the Holy Prophet said: "Verily, Fatima, my daughter, is a part of my body; what makes her happy, makes me happy; what is painful to her is painful to me." Abu'l-Qasim Husain Bin Muhammad (Raghib Ispahani) narrates in his Mahadhiratu'l-Ubada, vol.II, p. ۲۰۴, that the Holy Prophet of Allah said: "Fatima is a part of my body; hence, he who enrages her, enrages me." Hafiz Abu Musa Bin Muthanna Basri (died ۲۵۲ A.H.) in his Mu'ajam; Ibn Hajar Asqalani in Isaba, vol.IV, p.۳۵; Abu Ya'la Musili in his Sunan; Tibrani in Mu'ajam; Hakim Nishapuri in Mustadrak, vol.VII, p. ۱۵۴; Hafiz Abu Nu'aim Ispahani in Faza'ilu's-Sahaba; Hafiz Ibn Asakir in Ta'rikh-e-Shami; Sibt Ibn Jauzi in Tadhkira, p. ۱۷۵; Muhibu'd-din Tabari in Dhakha'ir, p. ۳۹, Ibn Hajar Makki in Sawa'iq, p. ۱۰۵ and Abu Irfanu's-Subban in As'afu'r-Raghibin, p.۱۷۱, have reported that the Holy Prophet said to his daughter: "O Fatima, verily, if you are angry, Allah is also angry; if you are happy, Allah is also happy." Muhammad Bin Isma'il Bukhari in his Sahih, in the chapter

Manaqib Qarabat-e-Rasulullah, p.٧١, quotes from Miswar Bin Makhrama who said that the Holy Prophet said: "Fatima is a part of my body, so whoever enrages Fatima, verily, enrages me." There are many such hadith recorded in your authentic books, like Sahih of Bukhari; Sahih of Muslim; Sunan of Abu Dawud; Tirmidhi; Musnad of Imam Hanbal; Sawa'iq-e-Ibn Hajar; and Sheikh Sulayman Balkhi's Yanabiu'l-Mawadda. How would you reconcile these hadith with reports which say that Fatima ?did not leave this world angry with those persons

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### ALLEGATION ABOUT ALI'S INTENDING TO MARRY ABU JAHL'S DAUGHTER

Sheikh: These hadith are correct, but it is also reported about Ali that, when he intended to marry Abu jahl's daughter, the Prophet of Allah became angry with him and said: "Whoever grieves Fatima grieves me, and whoever ~rieves me is the accursed one of Allah." WELL-WISHER: We should accept or reject things using common sense and wisdom. Allah says in the Holy (~ur'an: "Therefore give good news to my servants, those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding." A report was narrated by your elder~. Today you support their words without assessingtheir merits. I am obliged to give you a brief reply. First, your own ulema have acknowledged the fact that Ali was included in the "verse of Purity" and was perfectly pure. Second, in the verse Mubahila, Allah has called him the "self" of the Holy Prophet, as we have already discussed on previous nights: We have shown that he was also the "gate of the knowledge of the Holy Prophet of Allah" and was fully aware of Qur'anic injunctions and ordinances. He knew that Allah said in the chapter of Ahzab (the clans) of the Holy Qur'an: "And it does not behoove you that you should give trouble to the Messenger of Allah." Since this is true, how could Ali do or say anything that would annoy the Holy Prophet? And how can one imagine that the embodiment of virtue i.e., the Holy Prophet, would be displeased with that exalted personality who was loved by Allah? And would he be displeased for an act permitted by Allah, as He says in the Holy Qur'an: "then marry such women who seem good to you, two, or three, or four"? This order of nika (marriage) is of general significance

and is meant for the whole community as well as for the prophets and vicegerents. And if we suppose that Amiru'I-Mu'minin had any such intention, it was permitted for him. The Holy Prophet of Allah could not resent any permissible act, nor did he use such words. Every sensible man, after careful consideration, would know that this report is one of the forged reports of the Bani Umayya. Your own eminent scholars .admit this fact

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## PART THIRTEEN

## FABRICATING OF HADITH DURING MU'AWIYA'S PERIOD

Ibn Abi'I-Hadid Mu'tazali quotes a report from his leader and teacher, Abu ja'far Iskafi Baghdadi, in his Sharh-e-Nahju'I-Balagha, vol. I, p.۳۵۸, that Mu'awiya Bin Abu Sufyan had formed a group of companions and the 'tabi'in' (the 'second' generation which immediately followed the Prophet) for the purpose of forging hadith in condemnation of Ali. Their purpose was to make him a target of reproach so that the people would keep aloof from him. Among them were Abu Huraira, Amr Bin As, Mughira Bin Shaiba, Urwa Bin Zubair, one of the tabi'in was also with them. Abu ja'far Iskaf has also referred to some of their fabricated hadith. Speaking about Abu Huraira, he says that he was the man who narrated a hadith purporting to show that Ali sought to take Abu jahl's daughter in marriage during the time of the Holy Prophet. This made the Holy Prophet angry, and he said from the pulpit, "A friend of Allah and an enemy of Allah cannot be together. Fatima is a part of my body. He who grieves her grieves me. He who wants to marry Abu Jahl's daughter should seek separation from my daughter." After this, Abu ja'far says that this hadith is known as the Hadith of Karabisi', since every baseless hadith is called 'karabisi' (literally 'a clothes-seller'). Ibn Abi'I-Hadid says that this hadith is reported in the two Sahihs of Bukhari and Muslim from Miswar Bin Makhrama az-Zahr. And Seyyed Murtaza Alamu'l-Huda, who was one of the ~reatest ulema of the Shias, says in his book Tanzia'u'I.Anbia wa'l.A'imma that this report was narrated by Husain Karahisi, who is known for his extreme opposition to the holy ahle bait. He belonged to the Nawasih and was one of the bitterest enemies

of this exalted family. His report is not acceptable. According to hadith recorded in your own authentic books, Ali'senemy is a munafiq (hypocrite). The munafiq, accordingtothe Holy Qur'an, is an infernal being. Therefore his report is without merit. Besides this, the hadith condemninR people who caused annoyance to Fatima, are not confined to Karabisi's statement or the forged report by Abu Huraira about Abu jahl's daughter. There are many other hadith on this topic. Among them is one reported by Parsa ofBukhara in his Faslu'l- Khitab; one by Imam Ahmad Bin Hanbal in Musnad and by Mir Seyyed Ali Hamadani Shafi'i in Mawadda XIII of Mawaddatu'I-Qurba, on the authority of Salman Muhammadi, that the Holy Prophet said: "Fatima's love is useful to us in a hundred places, the easiest of them being Death, the Grave, the Mizan (the Balance), Sirat (the bridge) and the Question- ing. So, if my daughter, Fatima, is pleased with somebody, ( am also pleased with him. If I am pleased with somehody, Allah is also pleased with him. (fmy daughter, Fatima, is displeased with somebody, I am also displeased with him. If I am displeased with him, Allah is also displeased with him. Woe be to him who oppresses Fatima and her husband. Woe be to him who oppresses Ali and Fatima and their Shias." I ask you what conclusion you draw in light of these authentic hadith and the hadith recorded by Bukhari and Muslim .that Fatima remained indignant with Abu Bakr and Umar until'she died

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## MISUNDERSTANDING ABOUT FATIMA'S INDIGNATION BEING NON-RELIGIOUS

HAFIZ: The hadith are of course correct and are recorded in detail in our authentic books. In fact, I also doubted Karabisi's report that Ali wanted to ask Abu jahl's daughter to marry him. I did not believe it, and now I am indeed thankful that you have solved this problem for me. Second, in these hadith "indignation" means religious indignation and not ordinary worldly indignation. Her indignation regarding Abu Bakr and Umar, which is recorded in all our reliable books, was not religious. That is, Fatima did not feel angry with Abu Bakr and Umar because they violated any religious injunction. Of course, if anyone had aroused her religious indignation, he would have been subject to his Prophet's curse. But in fact Fatima's anger resulted from a change in her condition, which every sensitive person feels when he fails to

achieve his object. Since Fatima had made a request for Fadak and the Caliph did not acce~t her claim, she was naturally affected by it and felt indignant at that time. But later this slight displeasure disappeared from her mind, and she was satisfied with the decision of the Caliph. The proof of her satisfaction was her silence. And when Ali took the reins of the caliphate, he did not for all his supreme authority, take back Fadak under his control. This too is proof that he was satisfied with the decision of the .previous caliphs

**FATIMA WAS FREE FROM WORLDLY ATTACHMENT**

**FATIMA WAS FREE FROM WORLDLY ATTACHMENT**

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WELL-WISHER: First, you said that Fatima's anger was not religious but worldly. You have ex~ressed this view without careful study. According to the principles of the Qur'anic verses and the hadith of the Holy Prophet, no perfect heliever would ever show such an indignation, not to speak of Fatima, whose eminence is evident from the "Verse of Purity": "Verse of Mubahi la" and the Sura Hal Ata of the Holy Qur'an. (۷۶: ۱)

There are numerous hadith in your and our authentic books that Fatima occu~ied the highest rank of iman (belief) and that the Holy Prophet had explicitly said about her: "."Verily, Allah has filled my dauHhter, Fatima, with belief from head to foot

**FATIMA'S INDIGNATION MOTIVATED BY RELIGION**

Any believer, man ()r woman, whose s~ecial mark is to admit the truth, would never show any indignation when a judge issues a just order. Nor would such a believer cling to that anger and wrath till his death insisting in his will that none of those who were in any way conneded with those orders should be allowed to join in his funeral prayers. Moreover Fatima, about whose purity Allah Himself gives evidence, could never make a false claim, so that a judge might rejed her claim. Second, if Lady Fatima's

indignation was merely "worldly indignation" as you call it, or her disappointment in having her claim rejected, her anger should have subsided soon, particularly after the regret shown by those responsible for her anger. There should have been no grief in her heart. The Holy Prophet said: "One of ItIe signs of a believer is that he does not naturally nurse any grudge based on carnal sentiments, against anybody." Also the Holy Prophet said: "If a believer happens to commit a fault, the aggrieved believer does not feel antipathy towards him for more than three days." So the pure and truthful Fatima Zahra, who was, according to the testimony of Allah Almighty, imbued with faith from head to foot, could never bear malice against anybody. And it is acknowledged by both sects that Fatima left this world angry with Abu Bakr and Umar. So it follows from this that Fatima's indignation was purely religious. When she saw that the order was passed against her in violation of the commands of Allah and her holy father, she felt furious with religious displeasure and this was that anger, .which incurred Allah's and His Prophet's wrath



## FATIMA'S SilENCE DID NOT INDICATE HER ACQUIESCENCE

Third, You have said that since Fatima's silence meant that she acqui- esced in the decision. Here again you are mistaken. Silence does not necessari Iy mea nconcurrence. Sometimes the oppressor's rigidity forces acquiescence. Fatima was not only grieved, but she left this world indignant. Both Bukhari and Muslim wrote: "Fatima was indignant with Abu Bakr. She kelJt aloof from him and did not talk with ".him for the rest of her life

## ALI WAS NOT FREE TO ACT DURING HIS CALIPHATE

Fourth, you said that because Ali did not, during the period of his caliphate, take possession of Fadak and return it to the descendants of Fatima, this indicated his acquiescence in the decision of the previous caliphs. Even here you are mistaken. The Holy Imam was not free to act' during the period of his caliphate so as to have

stopped any innovation or restore any right. Whenever he intended to take such a step, there was immediate opposition. If he had returned Fadak to the descendants of Fatima, his opponents, particularly Mu'awiya and his followers, would have claimed that Ali acted against the practices adopted by Abu Bakr and Umar. Besides this, in order to pass such orders, authority and independence were neces- sary. But people had not allowed him such power. He could not introduce anything which would have violated the precepts and prac- tices of the previous caliphs. Ali's powerlessness is evident from the following two examples. Since the previous caliphs had removed the pulpit from its place where the Prophet had placed it, the Holy Imam intended to return it to its original place. But the people opposed him and would not tolerate anything contrary to the practice of Abu Bakr and Umar, even though it might be compatible with the practice of the Holy Prophet. '. Similarly, when the Holy Imam forhade the people to offer congrega- . tional tarawih prayers, they rose against him and claimed that Ali wanted to change the way of Caliph Umar. NAWAB: Respected Sir! What was tarawih, which Ali forbade be offered in congregation? WELL-WISHER: Literally tarawih is the plural of tarawia, which meant "sitting". Later it came to mean "sitting for rest" after the four rak'ats of prayer during the Ramadhan nights. Then it came to mean four rak' ats of i recommended prayer. It is a clear ruling of Islamic jurisprudence that only obligatory prayers may be offered in congregation, whereas recom- mended prayers in congregation are prohihited. The Holy Prophet himself said: "Verily the offering of nafila (recommended prayers) in congregation during the nights of Ramadhan is an innovation. The Namaz-e-Chasht (sometimes ;:alled Ohuha and recited in the forenoon) is a sin. Oh people! do not say nafila prayers of Ramadhan in congrega- tion, and do not offer Narlaz-e-Chasht. To he sure, performing a minor act of worship which is according to the sunna is better than performing a major act of worship which is an innovation. Let it be known to you that every innovation is a transgression and every transgr.ession leads to Hell." One night during the period of his caliphate in ۱۴ A.H. Umar entered the mosque. He saw that the people had gathered there. He asked them why they had come together. The people said that they had assembled to offer sunna prayers. Umar said: "This performance is an innovation, but it is a good innovation." Bukhari quotes in his Sahih from Abdu'r-Rahman Bin Abdu'I-Qari that when the caliph saw the people offering prayers

individually, he told them that congregational prayer was preferable. .-ie ordered Ubayy Bin Ka'b to lead the prayers in congregation. When he came to the mosque on the next night, he saw the people offering congregationat prayers in obedience to his command. He said: "How good an innovation it is." It became the common practice until the time of Amiru'I-Mu'minin. He prohibited it, saying that since it did not exist in the time of the Holy Prophet it was then forbidden, in fact it should nut be allowed to continue. When he came to Kufa, the Kufans asked the Holy Imam to appoint for them an Imam to lead the nafila prayers during the nights of Ramadhan. The Imam forbade them to offer that prayer in congregation. In spite of that, since the people had been accustomed to it, they did not follow the Imam's order. As soon as the Imam left that place, they gathered together and appointed one of them to lead the prayers in congregation. The news soon reached the Holy Imam, who called his eldest son Imam Hasan and asked him to take a dagger and forbid those people to offer recommended prayers in congregation. Whenthe people saw this, they made loud cries saying: "Oh Ali! Hasan has come, and he does not allow us to offer prayers." Although they knew that this practice of offering communal recom- mended prayers did not exist during the time of the Holy Prophet, they did not follow Ali's command which conformed with the orders of the Holy Prophet. So how could Ali restore Fadak to the descendants of Fatima? If he had done so and said that it had been unjustly confiscated, the people would have cried that Ali Bin Abi Talib was inclined towards the world and was usurping the right of the Muslims for their own descendants. Hence, he thought it proper to be patient. Since the real claimant had left this world, he suspended his claim to it, so that when the last of the divinely guided Imams comes to restore rights to their just claimants, he will secure his right. In such a state of affairs the silence of the holy Imam did not mean that he was satisfied with the decision. If he had considered the action of the previous caliphs just, he would not have argued his case before them. Also, he would not have expressed his anguish and displeasure and would not have invoked Allah to be the arbiter. It is recorded in Nahju'I-Balagha that Ali in a letter to the Governor of Basra, Uthman Bin Hunaif Ansari wrote: "Among those things on which the sky casts its shadow was Fadak, which was in our possession. But a group showed niggardliness and the other side, Fatima, and her descen- dants withdrew from pursuing their claim. And the best

Judge is Allah." You said that Fatima was satisfied with the decision in the last days of her I. life and pardoned those responsible for it. I am afraid you are mistaken; here. As has been proved beyond doubt earlier through reliable hadith that oppressed lady .remained indignant until she died

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## ABU BAKR AND UMAR TRIED TO VISIT FATIMA TO EXPLAIN THEIR POINT BUT IN VAIN

To prove my point of view I should like to submit the following report. Abu Muhammad Abdullah Bin Muslim Bin Qutayba Dinawari (died ۲۷۶ A.H.) in his Ta'rikh-e-Khilafa'i'r-Rashidin, known as AI-lmama wa's- Siyasa, vol. I, p. ۱۴ and others of your ulema, like Ibn Abi'I-Hadid, write in their authentic books: "Umar asked Abu Bakr to go with him to visit Fatima. They had certainly ii~ enraged her. (Some reports say that it was Abu (.Bakr, who asked Umar to go with him to visit Fatima. This seems more plausible

In short both of them went together to the door of Fatima but she did not allow them to visit her. When they asked Ali to intervene, he remained silent, but he allowed them to go in. When they went in and saluted her, she turned her face to the wall. Abu Bakr said: 'Oh part of the Prophet's liver, by Allah, I value the relationship of the Holy Prophet with you more than my relationship with my daughter, A'yesha . Would that I had died soon after the Holy Prophet of Allah. I know your rank and position more than anyone else. If I have deprived you of your right of heritage, it was really because of the Holy Prophet, whom I myself heard saying: 'We prophets do not leave any heritage. What we leave is charity (for the Muslims).' Fatima then said to Amiru'I-Mu'minin that she would remind them of a hadith of the Holy Prophet and ask them to say in the name of Allah if they had not heard the Holy Prophet saying it: 'Fatima's pleasure is my pleasure, Fatima's indignation is my indignation. So one who loves my daughter Fatima loves me; one who pleases Fatima, pleases me. One who offends Fatima, offends me.' Both of them said: 'Yes we heard these words from the Holy Prophet of Allah.' Then Fatima said: 'I call Allah and His Angels to witness that both of you have offended me and did not treat me justly. When I meet the Holy Prophet I will

'.certainly complain to him of you both



## ABU BAKR REALIZED THE SERIOUSNESS OF FATIMA'S ANGER

Abu Bakr, being troubled at these words, began to weep and said: '۱ seek Allah's shelter fromthe Holy Prophet's anger.' Fatima began to weep and said: '۱ swear by Allah that I will certainly call down curses upon you in all my prayers.' After hearing this, Abu Bakr went out, weeping. People gathered round him and consoled him. To them he said: 'Woe be to you. You are all happy, sitting with your wives comfortably, but I am in this wretched state. I do not need your allegiance. Rid me of it. By Allah, after what I have seen and heard from Fatima, I do not want any Muslim to suffer the burden of allegiance to me.'" These reports, related by your own notable ulema, show that the oppressed Fatima remained indignant with Abu Bakr and Umar until the last .hour of her life

## FATIMA WAS BURIED AT NIGHT, A PROOF OF HER LASTING DISPLEASURE WITH ABU BAKR AND UMAR

The clearest proof of Fatima's anger in this regard is that she made the following will to her husband, Amiru'I-Mu'minin Ali: "None of those persons who have oppressed me and snatched away my right should be allowed to join my funeral. They are certainly my and the Holy Prophet's enemies. Do not allow anyone of them or their associates to offer funeral prayers for me. Bury me at night when people are asleep." Bukhari writes in his Sahih that Ali complied with Lady Fatima's will and buried her at night quietly. People tried their best to find where Fatima was buried, but they could not. It is unanimously accepted that Fatima was, according to her will, buried at night. The Holy Prophet left a single daughter to serve as his memory. Your own ulema agree that he said: NFatima is a part of my body. She is my legacy and trust. Respect her as you respect me. Never do anything to incite her anger against you. If she is angry with you, I also will be angry with you." Mir Seyyed Ali Hamadani Faqih Shafi'i writes in his Mawaddatu'I-Qurba that the Holy Prophet said: "Those who grieve

Fatima will be strictlydealt with by meonthe Dayof Judgment. Fatima's pleasure is my pleasure, and Fatima's anger is my anger. Woe be to him with whom Fatima is indignant." How tragic is it that for all these declarations, the Community not only ignored her but also snatched away her right and caused her so intense torment. Even while still a young woman, she declared: "١ was subjected to so many troubles ".that if days had been subjected to such troubles, they would have turned into nights

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## NINTH SESSION

### PART ONE

#### .NINTH SESSION FRIDAY NIGHT ٢nd Sha'ban ١٣۴۵ A.H

NINTH SESSION FRIDAY NIGHT ٢nd Sha'ban ١٣۴۵ A.H. SHEIKH: You always fault the actions of the Sunnis but do not care about the ways of the Shias. You unjustly defend them although their actions are depraved. WELL-WISHER: I am accustomed to defending the truth. Our imam, Amiru'I-Mu'minin, exhorted his sons, particularly Hasan and Husain, in these words: "Always speak the truth and perform your deeds in light of the hereafter. Be hostile to the oppressor and help the oppressed. " If I have found fault with the opponents or defended the Shias, I have done so in support of the truth. What I complained of was based on logical reasoning.! will listen to your charges .concerning wrongdoing of the Shias

#### SHIAS' ACCUSING A'YESHA OF ADULTERY AND ITS REPLY

SHEIKH: The worst thing that the Shias are guilty of is that they accuse Ummu'I-Mu'minin A'yesha of adultery. It is an acknowledged fact that she had the honor of sexual intercourse with the Holy Prophet of Allah and that she was his lovin~wife. Theydo not realizewhatthis slanderous accusat ion leads to. Have they not read sura an-Nur (Light)of the Holy Qur'an? Allah says: "Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women." (٢۴:٢۶) Well-Wisher: First the charge that the Shias accuse Ummu'I-Mu'minin

A'yesha of immoral actions and adultery is absolutely false. Never has such a thing been said by Shias. This assertion is a blatant calumny circulated centuries ago by the Nawasib and Khawarij in order to instigate confusion. They attributed to the Shias what they themselves said. Subsequently others, without making inquiries, attacked the Shias as you are now doing. If you would study Shia books, you would not find .anywhere that Ummu'l-Mu'minin A'yesha has been accused of adultery

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### A'yesha 'S EXONERATION FROM THE CHARGE OF ADULTERY

If you read the Shia histories and commentaries, you will see how they have defended Ummu'l-Mu'minin A'yesha from the charges of adultery. The fact is that such reports were made by a group of hypocrites during the time of the Holy Prophet. Some of those involved were Mista Bin Uthatha, Hasan Bin Thabit and Abdullah Bin Ubayy. Concerning A'yesha 's exoneration from the false charges of the hypocrites, seven verses were revealed in the Holy Qur'an. Shias believe that to make a false charge of adultery or immoral action against any Muslim is unlawful, not to mention a .wife of the Holy Prophet, whether she is A'yesha or Hafsa

### A HUSBAND AND WIFE DO NOT NECESSARILY SHARE THE SAME LEVEL OF ATTAINMENT

Second, the holy verse you have recited does not mean what you have said. It is not necessarily so that if a husband is a virtuous believer and worthy of Paradise that his wife will be the same. There are many instances which prove that spouses may attain different levels of virtue. Allah says in the Sura Tahrim (The Prohibition): "Allah sets forth an example to those who disbelieve, the wife of Noah and the wife of Lot: they were both under two of Our righteous servants, but they were unfaithful to them, so they availed them nothing against Allah, and it was said: 'Enter the fire with those who enter.' And Allah sets forth an example to those who believe, the wife of Pharaoh when she said: 'My Lord! build for me a house with Thee in the Garden and deliver me from Pharaoh and his doing, and deliver me from the unjust people.'" (۶۶:۱۰-۱۱) Sheikh: It is strange that during this short period there appears to be a clear inconsistency in

your statements. Well-Wisher: Please tell me what you see as inconsistent. Sheikh: At one point you say that accusing anybody of adultery is unlawful but at another you say that Noah's and Lot's wives were unfaithful to their husbands. Are these two sentences not inconsistent with each other? Is it not unbecoming of you to accuse the wives of the prophets of adultery and faithlessness? Well-Wisher: I am sure you know you are adopting a deceptive manner. You know very well what "faithlessness" .means in the holy verse referred to earlier

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### MEANING OF FAITHLESSNESS OF NOAH'S AND LOT'S WIVES

It is strange of you that you mistake faithlessness to mean adultery though there is a vast difference between the two. The wives of the prophets were absolutely free from adultery. Here the discussion is about their faithlessness. First, if a wife of a prophet acts against the instructions of her husband, she is certainly faithless. Second, I am not the one who says that they proved faithless. The Qur'an itself states it: "They were unfaithful to their husbands," and unfaithfulness was not adultery. As I have said earlier, the wives of the prophets were free from this kind of unfaithfulness. So the meaning of their unfaithfulness was disobedience. The Prophet Noah's wife was opposed to her husband and used to insult him in public. She said: "My husband is mad. Since I am associated with him all day and night, I know his true state. Do not be deceived by him." The Prophet Lot's wife used to inform the people of every guest that came to his house. She used to create mischief by disclosing the secrets of the .house to his enemies

### FAITHLESSNESS OF WIVES DOES NOT IMPLY IMPURITY

### FAITHLESSNESS OF WIVES DOES NOT IMPLY IMPURITY

According to Qur'anic commentators and also according to the statements of the infallible ones, the meaning of the verse of the sura an-Nur (Light) from which you make your point is that impure women deserve impure men and impure men are

inclined towards them. Pure women deserve pure men and pure men are inclined towards them. In the same chapter in the preceding verse Allah says: "The fornicator shall not marry any but a fornicatress or idolatress and (as for) the fornicatress, none shall marry her but a fornicator or an idolater." (۲۴:۳) In short, the holy verse "impure .women are for impure men..." in no way proves your point

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**REFERENCE TO A'yesha 'S CONDUCT**

The criticism of A'yesha is not due to prejudice. It is because of her wrong conduct. She committed misdeeds which no other wife of the Holy Prophet, including Hafsa, daughter of Umar, did. Moreover, the Shias' criticism is strictly within the bounds of the comments made by your owns ulema, who have reported that this anxious woman committed serious wrongs. Sheikh: Is it proper for a noble man like you to make such charges against Ummu'l-Mu'minin? Well-Wisher: All the wives of the Holy Prophet except Ummu'l-Mu'minin Khadija, are of equal rank. Umme Salma, Suda, A'yesha , Hafsa, Maimuna, and the others in our view all are Ummu'l-Mu'minin. But A'yesha 's conduct and her words were certainly different from those of the other women. Again, this is not merely my version, but your own prominent ulema have written that her life was blemished. The good and bad actions of people cannot remain hidden forever. Eventually truth reveals itself. Sheikh: Assuredly, because she opposed Ali, you find fault with her regarding insignificant matters. Well-Wisher: We do not find fault regarding insignificant matters. A'yesha 's opposition to Amiru'l-Mu'minin, imam Hasan, imam Husain, and the Ahle Bait is a separate issue. But the foundation of the ugly history of her life had been laid during the period of the Holy Prophet himself. She used to vex and torment him. Sheikh: It is strange that you consider Ummu'l-Mu'minin A'yesha , the beloved wife of the Holy Prophet, so morally debased that you dare to say that she vexed the Holy Prophet. How can we accept your assertion when Ummu'l-Mu'minin had definitely read the Holy Qur'an and the following verse: " Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and he has prepared for them a

chastisement bringing disgrace." (۳۳:۵۷) So it is possible for her to vex the Holy Prophet so that she could be cursed by Allah? This is definitely one of the slanders of the Shias. Well-Wisher: No it is not a lie! Regarding these holy verses, I admit that not only Ummu'l-Mu'minin A'yesha must have read them, but her father Abu Bakr and other eminent companions must have also read them. In the light of those reports and hadith which I have mentioned in previous nights, many truths may be revealed to us .provided that we are just

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#### A'yesha GRIEVED THE HOLY PROPHET

The fact that A'yesha grieved the Holy Prophet is not only related by Shia ulema, but by your own eminent ulema. imam Ghazali in his 'Ihya'u'l-Ulum, vol. II, ch. ۳, Kitab-e-Adabu'n-Nika, p. ۱۳۵, has reported many hadith condemning A'yesha 's conduct. Among them is her quarreling with the Holy Prophet and Abu Bakr's intervention. This event is also narrated by Mulla Ali Muttaqi in Kanzu'l-Ummal, vol. VII, p. ۱۱۶; Abu Yala in his Musnad and Abu'sh-Sheikh in his Kitab-e-Amthal. They write that when Abu Bakr went to see his daughter, he found that there was a grievance between A'yesha and the Holy Prophet. The decision was left in Abu Bakr's hands. A'yesha used insulting language in her remarks. In the course of her conversation, she asked the Holy Prophet to be fair in his attitude. This insolent remark made Abu Bakr so indignant that he slapped her so severely in her face that blood flowed down her clothes. Also imam Ghazali in the same Chapter on Marriage and others, too, have narrated that once, when Abu Bakr reached his daughter's house, he found that the Holy Prophet was displeased with A'yesha . He asked them to tell him what was the cause of their grievance so that he might bring about reconciliation. The Holy Prophet asked A'yesha if she should begin telling it. She replied, 'You may begin but you should speak the truth.' In her next sentence she added, 'You are a man who really thinks himself to be a Prophet!' These remarks show that A'yesha did not believe that the Holy Prophet was the divinely appointed Prophet. Such degrading remarks are reported in your books in large numbers. They were the cause of great anguish to the .Holy Prophet

## NO SUCH REPORTS ABOUT OTHER WIVES OF THE HOLY PROPHET

You will note that the ulema and historians of both the sects have not recorded such things about the other wives of the Holy Prophet. They have not attributed such things even to Hafsa, daughter of Umar. It was only A'yesha 's behavior which led to her indignity. We related only as much as your prominent ulema have said about her. Have you not studied imam Ghazali's books, the histories by Tabari, Mas'udi and Ibn A'tham Kufi etc. which report that all your eminent ulema have described her as disobedient to the Holy Prophet. Still, you complain because I have criticized Ummu'l-Mu'minin's conduct. Can there be any clearer blot on one's character than transgression against the order of Allah and His Prophet and revolution against the Caliph of the Holy Prophet? In the sura of al-Ahzab (The Clans), Allah has addressed the wives of the Holy Prophet: "And stay in your houses and display not your finery like the display of the ignorance of yore." (۳۳:۳۳) Of course the other wives of the Holy Prophet complied with this order and never left their houses without an urgent .reason. Even A'mash has reported this fact

## UMMU'L-MU'MININ SUDA DID NOT GO OUT EVEN FOR HAJJ OR UMRA

It is reported in the Sahih and other books of your traditionists and historians that people asked Suda, wife of the Holy Prophet, why did she not perform the Hajj and the Umra. She replied, "It is compulsory for me to perform one Hajj and Umra and no more. And He says: 'And stay in your houses.' So in obedience to this command, I shall not go out of my house; rather, my intention is that I will not, as far as possible, go out of the room in which the Holy Prophet of Allah had placed me until I die." In fact she did this and it was her dead body which was taken out of the room. Suda, A'yesha , and Umme Salma, were wives of the Holy Prophet and were mothers of the believers. Of course they differ from one another because of their conduct. According to the community, A'yesha and Hafsa are worthy of respect, not because they were the daughters of Abu Bakr and Umar, though you respect them on that score, but because they were the wives of the Holy Prophet. But the wives of the Holy Prophet

deserve honor when they are devout, as it is clearly stated in the Holy Qur'an. "O (wives of the Prophet! you are not like any of the other women." (۳۳:۳۲

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PART TWO

A'yesha GOES OUT TO FIGHT AGAINST ALI

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So Suda was a pious, obedient wife of the Holy Prophet of Allah. A'yesha was a stubborn wife who conspired with Talha and Zubair against Ali and went to Basra. There Uthman Bin Hanafi, a great companion of the Prophet and governor of Basra appointed by Ali, was captured. His hair and beard were pulled out; he was tortured and driven out. More than ۱۰۰ innocent, helpless persons were killed. Ibn Athir, Mas'udi, Muhammad Bin Jarir Tabari, Ibn Abi'l-Hadid, and others have written in detail about this event. After this outrage, she mounted a camel named Askar, dressed in the skin of a lion, protected by armor and entered the battlefield like a soldier. Because of her revolt, thousands of Muslims lost their lives. Was this initiative on her ?part not a transgression against the command of Allah and His Holy Prophet

ALI'S VIRTUES ARE BEYOND NUMBER

And what is more surprising is that she adopted this shameless stand against Ali Bin Abi Talib, whose virtues and merits have been so extensively recorded by your own distinguished ulema that it is impossible to recount them all. imam Ahmad Bin Hanbal in his Masnad, Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, imam Fakhru'd-din Razi in his Tafsir-e-Kabir, Katib Khawarizmi in his Manaqib, Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, Muhammad Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch. ۶۲, and Mir Seyyed Ali Hamadani Shafi'i in his Mawaddatu'l-Qurba, Mawadda V, narrate from the second Caliph, Umar Bin Khattab and Abdullah Ibn Abbas that the Holy Prophet said to Ali: "If all the oceans were ink, all the trees were pens, and all human

beings were writers and all the Jinn maintained the records, even then, O Abu'l-Hasan! Your virtues could not be numbered." When the Holy Prophet states that "all men and jinn combined cannot account for his virtues," how can we, with our limited means, give a complete account of his merits? Apart from the Shia ulema, your own ulema, for all their fanaticism, have filled their books with only part of his innumerable .virtues



## HADITH IN PRAISE OF ALI'S VIRTUES

HADITH IN PRAISE OF ALI'S VIRTUES

You should study your Siha-e-Sitta, the six books of hadith. Apart from these, it is stated in Mir Seyyed Ali Hamadani's Mawaddatu'l-Qurba; Tabrani's Mu'ajam Kabir; Muhammad Bin Talha Shafi'i's Matalibu's-Su'ul; imam Ahmad Bin Hanbal's Musnad and Faza'il; Hamidi's Bainu's-Sahihain; Khawarizmi's Manaqib; Ibn Abi'l-Hadid's Sharh-e-Nahju'l-Balagha, vol. II, p.۴۴۹; Ibn Sabbagh Maliki's Fusulu'l-Muhimma, particularly p.۱۲۴, from Hafiz Abdu'l-Aziz Bin Al'Akhzaru'l-Janabiz, who writes in his book Ma'alimu'l-'Atratu'n-Nabawiyya that Fatima Zahra said that on the night of Arafa her father, the Holy Prophet of Allah, went to her and said, "Allah Almighty takes pride in you people before the angels and has forgiven you all and particularly Ali. I, the Prophet of Allah, say without any consideration for love due to kinship that verily the most fortunate and prosperous man is he who is a friend of Ali during his life or after his death. The most damned of the damned is he who is an enemy of Ali, during his life or after death." Also in the above books is a detailed hadith which I think I have referred to in earlier nights, from Caliph Umar Bin Khattab, who said that the Holy Prophet said to Ali: "A liar is he who thinks that he loves me while he is your enemy. O Ali! He who is your friend is my friend. If somebody is my friend, Allah is his friend. If Allah is somebody's friend, He admits him to Paradise. He who is your enemy, is my enemy. If somebody is my enemy, Allah also is his enemy and He throws him into ".Hell

## FRIENDSHIP WITH ALI IS FAITH AND OPPOSITION TO HIM IS INFIDELITY AND HYPOCRISY

It is also reported from the Kitabu'l-Al of Ibn Khalawayh, narrating from Abu Sa'id Khadiri, that the Holy Prophet said to Ali: "O Ali! Friendship with you is faith and opposition to you is hypocrisy. The first person who enters Paradise shall be your friend, and the first person who is thrown into Hell shall be your enemy." Mir Seyyed Ali Hamadani Shafi'i in his Mawaddatu'l-Qurba, Mawadda III, and Hamwaini in his Fara'id report that the Holy Prophet said while among his companions: "No one loves Ali except one who is a believer, and no one is hostile to him except one who is an infidel." On another occasion he said: "O Ali! It is only the believer who loves you, and it ".is only the hypocrite who hates you

## ALI 'BEST OF MANKIND' SAID THE HOLY PROPHET – REPORTED BY A'yesha

Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, p. ۱۱۹, ch.۶۲, quotes from Ta'rikh-e-Damishqi, Muhadith-e-Sham, and Muhadith-e-Iraq, narrating from Hudhaifa and Jabir that the Holy Prophet said: "Ali is the best of mankind; one who refuses to accept this is an infidel." It is also reported from Ata that people asked A'yesha about Ali and she said: "He is the best of mankind. No one except an infidel has any doubt of it." He says that Hafiz Ibn Asakir in his Ta'rikh, a work comprised of ۱۰۰ volumes three volumes of which are written in praise of Ali, has reported this hadith from A'yesha . Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, p.۱۷, Ibn Sabbagh Makki in Fusulu'l-Muhimma, report from Tirmidhi and Nisa'i that Abu Sa'id Khudri said: "During the days of the Holy Prophet we used to recognize the hypocrites by their animosity towards Ali." It is related in Fusulu'l-Muhimma that the Holy Prophet said to Amiru'l-Mu'minin Ali: "O Ali! To fight against you is to fight against me; your blood is my blood. I fight against him who fights against you; it is only the legitimate person who loves you, and it is the illegitimate one who has animosity towards you. It is only the believer who loves you, and it is only the hypocrite who is hostile to you." Sheikh: Such hadith are not unique to Ali; they have also been narrated

about other caliphs. Well-Wisher: Kindly cite other such hadith by way of example. Sheikh: Abdu'r-Rahman Ibn Malik Maghul narrates from his sources that Jabir said that the Holy Prophet of Allah said: "A believer has no animosity towards Abu Bakr and Umar, and a hypocrite has no love for them." Well-Wisher: I am again surprised to hear such a thing from you. Have you forgotten our mutual agreement on the first night that we would not rely on questionable hadith. You should not quote concocted hadith, whose narrators are liars and forgers. Quote authentic hadith. Sheikh: Your response indicates that you have decided that if you hear any hadith from us, you will reject it. Well-Wisher: It is not I alone who have rejected it. Even your own prominent ulema have rejected it. Refer to Mizanu'l-I'tidal of Dhahabi and Ta'rikh of Khatib-e-Baghdadi, vol. X, p.۲۳۶. You will find that most of the eminent commentators have written about the character of Abdu'r-Rahman Bin Malik saying: "Verily, he was such a liar, a blasphemer, and a forger of hadith that no one has any doubt about it." Please tell us if such a one-sided hadith narrated by a liar and forger, can be compared to those hadith which your prominent ulema have narrated and some of which I have already mentioned. I would advise you to consult Jami'u'l-Kabir, by Suyuti, vol. VI, p.۳۹۰, Riyazu'n-Nazara, vol. IX, p.۲۱۵, by Muhibu'd-din; Jami'i Tirmidhi, vol. II, p.۲۹۹; Isti'ab, vol. III, p.۴۶, by Ibn Abdu'l-Barr; Hilyatu'l-Auliya, vol. VI, p.۲۹۵, by Hafiz Abu Nu'aim Matalibu's-Su'ul, p.۱۷, by Muhammad Bin Talha Shafi'i; Fusulu'l-Muhimma, p.۱۲۶, by Ibn Sabbagh Maliki. You will find that every one of them narrated in slightly different words from Abu'dh-Dharr Ghifari who said: "During the time of the Holy Prophet we used to recognize the hypocrites by three signs: the denial of Allah and the Holy Prophet, failing to offer prayers, and animosity towards Ali Bin Abi Talib." It is reported from Abi Sa'id Khudri that Abu'dh-Dharr Ghifari said: "We used to recognize the hypocrites by their enmity against Ali and in the time of the Holy Prophet we had no other sign of finding out the hypccrites except that they were hostile to Ali."



## AUTHORS WHO NARRATE HOLY PROPHET'S HADITH ABOUT HYPOCRITES' HATRED OF ALI

In addition, the following authors narrate the hadith concerning hypocrites' hatred of Ali: imam Ahmad Hanbal in Musnad, vol. I, pp.۹۵, ۱۳۸; Ibn Abdu'l-Barr in Isti'ab, vol. III,

p.۳۷; Ahmad Khatib Baghdadi in Ta'rikh-e-Baghdad, vol. XIV, p.۴۲۶; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol. IV, p.۲۶۴; imam Nisa'i in Sunan, vol. VIII, p.۱۱۷ and Khasa'isu'l-Alawi, p. ۲۷; Hamwaini in Fara'id, ch.۲۲; Ibn Hajar in Isaba, vol.II, p.۵۰۹; Hafiz Abu Nu'aim in Hilyatu'l-Auliya, vol.IV, p.۱۸۵; Sibt Ibn Jauzi in Tadhkira, p.۱۵; Suyuti in Jami'u'l-Kabir, pp. ۱۵۲, ۴۰۸; Muhammad Ibn Talha Shafi'i in Matalibu's-Su'ul, p.۱۷; Tirmidhi in Jami'i, vol. II, p.۱۳, all these have reported in their books in slightly different words from Umme Salma or Ibn Abbas that the Holy Prophet said: "O Ali! A hypocrite is not your friend and a believer is not your enemy. It is only the believer who loves you, and it is only the hypocrite who hates you. A hypocrite does not love Ali and a believer does not hate Ali." Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol. I, p.۳۶۷, reports from Sheikh Abu'l-Qasim Balkhi, the chief of Mu'tazilites, that he said, 'All the hadith unanimously report those correct hadith and there is no doubt in the authenticity of those which say that the Holy Prophet said to Ali, 'No one is hostile to you except the one who is a hypocrite. No one is your friend except the one who is a believer.' Also, in volume IV of his book, on page ۲۶۴, he quotes the sermon of Amiru'l-Mu'minin, in which the Holy imam says: "If I strike a believer with this sword in his face so that he might be hostile to me, he will never be hostile to me; but if I give the whole world to a hypocrite so that he might love me, he will never love me. And this is in accordance with the utterance of the Holy Prophet who said: 'Only believers love you, only hypocrites are hostile to you.'" There are many hadith of this kind in your reliable books. I have cited only a few of them. Wasn't A'yesha 's revolt against Ali's authority a revolt against the Prophet himself? Was this fighting or her urging the people to fight against Ali, due to her friendship or was it due to enmity? Obviously, it was due to hostility. In all the hadith which I have just related, the Holy Prophet said that one of the signs of infidelity is fighting against Ali. How would you reconcile the stand taken by Ummu'l-Mu'minin A'yesha in fighting Ali with these hadith? It has just come to my mind that Mir Seyyed Ali Hamadani Shafi'i in his Mawaddatu'l-Qurba, Mawadda ۳, has reported from A'yesha herself that the Holy Prophet said: "Allah has pledged His word to me that whoever revolts against Ali is an infidel and his place is in Hell." It is strange that when people asked her why she revolted against Ali having heard such a hadith from the Holy Prophet she merely replied: "I forgot this hadith on the day of the Battle of the Camel. I did not remember it until I came to Basra." Sheikh: But how can you

find fault with Ummu'l-Mu'minin, when it is obvious that to forget is but human. Well-Wisher: Even if I admit that she forgot that hadith on the day of the Battle of the Camel, didn't she remember it when she was returning from Mecca and all her friends including the pious wives of the Holy Prophet warned her that she should not perpetrate such an action, since opposition to Ali was opposition to the Holy Prophet? Your own historians who have recorded the Battle of the Camel have drawn attention to the fact that the Holy Prophet said: "O A'yesha ! Fear that path on which the dogs of Haw'ab may bark at you." When however, on her way to Basra, she reached the brook of the Bani Kilab, dogs surrounded her litter and began barking. She asked the people what place it was. She was told that it was Haw'ab. Then she remembered what the Holy Prophet had said. Why then did she walk into the trap of Talha and Zubair? Why did she proceed until she reached Basra where she created such a tumultuous uproar? Would you say that she had forgotten this also, or that she trod that path deliberately? She deliberately transgressed the order of Allah and the Holy Prophet and, having conspired with Talha and Zubair, went to fight against the Caliph and vicegerent of the Holy Prophet, although she had herself reported that the Holy Prophet said: "One who fights against Ali is an infidel." Was it not a cause of distress to the Holy Prophet that as soon as the Commander of the Faithful assumed the reins of the caliphate, disturbances were created and conspirators prepared for battle against him. I have told you earlier with authentic sources that the Holy Prophet said, "He who distresses Ali, verily distresses me. He who distresses me, verily distresses Allah. O people! he who distresses Ali shall be raised as a Jew or Christian on the day of ".resurrection



## SLAUGHTER OF SAHABA (COMPANIONS) AND INNOCENT BELIEVERS IN BASRA BY ORDER OF A'yesha

These reports can be found in your authentic books. Why then should you find fault with the Shias? Responsibility for the blood of innocent believers, the torture and expulsion of Uthman Bin Hunaif, and the murder of more than ۱۰۰ including the unarmed keepers of the Treasury who had no concern with the battle - forty of whom

were killed in the mosque - lay squarely on the instigator of the battle. Allama Mas'udi in his Muruju'z-Dhahib, vol. II, p.۷, has written about this in these words: "Besides those who were injured, seventy of the unarmed guards of baitu'l-mal (Treasury) were put to death. Of these seventy, fifty were beheaded in prison. These people were the first among the Muslims to have been tortured to death." Among your ulema .and historians, Ibn Jarir and Ibn Athir have given detailed accounts of these events

#### SHIAS SAY ABOUT A'yesha EXACTLY WHAT HISTORY SHOWS

Perhaps you should expunge these reports from your authentic books. In fact, in the reprints of these books, some of your ulema have changed some of this disagreeable information and in some cases have omitted it altogether. You should either refuse to accept what your notable ulema and historians have written, or you should give up .censuring the Shias. They say only what is recorded in your own reliable books

#### NO EVIDENCE THAT A'yesha REPENTED

Sheikh: What you say is of course true, but Ummu'l-Mu'minin A'yesha was only a human being; she was not infallible. Having been misguided she committed a fault. It was because of her simplicity that she fell into the trap of two prominent companions, but later she repented for her revolt. Allah excused her for that. Well-Wisher: First, you have admitted that some of the prominent companions were sinners, although they were among those who were present "under the tree" and at Bai'atu'l-Rizwan. On previous nights you argued that the Sahaba (companions) were like stars, and should we follow any of them, we would be rightly guided. You now admit that this is not true. Second, you have said that Ummu'l-Mu'minin A'yesha repented of her action. It is only a hollow claim. While the revolt, battle and the slaughter of the Muslims are .unanimously accepted, there is no evidence for her repentance

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#### A'yesha PREVENTS BURIAL OF imam HASAN NEAR THE HOLY PROPHET

Of course, it is a fact that Ummu'l-Mu'minin A'yesha was restless. She committed

many foolish mistakes. But you claim that she repented of her fault and, being ashamed, confined herself to her house. But if this were true, why did she treat the body of the grandson of the Holy Prophet so shamefully? We have discussed how she vexed the Holy Prophet and how she subsequently went into battle mounted on a camel to fight against his successor. But later, this time mounted on a mule she stopped the corpse of the elder grandson of the Holy Prophet from moving ahead for burial near the Holy Prophet. Your own eminent ulema and historians, including Yusuf Sibt Ibn Jauzi in his Tadhkira Khawasu'l-Umma, p.۱۲۲; Allama Mas'udi, author of Muruju'z-Dhahab, in Isbatu'l-Wasiyya, p.۱۳۶; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol. IV, p.۱۸, reporting from Abu'l-Faraj and Yahya Bin Hasan, author of Kitabu'n-Nasab; Muhammad Khwawind Shah in his Rauzatu's-Safa, and many others have written that when the corpse of imam Hasan was being transported to Medina, A'yesha , mounted on a mule and accompanied by a group of the Bani Umayya and their slaves, stopped the group with imam Hasan's body. They said that they would not let imam Hasan be buried by the side of the Holy Prophet. According to the report of Mas'udi, Ibn Abbas said: "It is strange of you, A'yesha ! Was not the Day of Jamal, that is, your entering the battlefield mounted on a camel, sufficient for you? Now should the people also keep in memory the Day of Baghl (mule)? Mounted on a mule, you have stopped the bier of the son of the Holy Prophet. One day mounted on a camel, another mounted on a mule, you have torn asunder the modesty of the Holy Prophet of Allah. Are you determined to destroy the Light of Allah? But surely Allah perfects His light however unpleasant it is to the polytheists; verily, we are Allah's and to Him shall we return." Some people have written that Ibn Abbas said to her: "One time you mounted a camel and one time a mule. If you live longer, you will also mount an elephant (that is you will fight against Allah)! Though out of one-eighth you have one-ninth share, yet you took possession of the whole." The Bani Hashim drew their swords and intended to drive them away. But imam Husain intervened and said that his brother had told him that he did not want a drop of blood to be spilled because of his funeral procession. Accordingly, the corpse was taken back from there and buried .(in Baqi' (a cemetery in Medina still visited by pilgrims today

### A'yesha 'S PROSTRATION AT MARTYRDOM OF AMIRU'L–MU'MININ

If A'yesha repented of her revolt against Amiru'l-Mu'minin why did she perform a prostration of thanks when she heard the news of the Holy imam's martyrdom? Abu'l-Faraj Ispahani, author of Aghani, writing

about the Holy imam in his Maqatilu't-Talibin, says: "When A'yesha heard the news of the martyrdom of Amiru'l-Mu'minin Ali, she offered a prostration (of thanks)." Later however, she asked the informant who had killed Ali. She was told that it was Abdu'r-Rahman Ibn Muljim of the Bani Murad clan. Instantly she recited the following couplet: "If Ali is away from me, the news of his death was brought by a slave, who may not have dust in his mouth." Zainab, daughter of Umme Salma, was present at that time. She asked A'yesha if it was proper for her to express her jubilation and utter such words about Ali. It was a bad thing. A'yesha replied that she was not in her senses and that she uttered those words through forgetfulness. "If such a thing appears in me again and I repeat those things, you may remind me, so that I may refrain from doing that." These facts clearly show that A'yesha did not repent later in life as you have .claimed

## PART THREE

### CONTRADICTORY STATEMENTS OF A'yesha ABOUT UTHMAN

CONTRADICTORY STATEMENTS OF A'yesha ABOUT UTHMAN

At this time I recall another thing. You people object to the Shias because they criticize Caliph Uthman for his faults, faults which your own ulema have recorded in their books. Accordingly, you should not look with favor on Ummu'l-Mu'minin A'yesha either because ulema and historians, like Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol. II, p.۷۷; Mas'udi in his Kitab-e-Akhiru'z-Zaman and Ausat; Sibt Ibn Jauzi in Tadhkira Khawasu'l-umma, p.۳۶; Ibn Jarir, Ibn Asakir, and others have written that Ummu'l-Mu'minin A'yesha always spoke ill of Uthman, so much so that she called out: "Kill Na'thal (the old dotard)! May Allah kill him, as he has become an infidel." But as soon

as Uthman was killed, she, because of her opposition to Ali, began to say: "Uthman has been killed as an oppressed one. By Allah, I will avenge his death. So rise up and help me." Ibn Abi'l-Hadid writes, "Certainly A'yesha was the greatest enemy of Uthman. So much so that she hung the garment of the Holy Prophet in her house and used to tell the people who came there: 'This is the garment of the Holy Prophet of Allah. It has not yet become old, but Uthman has made the Holy Prophet's sunna old and worn out.'" Ibn Abi'l-Hadid writes that, when A'yesha heard in Mecca the news of Uthman's murder, she said, "May Allah reject him from His mercy. He committed bad actions. And Allah does not oppress His subjects." That is, if He chastises anyone, it is because of his sinful actions. You hear these remarks from A'yesha about Uthman without any proof and yet you take no notice of it. But if the same words are used by Shias,you immediately call them infidels. We should take an impartial view of things. It is an established fact that Ummu'l-Mu'minin A'yesha bitterly opposed imam Amiru'l-Mu'minin. When she heard that the Muslims had sworn allegiance to the Holy imam she said: "The falling of the skies on the earth is better than the establishment of Ali's caliphate. Uthman has been slain as an oppressed one." Certainly these inconsistent .statements indicate an unstable mind

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**ALLAH IS MERCIFUL BUT THE BLOOD OF INNOCENT MUSLIMS CANNOT GO UNQUESTIONED**

Sheikh: These inconsistencies of Ummu'l-Mu'minin A'yesha have of course been generally reported, but two things are accepted and proved. First, that she had been deceived and that for a brief time she was not mindful of the vicegerency of Ali. She herself said that she had forgotten it and only remembered it at Basra. Second, she repented for her action. Certainly Allah, having forgiven her, will give her a high place in Paradise. Well-Wisher: I will not repeat what I have already said on the question of repentance. The blood of those Muslims who were killed for no fault, the disgrace and insults they were subjected to, and the plundering of their property will not go unquestioned. It is true that at the place of forgiveness, Allah is most merciful, but at the place of chastisement He is most strict. Apart from this, she herself admitted until

her death that she was responsible for all those odious events. As your own ulema have reported, she stipulated in her will that she could not be buried by the side of the Holy Prophet. She knew that she had sponsored many of the disturbances after him. Hakim in his Mustadrak; Ibn Qutayba in his Ma'arif, Muhammad Bin Yusuf Zarandi in his Kitab-e-A'lam bi siratu'n-Nabi and Ibnu'l-Bayya Nishapuri and others have reported that A'yesha exhorted Abdullah bin Zubair in these words: "Bury me beside my sisters in Baqi. I brought about innovations and novelties after the Holy Prophet of ".Allah

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### A'yesha CANNOT PLEAD LOSS OF MEMORY BECAUSE SHE WAS REMINDED BY UMME SALMA

You said she recollected the virtues of Ali at Basra and had forgotten what the Holy Prophet had forbidden her to do. This is not true. You should consult the authentic books of your own prominent ulema. For example, refer to Sharh-e-Nahju'l-Balagha, vol. II, p.۷۷, by Ibn Abi'l- Hadid. Ibn Abi'l-Hadid reports from the Ta'rikh-e-Abi Makhnaf Lut Bin Yahya Azadi that Umme Salma also was present in Mecca when she heard that A'yesha intended to take vengeance for the murder of Uthman and was going to Basra. She was shocked at this and began proclaiming the merits of Ali in all congregations. A'yesha went to Umme Salma in order to win her over to her point of view before leaving for Basra. Umme Salma said to her, "Until yesterday you were abusing Uthman and calling him a stupid dotard, and now you have turned against Ali to avenge Uthman's murder. Are you not aware of Ali's virtues? If you have forgotten them, I would recall them to you." "Remember the day, when I came to your room along with the Holy Prophet of Allah? Then Ali came in and began talking privately with the Holy Prophet. When the private talk continued for some time, you got up to scold the Holy Prophet. I dissuaded you from doing that, but you did not pay any attention to my advice. You said to Ali in anger, 'Of every nine days, one is for me, and on that day too you come in and keep him engaged in talking.' At this the Holy Prophet became so indignant with you that his face became red and he said, 'Get back! I swear by Allah that whoever has any hostility towards Ali, whether he belongs to my

house or otherwise, is excluded from Iman (belief).' Then, being ashamed, you turned back." A'yesha said, "Yes, I remember it." Umme Salma said: "You may remember that one day you were washing the head of the Holy Prophet, and I was preparing 'hais' (a kind of food). The Holy Prophet raised his head and said: 'Who among you is that sinner who will mount the camel, and at whom the dogs of Haw'ab bark, and who will fall headlong from the Bridge of Sirat?' I then left the 'hais' and said, 'O Holy Prophet of Allah! I seek refuge of Allah and His Holy Prophet from such an action. After this the Holy Prophet, striking you in your back said, 'Eschew this; it is you who will do this action.'" A'yesha said, "Yes, I remember it." Umme Salma further said, "I remind you that on one of the journeys you and I were with the Holy Prophet. One day Ali was mending the shoes of the Holy Prophet, and we two were sitting in the shade of a tree. It so happened that your father, Abu Bakr, and Umar came and sought permission. You and I went behind the screen. They sat down and after talking for a while said, 'O Holy Prophet of Allah! We do not know the value of your companionship. So we ask you to let us know who will be your successor and caliph, so that after you he may be our guide.' The Holy Prophet said to them: 'I know his place, rank, and position, but if I introduce him directly, you will reject him as the Bani Israel rejected Aaron.' They both were silent and soon left. After they left we came out. I said to the Holy Prophet, 'Who will be your caliph for them?' The Holy Prophet said, 'He is mending my shoes.' We saw that there was no one except Ali. Then I said, 'O Holy Prophet of Allah! I did not find anybody except Ali.' He said, 'The same Ali is my caliph.'" A'yesha said, "Yes, I remember it." Umme Salma then said: "Since you know these hadith, where are you going?" She replied: "I am going to make peace among the people." It is clear, therefore, that Ummu'l-Mu'minin A'yesha had not been merely deceived by others. She herself caused huge problems and, knowing all these things, she deliberately rose in rebellion even though Umme Salma reminded her of the hadith of the Holy Prophet. Even after admitting the rank and position of Amiru'l-Mu'minin, she left for Basra and created a violent tumult, which resulted in the killing .of many Muslims



**HADITH OF MENDING SHOES IS THE GREATEST PROOF OF THE imamATE AND CALIPHATE OF**

## ALI

The hadith of mending shoes is the greatest proof for the imamate and caliphate of Ali. The Shias make searching inquiries into the affairs of the past ۱۴۰۰ years. With a knowledge of the verses of the Qur'an and the authentic books of the ulema of both sects, they draw fair conclusions. Accordingly, we believe that, although historically Ali was given the fourth place, this apparently inferior position does not affect his superiority nor belittle the importance of the hadith that prove his rightful place as the Prophet's successor. We also admit that it is a recorded fact of history that Abu Bakr (through political devices) was nominated caliph in the Saqifa in the absence of Ali, the Bani Hashim, and other prominent Companions, in spite of the opposition of the Khazraj clan of the Ansars. After that it was through personal dictatorship that Umar and Uthman occupied the seat of the caliphate. But there is a difference. These men were caliphs of the Community; their associates made them caliphs. On the other hand Amiru'l-Mu'minin Ali was the caliph of the Holy Prophet and was ordained by Allah and the Holy Prophet to be the vicegerent. Sheikh: This is unkind of you. There was no difference between them. The very people who unanimously decided to entrust the caliphate to the three caliphs, Abu Bakr, Umar, and Uthman also entrusted .it to Ali

## DIFFERENCE IN MODE OF APPOINTMENT OF THE FIRST THREE CALIPHS IS PROOF OF INVALIDITY OF THEIR CALIPHATE

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Well-Wisher: There were many clear differences in the manner of the appointments of the caliphs. First, you referred to the Ijma.' (unanimous decision). It is unnecessary to repeat my point. I have proved the baselessness of the issue of Ijma' in the previous nights. There was in fact no unanimous decision about the caliphate of any .one of them

## ('OTHER PROOFS FOR INVALIDITY OF CONSENSUS (IJMA

Second, if you rely on consensus as the basis of the caliphate and consider it

permissible from the side of Allah and the Holy Prophet then whenever a caliph died, the whole Community should have gathered together to appoint a caliph. Whoever would have been unanimously elected would have been the caliph of the people (of course not of the Holy Prophet of Allah). And this procedure should have been followed in all ages. You must, however, acknowledge that such an Ijma or consensus has never been held. Even the incomplete consensus for which the Bani Hashim and the Ansar were not present was not held for any one except Abu Bakr Bin Abi Qahafa. The caliphate of Umar, according to the opinion of all historians and traditionists of Islam, was based on the solitary verdict of Abu Bakr Bin Qahafa. If consensus were a requirement for the appointment of a caliph, why was it not held for entrusting the caliphate to Umar and why was consensus of opinion not obtained thereon? Sheikh: It is obvious that when Abu Bakr was made the caliph through consensus, the verdict of the caliph for the appointment of his successor was quite valid. There was no need for calling another consensus. Rather, the verdict of every caliph for the appointment of the caliph after him was basically sound and sufficient. This right is vested in the caliph that he might appoint a caliph after him so that the people might not be thrown into confusion and perplexity. Accordingly, when the acknowledged caliph, Abu Bakr, appointed through general agreement, nominated Umar as the next caliph, the latter .became the rightful caliph of the Holy Prophet



## HOLY PROPHET'S NOMINATION OF ALI IGNORED AND ABU BAKR'S NOMINATION OF UMAR UPHELD

Well-Wisher: You believe that the acknowledged caliph has the right to nominate his successor. It is his responsibility not to leave the Community confused and unguided, and his decision is sufficient for the appointment of the caliph. But if you believe this, why do you deprive the Holy Prophet of this right? And why do you disregard all those clear indications which the Holy Prophet explicitly and repeatedly gave on different occasions, naming Ali as his successor, and which are all present in your authentic books. You simply sidetrack the issue and advance irrelevant interpretations just as Ibn Abi'l-Hadid has rejected the hadith of Umme Salma on ridiculous grounds.

Moreover on what basis can you claim that the first caliph, who was appointed by means of consensus, had the right to nominate his successor. Did the Holy Prophet give any such instruction? No. You also claim that when the first caliph secured his appointment through consensus, there was no need for the appointment of other of the caliphs through ijma. The same caliphs had the authority from the Community to .nominate the caliph after them

### (OBJECTION TO MAJLIS–E–SHURA (CONSULTATIVE BODY

If that were so, why was that principle adopted for the caliphate of Umar alone? For the caliphate of Uthman this principle was not followed. Instead of nominating a caliph after him, Umar left the question to be decided by a consultative body of six members. I do not know what you consider the principle on which the selection of a caliph is based. You know that if there are basic differences in the arguments, the real issue becomes void. If your position is that the basis of the caliphate is consensus and the entire Community should unanimously make the decision (not to mention the fact that such a consensus was not held for the caliphate of Abu Bakr) why then was such a consensus not held for the caliphate of Umar? If you consider that consensus was necessary only for the first caliphate, and for the appointment of the future caliphs the verdict of the elected caliph was sufficient, then why was this principle not followed in the case of Uthman? Why did Caliph Umar abandon the principle enunciated by Abu Bakr? Why did he leave the selection of the caliph to a Majlis-e-Shura (a consultative committee)? Caliph Umar arbitrarily nominated the committee though it should have been the representative body of the community (so that there .(might be some slight representation of the views of the majority



### OBJECTION TO ABDU'R–RAHMAN BIN AUF BEING ARBITER

The most surprising thing is that the rights of all other members of the committee were made subservient to Abdu'r-Rahman Bin Auf. We do not know what was the basis of Abdu'r-Rahman Bin Auf's selection. Was it religion, reputation, knowledge, or

performance? We can only note that he was a near relation of Uthman and would not support any one else except him. It was decided that what Abdu'r-Rahman said was .right, and when he swore allegiance to somebody, all others must follow him

## ACCORDING TO THE HOLY PROPHET, ALI SHOULD BE FOLLOWED IN PREFERENCE TO ALL THE OTHERS


## ACCORDING TO THE HOLY PROPHET, ALI SHOULD BE FOLLOWED IN PREFERENCE TO ALL THE OTHERS


When we consider the matter carefully we find that it was a dictatorial order issued under the guise of Shura (consultation). Even today we see that the principles of democracy are completely contrary to it. But the Holy Prophet repeatedly said, "Ali revolves round the truth and truth revolves around Ali." Also the Holy Prophet said: "Ali is the 'Faruq' (Discriminator) of this Community and draws a distinction between right and wrong." Hakim in his Mustadrak, Hafiz Abu Nu'aim in Hilya; Tabrani in Ausat; Ibn Asakir in Ta'rikh; Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib; Muhibu'd-din Tabari in Riyazu'n-Nuzra; Hamwaini in Fara'id; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha and Suyuti in Durru'l-Mansur narrate from Ibn Abbas, Salman, Abu Dharr and Hudhaifa that the Holy Prophet said, "Soon after me a disturbance will take place. On that occasion it will be necessary for you to attach yourselves to Ali Bin Abi Talib since he is the first man who will clasp hands with me on the Day of Judgement. He is the most truthful one and



is the Faruq of his Community; he draws a distinction between right and wrong, {۳۲۹} and he is the chief of the believers." According to a hadith from Ammar Yasir (to which I have referred earlier with full details of its sources) the Holy Prophet said: "If all the people go one way and Ali goes the other, you should follow Ali and leave all the others. O Ammar! Ali will not misguide you and will not lead you to destruction O Ammar! Obedience to Ali is obedience to me, and obedience to me is obedience to ".Allah

## WORST INJUSTICE DONE BY UMAR TO AMIRU'L-MU'MININ'S POSITION

Even then, Caliph Umar, defying the instructions of the Holy Prophet, makes Ali subordinate to Abdu'r-Rahman in the Shura. Is that authority justified which repudiates the distinguished Companions? Respected men! Be fair! Study the historical accounts of this period, such as Isti'ab, Isaba and Hilyatu'l-Auliya. Then compare Ali with Abdu'r-Rahman, and see whether he deserved to have the right of veto or Amiru'l-Mu'minin. You will find that it was through political manipulation that Ali's right was usurped. Moreover, if the method of selection adopted by Caliph Umar Bin Khattab was worth following, that is, if the Majlis-e-Shura was necessary for the appointment of the caliph, why was it not done when Amiru'l-Mu'minin was made caliph? It is strange that for the caliphate of the four caliphs (Abu Bakr, Umar, Uthman, and Ali) four different methods were adopted. Now which of those methods was basically right and which one was void? If you say that all four methods were justified, then you must admit that you have no fundamental principle for the establishment of the caliphate. Sheikh: Perhaps your statements are correct. You say we should deeply ponder this question. We find that the caliphate of Ali is also of a dubious nature since the kind of consensus, which appointed the previous caliphs, Abu Bakr, Umar and Uthman also elected Ali caliph. Well-Wisher: What you say might be considered tenable were it not for the statement of the Holy Prophet. In fact the caliphate of Ali did not depend upon the ijma'(consensus) of the Community. It was .ordained by Allah



## CALIPHATE OF ALI WAS ORDAINED BY ALLAH

The Holy imam assumed the caliphate by way of taking back his right. If somebody's right has been usurped, he may take it back whenever he gets the opportunity to do so. Accordingly, when there were no obstructions and the atmosphere demanded it, the Holy imam secured his right. If you have forgotten the points we have made previously, you may consult the newspapers, which reported information we

presented regarding this issue. We have proved that Ali's occupying the caliphate was based on Qur'anic verses and on the hadith of the Holy Prophet. You cannot cite a single hadith accepted by both sects in which the Holy Prophet said that Abu Bakr, Umar, or Uthman were his successors. Of course, apart from hadith in Shia books, there are a large number of hadith from the Holy Prophet recorded in your own authentic books, which show that the Holy Prophet expressly appointed Ali as his successor. Sheikh: There are also hadith which show that the Holy Prophet said that Abu Bakr was his caliph. Well-Wisher: Apparently you have forgotten my argument of previous nights which disproves the acceptability of those hadith. I will, however, reply again tonight. Sheikh Mujaddidu'din Firuzabadi, the author of Qamusu'l-Lughat says in his Kitab-e-Safaru's-Sa'adat: "What ever has been said in praise of Abu Bakr is based on such fictitious stories that common sense does not admit them as true." If you properly scrutinize the problem of the caliphate, you will find that there was actually no consensus for any of the four major caliphs (Abu Bakr, Umar, Uthman and Ali) or for any of the Umayyad and Abbasid caliphs. The whole Community was never assembled nor were representatives of the entire community gathered together to cast their vote. But, comparatively speaking, we find that Ali's caliphate was supported by what was very close to consensus. Your own historians and ulema write that for the caliphate of Abu Bakr at first only Umar and Abu Ubaida Jarra, the grave digger, were present. Later some of the Aus clan swore allegiance to him only because they were opposed to the Khazraj clan which had nominated Sa'd Bin Ubaida as a candidate. Later on others through intimidation, (as I have stated in detail earlier) and another group prompted by political considerations swore allegiance to Abu Bakr.

The Ansars, who followed Sa'd Bin Ubaida, did not acknowledge the caliphate

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till the last moment. Then the caliphate of Umar was founded only on Abu Bakr's proposal, which had nothing to do with consensus. Uthman subsequently became caliph through the decision of the Majlis-e-Shura (consultative committee) which had been arbitrarily formed by Caliph Umar. At the time of Ali's caliphate a majority of the representatives of most of the Islamic countries, who by chance had come to Medina

to seek redress of grievances, insisted on Ali being the caliph. Nawab: Did the representatives of the Islamic countries gather in Medina for the purpose of electing their caliph? Well-Wisher: No. Caliph Uthman was still caliph. Representatives of most of the major Muslim tribes and clans assembled in Medina to complain of the atrocities of the Umayyad governors, officers, and other notables of the court, like Marwan. The result of this consensus was that Uthman, who persisted in his oppressive policies, was murdered. It was after this affair that the people of Medina approached Ali and with insistent entreaties brought him to the mosque, where all the people swore allegiance to him. Such an open consensus had not been held for any of the caliphate of any of the first three caliphs. The people of Medina and the leaders of the nations swore allegiance to a particular person and acknowledged him as their .caliph

## REAL BASIS OF ALI'S CALIPHATE IS NOT CONSENSUS BUT THE HOLY PROPHET'S DECLARATIONS

But despite this consensus held for Amiru'l-Mu'minin, we do not consider it the basis of his caliphate. To validate his caliphate we rely only on the Holy Qur'an and the ordinances of the Holy Prophet. It was a practice of the Prophets that they themselves, in accordance with the command of Allah, appointed their successor and caliph. You said that there was no difference between Amiru'l-Mu'minin and other caliphs. And yet there are many indications that there was a vast difference between .Ali and other caliphs



## ALI WAS SUPERIOR TO ALL THE OTHER CALIPHS

The first characteristic of Amiru'l-Mu'minin which made him distinctly superior to other caliphs was that he was appointed the Prophet's successor by Allah and His Prophet. All others were appointed by small groups of people. Obviously the caliph appointed by Allah and His Holy Prophet must be superior to those who have been

appointed by the people. Of course the most distinguishing characteristic of Amiru'l-Mu'minin was the superiority of his knowledge, virtue, and piety. All the ulema of the community (except a few Kharijis, Nasibis, and followers of Abu Bakr) are unanimous in their view that, after the Holy Prophet, Ali surpassed all others in knowledge, virtue, justice, nobility, and piety. In support of this fact, I have previously quoted a number of hadith and verses from the Holy Qur'an. Now I have recalled still another hadith .regarding this point

## HADITH OF HOLY PROPHET REGARDING ALI'S SUPERIORITY

imam Ahmad Bin Hanbal in Musnad, Abu'l-Mu'ayyid Muwaffaq Ibn Ahmad Khawarizmi in the fourth chapter of the Manaqib; Mir Seyyed Ali Hamadani Shafi'i in Mawaddatu'l-Qurba, Hafiz Abu Bakr Baihaqi Shafi'i in his Sunan, and many others have narrated from the Holy Prophet in slightly different words and versions that he said: "Ali among you is the most learned scholar, the most virtuous man, and the best judge. He who rejects his statement, action, or opinion, really rejects me. He who rejects me, rejects Allah, and he is within the confines of polytheism." Moreover, Ibn Abi'l-Hadid Mu'tazali, who is one of your eminent ulema, has written in many places in his Sharh-e-Nahju'l-Balagha that the superiority of Amiru'l-Mu'minin Ali was the belief of many companions and followers. The Sheikhs (the chiefs) of Baghdad also acknowledged it. Would you kindly let me know what you consider to be the virtues in man which make him superior to others? Sheikh: In fact there are many virtues and praiseworthy qualities which can claim superiority to others, but in my opinion the most meritorious qualities after believing in Allah and the Holy Prophet are these: (۱) pure ancestry (۲) knowledge, and (۳) piety. Well-Wisher: Allah bless you! I will confine my discussion to these three points. Of course every companion, whether he was the caliph or not, had some distinctive quality. But those who possessed all these virtues were definitely superior to all others. If I prove that in these three characteristics



it was Amiru'l-Mu'minin who excelled all others, then you must admit this holy man

was the worthiest claimant for the caliphate. And if he was deprived of the caliphate, it .was because of political contrivances

## ALI'S PURE ANCESTRY

In the matter of ancestry with the exception of the Holy Prophet, no man can compare with Ali. Even some of the fanatical ulema of your sect, like Ala'u'd-din Mulla Ali Bin Muhammad Ushji, Abu Uthman Amr Bin Bahr Jahiz Nasibi, and Sa'idu'd-din Mas'ud Bin Umar Taftazani have said: "We are in awe at the words of Ali who said, 'We are the Ahle Bait of the Holy Prophet. No one can bear comparison to us." Also, in the second sermon of Nahju'l-Balagha, the Holy imam after accepting the caliphate said, "No person of this Community can bear comparison with the family of Muhammad. How can those who have received blessings, knowledge, and kindness from them equal them? They are the foundation of religion and the pillars of belief. Those who diverge from the right path turn to them, and those who lag behind, step forward to attach themselves to them. They alone have the exclusive right of vicegerency and imamate. It was for them alone that the Holy Prophet made his will. They were his rightful inheritors. Now the right has returned to its legitimate claimant and has again reached the place from which it had been removed." These statements of Amiru'l-Mu'minin about his claim for the caliphate are the best proof for his right to the caliphate. But these words were not uttered by Amiru'l-Mu'minin alone. Even his opponents have acknowledged the same thing. I have pointed out on a previous night that Mir Seyyed Ali Hamdani reports in his Mawaddatu'l-Qurba Mawadda ٧, from Abi Wa'il, who reports that Abdullah Bin Umar said: "In pointing out the companions of the Holy Prophet, we mentioned the names of Abu Bakr, Umar and Uthman. A man asked where was Ali's name. We said, 'Ali belongs to the Ahle Bait of the Prophet, and no one can bear comparison with him; he is with the Holy Prophet of Allah in the same rank.'" Also he narrates from Ahmad Bin Muhammad Kurgi Baghdadi, who said that Abdullah Bin Ahmad Hanbal (the imam of the Hanbalites) about the Companions who were worthy of praise, he named Abu Bakr, Umar, and Uthman. He then asked what he thought about Ali Bin Abi Talib. Ahmad Bin Hanbal said, "He belongs to the Ahle Bait. ".The others cannot be compared to him

As for the ancestry of Ali, it has two aspects: one of light and one of the body. So in this .respect Ali had a unique position after the Holy Prophet of Allah

## PART Four

### ALI'S CREATION FROM LIGHT AND HIS ASSOCIATION WITH THE HOLY PROPHET

From the point of view of light, Amiru'l-Mu'minin occupied the foremost place, as many of your illustrious ulema point out. imam Ahmad Bin Hanbal in his Musnad, Mir Seyyed Ali Hamdani Faqih Shafi'i in his Mawaddatu'l-Qurba; Ibn Maghazili Shafi'i in his Manaqib and Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul Fi Manaqib-e-alu'r-Rasul narrate from the Holy Prophet that he said, "I and Ali Bin Abi Talib both were a single light in the presence of Allah ۱۴,۰۰۰ years before the creation of Adam. When Allah created Adam, he deposited that light in Adam's loins. We remained together as one light until we separated in Abu'l-Muttalib's loins. Then I was endowed with Prophethood and Ali with the caliphate." Mir Seyyed Ali Hamdani Faqih Shafi'i in his Mawaddatu'l-Qurba, Mawadda VII, mentions this point. "Ali and the Holy Prophet are from one Light. Ali was endowed with such qualities as were not given to any one else in all the world." Among hadith which have been recorded in this Mawadda, there is a report from the third Caliph, Uthman Bin Affan, who said that the Holy Prophet said, "I and Ali were created from one light ۴,۰۰۰ years before the creation of Adam. When Allah created Adam, He deposited that light into Adam's loins. We remained as one light until we were separated in Abdu'l-Muttalib's loins. Then I was endowed with prophethood and Ali with vicegerency." In another hadith he writes that the Holy Prophet, addressing Ali, said: "So prophethood and messengership came to me. Vicegerency and the imamate came to you, Ali." The same hadith has been narrated by Ibn Abi'l-Hadid Mu'tazali in his Sharh-e-Nahju'l-Balagha, vol.II, p.۴۵۰ (printed in Egypt) from the author of Kitab-e-Firdaus. Also Sheikh Sulayman Balkhi in his Yanabiu'l-Mawadda, part I, reports from Jam'u'l-Fawa'id, Manaqib of Ibn Maghazili Shafi'i, Firdaus of Dailami, Fara'idu's-Simtain of Hamwaini and Manaqib of Khawarizmi, with slight difference in wording but not in purport, that the Holy Prophet

Muhammad and Ali were created from light thousands of years before the creation of the universe and that both of them were one light until they were separated from each other in the loins of Abdu'l-Muttalib. One part was placed in the loins of Abdullah and through it was born the Holy Prophet. The other part was placed in the loins of Abu Talib and through it was born Ali. Muhammad was selected for prophethood and Ali for vicegerency, as was disclosed by the Holy Prophet himself. Abu'l-Mu'ayyid Mu'affaq Bin Ahmad Khawarizmi and many others have reported from reliable sources that the Holy Prophet said: "I and Ali were born of one light. We remained together until we reached the loins of Abu Talib where we were separated from each ".other



#### ALI'S PHYSICAL ANCESTRY

So far as Ali's physical creation was concerned, he was evidently of the most exalted rank from both his maternal and paternal side. All of his forefathers back to Adam himself were worshipers of Allah. This light never settled in an impure loins or womb. None of the other companions can make such a claim. The lineage of Ali is as follows: (۱) Ali Bin (۲) Abu Talib Bin (۳) Abdu'l-Muttalib (۴) Hashim (۵)Abd-e-Manaf (۶) Qusai (۷) Kilab (۸) Murra (۹) Ka'b (۱۰) Luwai (۱۱) Ghalib (۱۲) Fehr (۱۳) Malik (۱۴) Nazr (۱۵) Kinana (۱۶) Khazima (۱۷) Madreka (۱۸) Ilyas (۱۹) Muzar (۲۰) Nizar (۲۱) Ma'd (۲۲) Adnan (۲۳) Awwad (۲۴) Al-Yasa' (۲۵) Al-Hamis (۲۶) Bunt (۲۷) Sulayman (۲۸) Haml (۲۹) Qidar (۳۰) Isma'il (۳۱) Ibrahim Khalil-Ullah (۳۲) Ta'rikh (۳۳) Tahur (۳۴) Sharu (۳۵) Abraghu (۳۶) Taligh (۳۷) Abir (۳۸) Shale' (۳۹) Arfakhad (۴۰) Sam (۴۱) Noah (۴۲) Lumuk (۴۳) Mutu Shalkh (۴۴) Akhnukh (۴۵) Yarad (۴۶) Mahla'il (۴۷) Qinan (۴۸) Anush (۴۹) Seth (۵۰) Adam Abu'l-Bashir. Except for .the Holy Prophet, no one else had such a brilliant ancestry

#### AZAR WAS ABRAHAM'S FATHER

Sheikh: You have said that all the ancestors of Ali were monotheists. I think you are mistaken. Some of his ancestors were idol worshipers. For instance Abraham Khalilullah's father, Azar, worshipped idols. The Holy Qur'an clearly says "And when

Abraham said to his father, Azar: 'Do you take idols for gods? Surely I see you and "'.your people in manifest error

Well-Wisher: You repeat what your elders have said although you know that the scholars of genealogy unanimously agree that Abraham's father was Tarukh, and not Azar. Sheikh: But this is ijtihad (reasoning based on your own judgement) in face of divine ordinance. You are putting forward the views of the scholars of genealogy in opposition to the Holy Qur'an, which clearly says that Abraham's father was Azar, who was an idol worshiper. Well-Wisher: I never argue in opposition to divine law. My aim is to know the real interpretation of the Qur'an. In order to accomplish this, I seek guidance from those who are equal to the Holy Qur'an as sources of guidance, the Ahle Bait of the Holy Prophet. The word in the holy verse has been used in the general sense because in the general sense even the uncle and the mother's husband are also called "father." There are two views about Azar. One is that he was Abraham's uncle and the second is that in addition to being his uncle, after the death of Abraham's father, Tarukh, he married Abraham's mother. Hence Abraham used to address him as his father, since he was his uncle as well as his mother's husband. Sheikh: We cannot ignore the explicit meaning of the Holy Qur'an, unless we find its other meaning in the Qur'an itself, clearly indicating that uncle or mother's husband are also called 'father'. If you fail to produce such evidence (and certainly you will fail), your argument will be unacceptable. Well-Wisher: There are instances in the Holy Qur'an where words have been used in their general sense. For example, verse ١٣٣ of chapter II, Baqara (The Cow) of the Holy Qur'an supports my point. It records the questions and answers of the Prophet Jacob with his sons at the time of his death. It says: " When he said to his sons: What will you serve after me? They said: we will serve your God and the God of your fathers, Abraham and Isma'il and Isaac, the one God only, and to Him do we submit." (٢:١٣٣) In this verse the proof of my claim is the word Isma'il. According to the Holy Qur'an, Jacob's father was Isaac and Isma'il was his uncle, but, according to the general practice, he used to call him his father. Since the sons of Jacob also according to the general practice, called their uncle their father, they used the same word in reply to his father. God reported their question and answer as it was. Similarly, Abraham also used to call his uncle and his mother's

husband, 'father', although, according to strong evidence of historical and genealogical accounts, it is an acknowledged fact that Abraham's father was not Azar, .but Tarukh

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## FATHERS AND MOTHERS OF THE HOLY PROPHET WERE NOT POLYTHEISTS BUT THEY WERE ALL BELIEVERS


## FATHERS AND MOTHERS OF THE HOLY PROPHET WERE NOT POLYTHEISTS BUT THEY WERE ALL BELIEVERS


The second proof of the fact that the Holy Prophet's ancestors were not polytheists and infidels is verse ٢١٩ of Chapter ٢۶ of Shu'ara (The Poets) which says, "And your turning over and over among those who prostrate themselves to Allah." (٢۶:٢١٩) Concerning the meaning of this holy verse Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, vol.II, and many others of your ulema have narrated from Ibn Abbas, who said, "Allah transferred particles of the being of the Holy Prophet from Adam's loins to successive prophets, one after the other, all of whom were monotheists, until He made him appear from his father's loins through nika (lawful wedlock) and not unlawfully." There is also a well known hadith which all of your ulema have narrated. Even imam Tha'labi, who is called the imam of traditionists, writes in his commentary and Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, vol. II, narrates from Ibn Abbas, that the Holy Prophet said: "Allah sent me to the earth in the loins of Adam and transferred me to the loins of Abraham. He continued transferring me from the distinguished and exalted loins to pure wombs until He created me from my father and mother, who never met unlawfully." In another hadith he is reported to have said, "Allah never mixed in me any base element of ignorance." In the same chapter Sulayman Balkhi reports from Ibkaru'l-Afkar of Sheikh Salahu'd-din Bin Zainu'd-din Bin Ahmad known as Ibnu's-Sala Halbi and from Sharh-e-Kibrit-e-Ahmar of Sheikh Abdu'l-Qadir narrating from Ala'u'd-Dowlat Semnani, a detailed hadith from Jabir Ibn Abdullah that the Holy Prophet was asked about what Allah created first. He answered the question in detail, which I cannot relate at this time.

Towards the end of the hadith the Holy Prophet said: "Similarly, Allah continued transferring my light from pure side to pure side, until He deposited me in my father, Abdullah Bin Abdu'l-Muttalib. From there He brought me to the womb of my mother, Amina. Then He caused me to appear in this world and conferred upon me the title of Sayidu'l-Mursalin (the chief of the Messengers) and Khatamu'n-Nabiyyin (the Seal of the Prophets)." The Holy Prophet's statement that he continued to be transferred from pure one to pure one proves that none of his forefathers was an infidel. According to the Holy Qur'an, which says: "Verily, the polytheists are polluted ones," (۹:۲۸) every infidel and polytheist is polluted. He said that he was transferred from pure wombs to pure wombs. Since idol worshipers are not pure, it follows that none of his forefathers was an idol worshiper. In the same chapter of Yanabiu'l-Mawadda a hadith from Ibn Abbas is reported via Kabir that the Holy Prophet said: "I was not born through the unlawful wedlock of the days of ignorance. I was born through the Islamic ways of Nika." Have you not read sermon ۱۰۵ of Nahju'l-Balagha?. The Commander of the Faithful says about the forefathers of the Holy Prophet: "Allah provided for them (i.e., the Prophets) the best place (the loins of their forefathers) and gave them the best placements (the holy wombs of their mothers). He transferred them from distinguished and respectable loins to pure wombs. When the father of any of them passed away, his son succeeded him with the religion of Allah, until Allah Almighty made Muhammad His Prophet and Messenger. So He made the source of the Holy Prophet's creation the most exalted one. The Holy Prophet's lineage included His Prophets who were of high rank." In short, the ancestors of the Holy Prophet, back to the Prophet Adam, were all believers and monotheists. It is quite obvious that the people of the Ahle Bait (the Progeny) of the Holy Prophet knew more about the status .of their forefathers than others knew

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## ALI'S FOREFATHERS WERE EQUALLY FREE FROM POLYTHEISM

When it is proved that the ancestors of the Holy Prophet were believers and monotheists, it naturally follows that Ali's ancestors were also worshipers of Allah. I

have already proved through your own books that Muhammad and Ali were from one light and always remained together in pure loins and wombs until they were separated from each other in the loins of Abdu'l-Muttalib. Every sensible man would .admit that such a distinguished personality was the rightful claimant to the caliphate

### MISUNDERSTANDING ABOUT ABU TALIB'S FAITH CLARIFIED

Sheikh: I accept the fact that Tarukh was Abraham's father, and you have proved the purity of the Holy Prophet's ancestors. But it is not possible to find such evidence in the case of Ali. Even if we admit that all of his ancestors down to Abdu'l-Muttalib were monotheists, his father, Abu Talib, certainly left this world an infidel. Well-Wisher: I admit that there are differing opinions among the community concerning Abu Talib's faith. But we should say, "O Allah! curse the first tyrant who showed injustice to Muhammad and curse his descendants. Allah's curse be on him who fabricated hadith with the result that the Nasibis and Kharijis began to claim that Abu Talib left this world an unbeliever. The Shia ulema in general and all the members of the entire family of the Holy Prophet believe in the faith of Abu Talib. Also, many of your scholars and fair minded ulema, like Ibn Abi'l-Hadid, Jalalu'd-din Suyuti, Abu'l-Qasim Balkhi, Abu Ja'far Askafi, their teachers from the Mu'tazali sect, and Mir Seyyed Ali Hamadani .Faqih Shafi'i - all agree that Abu Talib was a Muslim

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### SHIA CONSENSUS REGARDING BELIEF OF ABU TALIB

The Shia believe that Abu Talib, from the very beginning, believed in the Holy Prophet. The Shia, following the holy Ahle Bait, acknowledge with one accord "Abu Talib never worshipped an idol; he was one of the successors of Abraham." The same view has also been expressed in the authentic books of your own ulema. For instance, Ibn Athir says in his Jam'u'l-usul: "According to the holy Ahle Bait among all the uncles of the Holy Prophet, only Hamza, Abbas, and Abu Talib accepted Islam. The common agreement of the holy Ahle Bait regarding a point must be considered decisive. The Hadith-e-Thaqalain and other hadith which I have referred to on previous nights

clearly prove that the Holy Prophet made clear statements regarding his family's infallibility. They were the parallels of the Holy Qur'an and one of the Thaqalain (two weighty things) which the Prophet left as sources of infallible guidance for his people. It is necessary for all Muslims to adhere to them so that they may not be led astray. Second, according to the saying "The people of the house know better about family matters," this exalted family knew more about the belief of their forefathers than Mughira Bin Sha'ba, the Bani Umayya, the Kharijis and Nasibis, or other uninformed people. It is really surprising that your ulema do not accept statements of the Ahle Bait of the Holy Prophet, including the chief of the pious, the Commander of the Faithful, to whose veracity and truthfulness Allah and the Holy Prophet testified. All say that Abu Talib died a believer. You do not believe that, but you accept the word of the confirmed liar and sinner, Mughira, some Amawis, Kharijis, and Nasibis. Ibn Abi'l-Hadid Mu'tazali, who is one of your accredited ulema, says in his Shahr-e-Nahju'l-Balagha, vol.III, p.۳۱۰: "There is a difference of opinion concerning the Islam of Abu Talib. The imamiyya sect and most of the Zaidiyyas say that he left this world a Muslim. Apart from the entire Shia ulema, some of our own chief ulema, like Abu'l-Qasim Balkhi and Abu Ja'far Askafi hold the view that Abu Talib embraced Islam, but he did not reveal his belief so that he might give full support to the Holy Prophet and, because of his (Abu Talib's) influence, the opponents might not block the Holy ".Prophet's way



## MISUNDERSTANDING ABOUT CONCOCTED HADITH OF ZUHZAH CLARIFIED

Sheikh: Apparently you are not familiar with the "Hadith of Zuhzah" which says: "Abu Talib is in the fire of Hell." Well-Wisher: This is a fabricated hadith invented during the period of Mu'awiya Bin Abu Sufyan by some of the enemies of the Holy Prophet. Later the Bani Umayya and their followers continued their efforts to fabricate hadith against Ali Bin Abi Talib and circulated them among the people. They did not allow Abu Talib's belief to become well known like that of Hamza and Abbas. The forger of Hadith Zuhza was one Mughira, who was a sinner and an enemy of the Commander of the Faithful. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.III, pp ۱۵۹-۱۶۳;

Mas'udi in Muruju'z-Dhahab and other ulema write that Mughira committed fornication in Basra. When his witnesses were produced before Caliph Umar, three of them testified against him, but the fourth was tutored to say such things as made his evidence unacceptable. Accordingly, the three other witnesses had to suffer the prescribed penalty, and Mughira was acquitted. The author of this hadith, however, was a fornicator and drunkard upon whom the penalty prescribed by religion was about to be inflicted. He invented hadith because of his opposition to the Commander of the Faithful and to flatter Mu'awiya. Mu'awiya and his followers and other Umayyads strengthened this spurious hadith and began testifying that "Abu Talib is in ".the fire of Hell

Moreover, those connected with the narration of this hadith like Abdu'l-Malik Bin Umar, Abdu'l-Aziz Rawandi and Sufyan Thawri, are weak and unacceptable reporters. This fact has been verified by your own eminent commentator and scholar, Zahi, who has expressed this view in his Mizanu'l-I'tidal, vol.II. So how can one rely on a hadith ?like this, which has been narrated by such notorious liars and weak reporters

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## PART FIVE

## EVIDENCE FOR ABU TALIB'S BELIEF

## EVIDENCE FOR ABU TALIB'S BELIEF

There is plenty of evidence to prove the belief of Abu Talib. (۱) The Holy Prophet says in a hadith (joining his two fingers): "I and the supporter of the orphan are together in Paradise like these two fingers." Ibn Abi'l-Hadid also has reported this hadith in his Sharh-e-Nahju'l-Balagha, vol.IV, p.۳۱۲, where he says that it is obvious that the Holy Prophets statement does not mean all supporters of orphans, since most of the supporters of orphans are sinners. So the Holy Prophet meant by it Abu Talib and his distinguished grandfather, Abdu'l-Muttalib, who looked after the Holy Prophet. The Holy Prophet was known in Mecca as the yatim (orphan) of Abu Talib because after

the passing away of Abdu'l-Muttalib, the Prophet, from the age of eight, had been in the care of Abu Talib. (٢) There is a well known hadith which both the Shia and Sunni sects have narrated in different ways. Some of them say that the Holy Prophet said: "Gabriel came to me and gave me good news in these words: 'Allah has definitely exempted from the fire the loins through which you appeared, the womb which sustained you, the breasts which suckled you, and the lap which supported you.'" Mir Seyyed Ali Hamadani in his Mawaddatu'l-Qurba, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, and Qazi Shukani in his Hadith-e-Qudsi have reported that the Holy Prophet said: "Gabriel came to me and said 'Allah sends greetings to you and says verily He has exempted from the fire the loins which gave you shelter, the womb which sustained your weight, and the lap which supported you.'" These reports and hadith clearly prove the faith of the Prophet's supporters, namely, Abdu'l-Muttalib, Abu Talib and his wife Fatima Bint Asad, and also the Holy Prophet's father, Abdullah, .and mother, Amina Bint Wahhab, and his wet nurse, Halima



## IBN ABI'L-HADID'S COUPLETS IN PRAISE OF ABU TALIB

Your great scholar, Izzu'd-din Abdu'l-Hamid Ibn Abi'l-Hadid Mu'tazali, composed (٣) the following couplets in praise of Abu Talib. They are recorded in Sharh-e-Nahju'l-Balagha, vol.III, p.٣١٨: "Without Abu Talib and his son (Ali Bin Abi Talib), Islam would have no distinction or strength. Abu Talib protected the Holy Prophet in Mecca and supported him and Ali in Medina. Abda'l-Manaf (Abi Talib) by order of his father Abdu'l-Muttalib, continued taking care of the Holy Prophet and Ali and perfected those efforts. When Abu Talib died through Allah's will, it did not cause any loss because he left his fragrance (Ali) as his memory. Abu Talib initiated outstanding services in the way of Allah, and Ali perfected them for the sake of Allah. Abu Talib's eminence cannot be harmed by the foolish utterances of people, or by the willful suppression of his virtues (by his opponents), just as when a man calls the light of day darkness, the light ".will not be affected

## COUPLETS OF ABU TALIB PROVE HIS ISLAM

Similarly, the couplets Abu Talib himself composed in praise of the Holy Prophet are (۴) a clear proof of his faith. Some of these couplets have been recorded by Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.III, p.۳۱۶. Moreover, your prominent ulema, like Sheikh Abu'l-Qasim Balkhi and Abu Ja'far Askafi, have produced them as evidence for Abu Talib's belief. Abu Talib wrote: "I seek shelter in Allah from those who rail at us or attribute profanity to us, from the sinner who speaks ill of us, and from the person who associates things in religion from which we are aloof. I swear by the House of Allah that he lies who says that we shall leave Muhammad, though we have not yet fought against his enemy with the sword and lance. We will indeed help him until we have crushed his enemy. We will offer such sacrifice that we will forget our wife and children. His light is such that through the brightness of his face we invoke the shower of Allah's mercy. He comes to the assistance of orphans; he is the refuge of widows. The helpless people of the Bani Hashim go to him for help and are blessed with all kinds of favors. I swear by my life that I have a passionate love for Ahmad. I love him like a pure friend. I found my self fit for sacrifice to him, so I helped him as he is an ornament for the people of the world, a curse for enemies, and a grace for society. May the Creator of the World support him with His help and reveal His religion, which is the way to Allah, and in which there is not a particle of wrong." There are some special couplets of Abu Talib which Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.III, p.۳۱۲, and others have quoted in proof of his belief. In his panegyric, he says: "These people expect us to fight against Islam with sword and lance; they think that we will kill Muhammad. But our faces have not yet been colored with blood in his help. I swear by the House of Allah that you have told me a lie; you may fall into disaster. Hatim and Zamzam may fill to the brim with severed heads. Injustice is being done to the Prophet, who has been sent by Allah to guide the people. He has been given the book, which has been revealed by the Lord of the Sky." Apart from these clear evidences, which prove the faith of Abu Talib, Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, v.III, p.۳۱۵, quotes the following couplets: "You bear witness to the existence of Allah! Bear witness that verily I follow the religion of the Prophet of Allah, namely, Ahmad. Others may be misled in their religion, but I am one of these who are guided."

Gentlemen ! Be fair and tell us if the writer of such couplets can be called an infidel. Sheikh: These couplets are not acceptable for two reasons. First, there is no continuity of narration about them. Second, it was nowhere seen that Abu Talib acknowledged Islam. Reporting some of his couplets does not conclusively prove that he was a Muslim. Well-Wisher: Your objection about lack of continuity of narration is strange. Whenever you wish, you accept a lone report to be reliable and when you do not wish, you use the weapon of lack of continuity. If you reflect for a moment that if these couplets have not been continuously reported by individuals, even so, taken as a whole, they prove that Abu Talib believed in the Prophethood of the Holy Prophet. There are many such things whose continuity of narration is determined in the same way. For instance, the battles of the Commander of the Faithful and the examples of his bravery also depend upon lone reports. But taken as a whole these reports create the sense of continuity, which gives us the necessary knowledge of his valor. Hatim's generosity and Nushirwan's justice are known in the same way. Since you are so fond of continuity, please let us know how you would prove that the Hadith of Zuhza has .been successively transmitted

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### ABU TALIB'S ACKNOWLEDGEMENT OF HIS BELIEF IN ALLAH AT THE TIME OF HIS DEATH

As for your second objection, my reply is quite simple. It is necessary to express one's acknowledgement of the unity of Allah, prophethood, the Day of Resurrection, etc. in prose. But if one composes couplets in which he expresses his belief, it is quite sufficient. When Abu Talib said: "You who believe in Allah! Bear witness that verily I follow the religion of the Prophet of Allah, Ahmad," it had the same effect as if he had said it in prose. Besides this, he acknowledged his belief at the time of his death in prose as well. Seyyed Muhammad Rasuli Bazranji, Hafiz Abu Nu'aim, and Baihaqi have reported that a party of the chiefs of the Quraish, including Abu Jahl and Abdullah Ibn Abi Umayya, came to Abu Talib when he was dying. At that time the Holy Prophet said to his uncle Abu Talib: "Say that 'there is no god but Allah,' so that I may bear witness to it before Allah." Instantly Abu Jahl and Abi Umayya said, "Abu Talib! Will you turn

away from the creed of Abdu'l-Muttalib?" They repeated these words time and again until he said, "You should know that Abu Talib follows the creed of Abdu'l-Muttalib." The result was that those people went away well pleased. When the signs of death appeared on Abu Talib, his brother Abbas, who was sitting on the edge of his bed, saw that his lips were moving. When he listened to what he said, he heard him saying: "There is no god but Allah." Abbas said to the Holy Prophet: "Nephew! I swear by Allah that my brother (Abu Talib) has said what you ordered him to say." Since Abbas had not himself embraced Islam at that time, he did not utter those words. We have proved earlier that the ancestors of the Holy Prophet were all believers in the unity of Allah. You should know that it was expedient for Abu Talib to say that he followed the creed of Abdu'l-Muttalib. He satisfied those people, and in reality he acknowledged his faith in the unity of Allah because Abdu'l-Muttalib followed the creed of the Prophet Abraham. Moreover, he did utter the words "There is no god but Allah." If you study the historical facts about Abu Talib, you will certainly acknowledge that he was a .believer



## HOLY PROPHET'S CONVERSATION WITH ABU TALIB AT THE ANNOUNCEMENT OF HIS PROPHETHOOD

On the day of his bi'that (announcement of Prophethood) the Holy Prophet, along with his uncle, Abbas, went to Abu Talib and said to him: "Verily, Allah has ordered me to announce His command; verily, He has made me His Prophet; so how will you treat me?" Abu Talib was the chief of the Quraish, the Head of the Bani Hashim, and the most veracious man in the eyes of the people of Mecca. He had reared the Holy Prophet. Had he been an infidel, he would have at once opposed him. And if that had not proven sufficient, since the Holy Prophet had come to him to seek help to propagate his prophethood, Abu Talib seeing that it was against his religion, would have confined the Holy Prophet or at least would have turned him out of his place. Such a rejection would have hindered the Holy Prophet from his great resolve. Abu Talib's religion (supposing it to be polytheism) would have been saved, and he would

have earned the gratitude of his associates. Abu Talib could have rebuked the Holy .Prophet as Azar had done to his nephew the Prophet Abraham

### ABRAHAM'S ANNOUNCEMENT OF PROPHETHOOD AND HIS CONVERSATION WITH AZAR

In the Holy Qur'an, Allah Almighty tells of the raising up of Abraham Khalilu'r-Rahman as Prophet of Allah. He said to his uncle, Azar, "O my father! Truly knowledge has come to me which has not come to you; therefore follow me, I will guide you on a right path." (۱۹:۴۳) "He said: Do you dislike my gods, O Abraham? If you do not desist, I will (certainly revile you; leave me for a long time." (۱۹:۴۶

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### ABU TALIB ASSURES HOLY PROPHET OF FULL SUPPORT AND ALSO RECITES COUPLETS IN PRAISE OF ISLAM

But, on the contrary, when the Holy Prophet sought his help, Abu Talib said: "O my nephew! Proceed with your mission. Verily, you are high in rank, strong in your clan and the most exalted in family lineage. I swear by Allah that the tongue which speaks ill of you will be answered by me with sharp swords. By Allah, the whole Arab world will kneel down before you, as an animal humbles itself before its master." Moreover, he composed the following verses, referring to the Prophet's mission. These have been recorded by Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.III, p. ۳۰۶, and Sibt Ibn Jauzi in his Tadhkira, p. ۵: "I swear by Allah that those people with their partisans will never reach you, till I consign them to their graves. So you should go on performing your duty. I give you the good news of your success. Make your eyes cool with it. You have called me to your religion. I believe that you have guided me to the right path; you are surely the truthful one and have ever been trustworthy. You have brought us a religion which I know is the best of all religions. If I had no fear of taunt and reproach, you would have found me openly supporting you." These couplets show that Abu Talib recognized Muhammad to be a messenger of Allah. There are however many other similar couplets which Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, and many other ulema, have recorded in their books. Is a man who recites such couplets

## ABU TALIB WAS A SUPPORTER AND GUARDIAN OF THE HOLY PROPHET

Most of your prominent ulema have recorded this fact. You might consult Sheikh Sulayman Balkhi Hanafi's Yanabiu'l-Mawadda, ch.۵۲, in which it is reported from Abu Uthman Amr Bin Bahr Jahiz that, writing about Abu Talib, he said, "Abu Talib was a supporter of the prophethood and messengership of the Holy Prophet. He wrote many couplets in praise of the Holy Prophet. He was the leader of the Quraish." This clear evidence proves the sincerity of Abu Talib's faith. Of course the Bani Umayya encouraged people to curse the chief of the monotheists, the Commander of the Faithful, and the grandsons of the Holy Prophet, Hasan and Husain. They also fabricated hadith condemning the holy imam and forged reports that his father (Abu Talib), died an infidel. The reporter was the accursed Mughira Bin Sha'ba, an enemy of Ali and friend of Mu'awiya. The Kharijis and Nasibis propagated the view that Abu Talib was an infidel. The simple people were led to believe that it was a correct view. It is strange that they consider Abu Sufyan, Mu'awiya, and Yazid (May Allah's curse be upon them) believers and Muslims, even though there are countless indications to the contrary. And yet they attribute infidelity to Abu Talib in spite of clear proofs which .show that he was a firm believer

## 'NOT PROPER TO CALL MU'AWIYA 'KHALU'L-MU'MININ

Sheikh: Is it proper for you to call the Khalu'l-Mu'minin (uncle of the believers), Mu'awiya Bin Abu Sufyan "infidel" and always curse him. Will you let us know what evidence you have that Mu'awiya Bin Abu Sufyan and Yazid were infidels and fit to be cursed. These two distinguished men were among the caliphs. In fact Mu'awiya was both Khalu'l-Mu'minin (uncle of the believers) and also Katib-e-Wahi (scribe of revelations). Well-Wisher: Would you please tell me how Mu'awiya merits the title Khalu'l-Mu'minin (uncles of the believers)? Sheikh: Since Mu'awiya's sister, Umme Habiba, was the wife of the Holy Prophet and Ummu'l-Mu'minin (mother of believers),

her brother Mu'awiya was Khalu'l-Mu'minin. Well-Wisher: In your opinion was the rank of Ummu'l-Mu'minin A'yesha greater or that of Umme Habiba, sister of Mu'awiya? Sheikh: Although both were Ummu'l-Mu'minin, A'yesha was definitely superior to Umme Habiba. Well-Wisher: According to your criteria, all brothers of the wives of the Holy Prophet are Khalu'l-Mu'minin. Then why don't you call Muhammad Bin Abi Bakr Khalu'l-Mu'minin? According to you his fatherwas superior to Mu'awiya, and his sister was also superior to Mu'awiya's sister. No, Mu'awiya's being Khalu'l-Mu'minin has no reality.



## MU'AWIYA PRONOUNCES TAKBIR AT imam HASAN'S MARTYRDOM

Abu'l-Faraj Ispahani in his Maqatilu't-Talibin, Ibn Abdu'l-Bar in his Isti'ab, Mas'udi in his Isbatu'l-Wasiyya, and many other ulema have reported that Asma Ju'da, by order and promise of Mu'awiya, gave poison to Abu Muhammad Hasan Ibn Ali. Ibn Abdu'l-Bar and Muhammad Bin Jarir Tabari have also reported that when Mu'awiya was informed of the demise of the holy imam, he shouted the takbir ("Allah is Great"). Of course, such a damned person should be called Khalu'l-Mu'minin according to you!

## MUHAMMAD BIN ABI BAKR WAS KILLED THIRSTY AND BURNT TO ASHES FOR LOVE OF AHLE BAIT

But look at Muhammad Ibn Abi Bakr, who was brought up by the Commander of the Faithful and was one of the staunchest friends of the holy Ahle Bait! Addressing this illustrious family he says: "O descendants of Fatima! You are a place of safety for me and my guardian. It is through you that on the Day of Judgement, the significance of my good actions will be greater. Since my love for you is sincere, I do not mind if somebody barks near me." Although he was the son of the first caliph, Abu Bakr, and the brother of Ummu'l-Mu'minin A'yesha , he was not call Khalu'l-Mu'minin. He was abused and deprived of his father's legacy! When Amr Bin As and Mu'awiya Bin Khadij conquered Egypt, the supply of water was cut off to Muhammad Bin Abu Bakr. When he had nearly died of thirst, he was killed. He was then enclosed in the skin of an ass

and the bundle was thrown into a fire. When Mu'awiya learned of this, he was very pleased. Hearing these facts, you do not question why these damned people treated Abu Bakr's son, Khalu'l-Mu'minin Muhammad Bin Abu Bakr, so cruelly. But when Mu'awiya is cursed, you immediately become angry. So you see the opposition to the progeny of the Holy Prophet, and it continues today. Since Muhammad Bin Abi Bakr was one of the friends of the descendants of the Holy Prophet, you neither call him Khalu'l-Mu'minin nor regret his murder. Since Mu'awiya was the bitterest enemy of the Ahle Bait of the Holy Prophet, you call him Khalu'l-Mu'minin. Allah save us from !such fanatical perversity

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### MU'AWIYA WAS NOT A SCRIBE OF WAHI (REVELATION) BUT ONLY OF LETTERS

Second, Mu'awiya was not the writer of Wahi. He embraced Islam in the tenth year of the Hijra when revelation was complete. In fact he was the scribe who wrote letters. He caused immense trouble for the Holy Prophet. In the eighth year of the Hijra when Mecca was conquered and Abu Sufyan embraced Islam, Mu'awiya wrote many letters to his father railing at him because he had accepted Islam. When, however, the whole Arabian peninsula and beyond came under the influence of Islam, Mu'awiya was himself forced to embrace Islam. In doing so he lost all his prestige. Abbas then asked the Holy Prophet to assign Mu'awiya some position so that he might no longer feel humiliated. In view of the recommendation of his uncle, the Holy Prophet appointed .him as scribe for the writing of letters

## PART SIX

### EVIDENCE FOR MU'AWIYA'S INFIDELITY

### EVIDENCE FOR MU'AWIYA'S INFIDELITY

Third, there are many suras of the Qur'an and hadith proving that he was an infidel and worthy of curses. Sheikh: I would like very much to hear these suras and hadith. Well-Wisher: Only a few will be pointed out. If I narrate them all, it would form a

complete book. Muslim, in his Sahih, reports Mu'awiya was a scribe of the Holy Prophet. Mada'ini says: "Sa'id Bin Thabit was the Wahi (revelation) and Mu'awiya used ".to write the letters of the Holy Prophet to other Arabs

## EVIDENCE FROM SURAS OF THE HOLY QUR'AN AND HADITH MU'AWIYA AND YAZID ARE CURSED



Please refer to ayat ۶۰ of Sura ۱۷ (Bani Israel). Commentators from your own (۱) ulema, like Tha'labi, imam Fakhru'd-din Razi, and others say that the Holy Prophet saw in a dream that the Bani Umayya, like monkeys, ascended and descended his pulpit. Thereafter Gabriel brought this holy ayat: "And when We said to you: Surely your Lord encompasses men. And we did not create the vision which We showed you except as a trial for men and the cursed tree in the Qur'an as well. And we cause them to fear, but it only adds to their grievous transgression." (۱۷:۶۰) Allah Almighty has called the Bani Umayya, whose leaders were Abu Sufyan and Mu'awiya, the "cursed tree" in the Holy Qur'an. Mu'awiya, who was a strong limb of this tree, was definitely accursed. (۲) Again Allah Almighty says, "But if you held command, you would surely make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed so He has made them deaf and blinded their eyes." (۴۷:۲۲-۲۳) In this verse those who make mischief in the earth and sever the ties of kinship are cursed by Allah. Who was a greater mischief monger than Mu'awiya, whose caliphate was notorious for its evil practices. Besides this, he severed the ties of kinship. (۳) Also Allah says in the Holy Qur'an: "Surely as for those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and in the hereafter, and He has prepared them for a chastisement bringing disgrace." (۳۳:۵۷) Certainly tormenting the Commander of the Faithful and the two grandsons of the Holy Prophet Hasan and Husain as well as Ammar-e-Yasir and other distinguished companions of the Holy Prophet was the equivalent of tormenting the Holy Prophet himself. Since Mu'awiya did torment these pious people, he was, according to the explicit wordings of the verse, definitely accursed in this world and in the hereafter. (۴) In sura Mu'min (The Believer), Allah

says: "The day on which their excuse shall not benefit the unjust, and for them is a curse and for them is an evil abode." (۴۰:۵۲) (۵) In the sura Hud, He says: "Now surely the curse of Allah is on the unjust." (۱۱:۱۸) (۶) In the sura Al-A'raf (The Elevated Places) Allah says: "Then a crier will cry out among them that the curse of Allah is on the unjust." (۷:۴۴) Similarly, in many other verses revealed about the unjust ones, it is clear that every unjust one is accursed. I do not think any of you would deny the open injustices perpetrated by Mu'awiya. So the very fact that he was unjust, proves that he deserved Allah's curse in the light of these clear indications we too can curse the one who deserves Allah's curse. (۷) In the sura Nisa (The Women) Allah says: "And whoever kills a believer intentionally, his punishment is Hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful (chastisement." (۴:۹۳

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## MURDER OF PROMINENT BELIEVERS, LIKE IMAM HASAN, AMMAR HAJAR BIN ADI MALIK ASHTAR, AND MUHAMMAD BIN ABI BAKR, , BY ORDER OF MU'AWIYA

This holy verse explicitly says that if a man kills a single believer intentionally, he deserves Allah's curse and his abode is in Hell. Wasn't Mu'awiya associated with the murder of believers? Did he not order the killing of Hajar Ibn Adi and his seven companions? Did he not order that Abdu'r-Rahman Bin Hasan Al-Ghanzi be buried alive? Ibn Asakir and Yaqub Bin Sufyan in their Histories; Baihaqi in his Dala'il; Ibn Abdu'l-Bar in Isti'ab; and Ibn Athir in Kamil have reported that Hajar Bin Adi was one of the eminent companions who, along with seven companions was brutally murdered by Mu'awiya. Their crime was refusing to curse Ali. imam Hasan was the elder grandson of the Holy Prophet. Was he not included in Ashab-e-Kisa (people of the mantle)? Was he not one of the two leaders of the youths of Paradise and a believer of exalted rank? According to the reports of Mas'udi, Ibn Abdu'l-Bar, Abu'l-Faraj Ispahani, Tabaqa of Muhammad Bin Sa'd, Tadhkira of Sibt Ibn Jauzi, and other accredited ulema of the Sunnis, Mu'awiya sent poison to Asma' Ju'da and promised her that if she killed Hasan Ibn Ali, he would give her ۱۰۰,۰۰۰ dirhams and would marry

her to his son Yazid. After the martyrdom of imam Hasan, he gave her ١٠٠,٠٠٠ dirhams but refused to marry her to Yazid. Would you hesitate to call Mu'awiya accursed? Is it not a fact that in the Battle of Siffin the great companion of the Holy Prophet, Ammar Yasir, was martyred by Mu'awiya's order? All your prominent ulema say with one accord that the Holy Prophet said to Ammar Yasir: "It will not be long before you will be killed by a rebellious and misguided group." Have you any doubt that thousands of devout believers were killed by Mu'awiya's subordinates? Wasn't the pure and valiant warrior, Malik Ashtar, poisoned by Mu'awiya's order? Can you deny that Mu'awiya's chief officials, Amr Bin As and Mu'awiya Bin Khadij, brutally martyred the Commander of the Faithful's governor, the pious Muhammad Bin Abi Bakr? Not content with that, they put his body into the carcass of a donkey and set it on fire. If I were to give you the details about the believers killed by Mu'awiya and his officials, it would require not ?.one night, but several



## MURDER OF ٣٠,٠٠٠ BELIEVERS BY BUSR BIN ARTAT ON ORDER OF MU'AWIYA

The greatest atrocity was that of Busr Bin Artat who killed thousands of believers on Mu'awiya's orders. Abu'l-Faraj Ispahani and Allama Samhudi in Ta'rikhu'l-Medina, Ibn Khallikan, Ibn Asakir and Tabari in their histories; Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, vol.I, and many others of your notable ulema have written that Mu'awiya ordered Busr to attack San'a and Yemen from Medina and Mecca. He gave a similar order to Zuhak Bin Qais Al-Fahri and others. Abu'l-Faraj reports it in these words: "Whoever from the companions and Shia of Ali is found should be killed; even women and children should not be spared." With these strict orders, they set out with a force of ٣٠٠٠ and attacked Medina, San'a', Yemen, Ta'if, and Najran. When they reached Yemen, the governor, Ubaidullah Ibn Abbas, was out of the city. They entered his house and slaughtered his two sons Sulayman and Dawud in the lap of their mother. Ibn Abi'l-Hadid writes in his Sharh-e-Nahju'l-Balagha, vol.I, p.١٢١, that in this raid ٣٠,٠٠٠ people were killed, excluding those who were burnt alive. Do you gentlemen still doubt that Mu'awiya deserves to be cursed

Among the many clear proofs that Mu'awiya was an infidel and deserved damnation was his public rejection of the Commander of the Faithful and his ordering the people to recite imprecations against the holy imam in their qunuts (supplication in daily prayers). This fact is acknowledged by both you and us. Even the historians of other nations have recorded that this vile practice was openly pursued and that many people were put to death because they did not utter the curses. This outrage was discontinued by the Umayya Caliph, Umar bin Abdu'l-Aziz. Obviously, one who curses the brother of the Holy Prophet, the husband of Fatima, the Commander of the Faithful, Ali Bin Abi Talib, and who orders others to do it is definitely damned. This fact has been recorded by all your eminent ulema in their authentic books. For instance, imam Ahmad Bin Hanbal in his Musnad, imam Abu Abdu'r-Rahman Nisa'i in his Khasa'isu'l-Alawi, imam Tha'labi and imam Fakhru'd-in Razi in their Tafsir (commentary), Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, Sibt Ibn Jauzi in his Tadhkira, Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Mir Seyyed Ali Hamadani in his Mawaddatu'l-Qurba, Dailami in his Firdaus, Muslim Bin Hajjaj in his Sahih, Muhammad Bin Talha Shafi'i in his Matalibu's-Su'ul, Ibn Sabbagh Maliki in his Fusulu'l-Muhimma, Hakim in his Mustadrak, Khatib Khawarizmi in his Manaqib, Abraham Hamwaini in his Fara'id, Ibn Maghazili Shafi'i in his Manaqib, imamu'l-haram in his Dhakha'iru'l-Uquba, Ibn Hajar in his Sawa'iq, and your other prominent ulema have, in slightly different words, reported that the Holy Prophet said: "One who reviles Ali, really reviles me; who reviles me, really reviles Allah." Dailami in his Firdaus, Sulayman Hanafi in Yanabiu'l-Mawadda have reported that the Holy Prophet said: " One who gives pain to Ali, really gives pain to me, and the curse of Allah is upon him who causes pain to me." Ibn Hajar Makki in his Sawa'iq narrates a hadith concerning the consequence to one who curses against any of the progeny of the Holy Prophet. He reports that the Holy Prophet said: "If anyone curses my Ahle Bait, there is nothing for him but exclusion from Islam. If anyone injures me concerning my Ahle Bait, may Allah's curse be upon him." Therefore Mu'awiya was certainly cursed. As reported by Ibn Athir in his Kamil, Mu'awiya used to curse Ali, the grandsons of the Holy Prophet, Hasan and Husain and

also Abbas and Malik Ashtar in the qunut of his daily prayers. imam Ahmad Ibn Hanbal reports in his Musnad from a number of sources that the Holy Prophet of Allah said: "If any one injures Ali he shall be treated as a Jew or Christian on the Day of Judgement." Certainly you must know that it is one of the tenets of Islam that to call Allah and the Holy Prophet by ill names leads to infidelity. Muhammad Bin Ganji Shafi'i in his Kifayatu't-Talib, part X, reports that once Abdullah Ibn Abbas and Sa'id Ibn Jabir saw on the brink of Zamzam a group of Syrians railing at Ali. They went to them and said: "Who among you was abusing the Holy Prophet of Allah?" They replied: "None of us was abusing the Holy Prophet of Allah." Then they said: "Well, who

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among you was abusing Ali?" They said: "Yes, we have been abusing Ali." Then Abdullah and Sa'id said: "You should bear witness that we heard the Holy Prophet saying to Ali, 'One who abuses you really abuses me; one who abuses me, really abuses Allah. If someone abuses Allah, He will throw him headlong into the fire of "'.Hell

## THE COMPANIONS OF THE PROPHET WERE AT DIFFERENT LEVELS OF UNDERSTANDING

Sheikh: Is it proper for a man of your caliber to condemn such an able and dignified companion of the Holy Prophet? Is it not a fact that Allah Almighty revealed a number of verses in praise of the companions of the Holy Prophet and gave them the good tidings of their deliverance. And Khalu'l-Mu'minin Mu'awiya, who was definitely a distinguished companion, deserved the praise contained in the holy verse. Doesn't insulting the companions amount to insulting Allah and the Holy Prophet? Well-Wisher: Perhaps you have forgotten what I have already told you on previous nights. No one denies that verses have been revealed in praise of the companions. But if you understand the meaning of the sahaba or companions, you will admit that the verses revealed in praise of the companions are not generally applicable to all. We cannot regard all of them as entirely pure. Respected man! You know full well that "sahaba" literally means the joining together of persons. So it may mean living together or, as is

commonly understood, helping or giving assistance to others. According to Arab lexicography, the Qur'an, and the hadith, a companion of the Holy Prophet refers to one who has spent his life in the company of the Holy Prophet, whether he was a Muslim or an infidel. So your interpretation that all the companions deserve Paradise .is not correct. This contradicts common sense as well as the hadith

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## IN THE WORDS OF THE HOLY QUR'AN "SAHAB" AND "SAHABA," MEANING "COMPANIONS", HAVE NO REVERENTIAL SIGNIFICANCE

I will submit additional Qur'anic verses and authentic hadith from Sunni scholars so that you will not be mistaken about the word "companion." This word was used for all companions, whether they were Muslims or not. (۱) In the sura Najm (the Star), Allah says to the Polytheists: "Your companion does not err, nor does he go astray." (۵۳:۲) (۲) In the sura of Saba (Sheba), Allah says: "Say: I exhort you only to one thing, that you rise up for Allah's sake in pairs and singly, then ponder: your companion is not possessed." (۳۴:۴۶) (۳) In the sura of Kahf (The Cave), Allah says: "and said he to his companion while he disputed with him: I have greater wealth than you and am mightier in followers." (۱۸:۳۴) (۴) In the same sura, Allah says: "His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a sperm drop, then He made you a perfect man." (۱۸:۳۷) (۵) In the sura of A'raf (The Elevated Places), Allah says: "Do they not reflect that their companion had not unsoundness in mind? He is only a plain warner." (۷:۱۸۴) (۶) In the sura of An'am (The Cattle), Allah says: "Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the devils have made to fall down perplexed on the earth. He has companions who call him to the right way, (saying): 'Come to us.' Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds." (۶:۷۱) (۷) In the sura of Yusuf (Joseph) He says: (Yusuf addressing his two fellow prisoners who were polytheists) "O my two Companions of the prison! Are many lords better or Allah, the One, the Supreme?" (۱۲:۳۹) These are a few verses, which I have quoted by way of example. It is clear that

the words "sahaba," "sahib," "musahib" and "ashab" have no special relationship to Muslims. They are used in reference to Muslims and polytheists alike. As I have said, a man who has a social dealing with another man is called his musahib or ashab. The companions of the Holy Prophet refer to those who had social dealings with him. Certainly among the companions of the Holy Prophet and among those who sat in his company, were all sorts of people, good and bad, believers as well as hypocrites. The verses revealed in praise of the companions cannot be attributed to all of them. They refer only to the good companions. It is also true that none of these exalted prophets of the past had companions as distinguished as those of our Holy Prophet. For instance, the companions of Badr, Uhud, and Hunain were such as stood the test of time. They helped the Holy Prophet and were firm in their resolve. But among his companions were also a number of men of debased character, enemies of the Holy Prophet and his Ahle Bait, men like Abdullah Bin Ubayy, Abu Sufyan, Hakam Bin As, Abu Huraira, Tha'labi, Yazid Bin Sufyan, Walid Bin Aqaba, Habib Bin Musailima, Samra Bin Jundab, Amr Bin As, Busr Bin Artat (a tyrant and bloodthirsty man), Mughira Bin Sha'ba, Mu'awiya Bin Abi Sufyan, and Dhu's-Sadiyya. These men, both during the life time of the Holy Prophet and after his death, caused great tumult among the people. One such man was Mu'awiya, whom the Holy Prophet cursed in his own time. After the death of the Holy Prophet, when Mu'awiya got an opportunity, he rose in revolt in the name of seeking vengeance for Uthman's murder and caused the blood shed of many Muslims. In this slaughter, many respected companions of the Holy Prophet, like Ammar Yasir, were martyred. The Holy Prophet himself foretold his martyrdom. I have already mentioned some hadith regarding this event.



### HOLY QUR'AN PRAISES GOOD COMPANIONS BUT ALSO CONDEMNS BAD COMPANIONS

There are many verses in the Holy Qur'an and hadith in praise of distinguished companions and pious believers. And there are also many verses and hadith condemning those companions who were sinners. Sheikh: How can you claim that the companions of the Holy Prophet caused social disturbances? Well-Wisher: This is not merely my claim. Allah Almighty in the sura of Ahle Imran (the House of Imran) says:

"If then he (Muhammad) dies or is killed, will you turn back upon your heels?" (۳:۱۴۴) Apart from this and other verses of the Holy Qur'an, your own ulema, including Bukhari, Muslim, Ibn Asakir, Yaqub Bin Sufyan, Ahmad Bin Hanbal, Abdu'l-Bar, and others have recorded a number of reports and hadith concerning the condemnation of some of the companions. I will refer to only two hadith. Bukhari reports from Sahl Ibn Sa'd and Abdullah Ibn Mas'ud that the Holy Prophet of Allah said, "I shall be waiting for you at the fountain of Kauthar. When a group of you goes astray from my way, I will say, 'O Allah! These were my companions!' Then a reply from Him will come to me: 'You do not know what innovations they introduced after you.'" Again imam Ahmad Bin Hanbal in his Musnad, Tabrani in his Kabir, and Abu Nasr Sakhri in his Ibana narrate from Ibn Abbas that the Holy Prophet said: "I want to save you from the chastisement of Hell. I ask you to fear Hell and to make no changes in the religion of Allah. When I die and am separated from you, I shall be present at the Fountain of Kauthar. Whoever reaches me there is saved. At the end of time when I find a large number of people caught in divine chastisement, I shall say: 'O Allah! These are the people of my Community.' The reply shall come, 'Verily, these people returned to their old creed after you.'" According to Tabrani's report in Kabir, the reply shall be: "You do not know what innovations they introduced after you. They adopted their former ".religion of ignorance

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#### ABU TALIB WAS A FIRM BELIEVER

You insist that Mu'awiya and Yazid are Muslims even though their many atrocities are recorded in your own books. Some of the Sunni ulema have written complete books in their condemnation, but you stubbornly insist that they were praiseworthy and that Abu Talib a sincere believer was an infidel! It is quite evident that this foolish talk is the product of enmity against the Commander of the Faithful, Ali. You try to refute the arguments which prove the infidelity and hypocrisy of Mu'awiya and Yazid. And yet you reject Abu Talib's open pronouncements regarding his belief in Allah and the Holy .Prophet

## ADDITIONAL PROOF OF ABU TALIB'S BELIEF

Is it not a fact that the Holy Prophet's Ahle Bait have said that Abu Talib was a believer and that he died a believer? Has not Asbagh Bin Nabuta, a highly trusted man, narrated from the Commander of the Faithful that he said, "I swear by Allah that my father, Abu Talib, my grandfather, Abdu'l-Muttalib Hashim, and Abdu'l-Manaf never worshipped idols." Is it proper that you should reject the statements of Ali and the holy Ahle Bait and give credence to the statements of the cursed Mughira, Amawis, ?Kharijis, Nasibis, and other enemies of the Commander of the Faithful

## JA'FAR TAYYAR'S EMBRACING ISLAM BY HIS FATHER'S ORDER

Moreover, many of your ulema, including Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, have written that one day Abu Talib came to the mosque and saw that the Holy Prophet was offering prayers. Ali was offering prayers on the right side of the Holy Prophet. Abu Talib ordered his son Ja'far (Tayyar) who was with him and had not yet embraced Islam, "Stand on the side of your cousin and perform the prayers with him." Ja'far moved forward and, standing on the left side of the Holy Prophet, began to say his prayers. At that time Abu Talib composed these lines of poetry: "Verily Ali and Ja'far are my strength and solace in my distress and disappointment. O Ali and Ja'far! Never leave the company of your cousin and my nephew, but help him. I swear that I will never leave the Holy Prophet. Can anyone leave the company of a Prophet of such noble family?" So it is the unanimous view of your own ulema that Ja'far's embracing Islam and his performing the prayers with the Holy Prophet were at the .order of Abu Talib

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## THE HOLY PROPHET WEPT BITTERLY AT ABU TALIB'S DEATH AND INVOKED ALLAH'S BLESSINGS ON HIM

Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha and Ibn Jauzi in Tadhkirat-e-Khawasu'l-Umma report from Tabaqat-e-Muhammad Ibn Sa'd, who reports from Waqidi and Allama Seyyed Muhammad Bin Seyyed Rasul Barzanji in his Kitabu'l-Islam Fi'l-'am-o-Aba'-e-Seyyedu'l-An'am, a report from Ibn Sa'd and Ibn Asakir, who report on authentic sources from Muhammad Bin Ishaq that Ali said: "When Abu Talib died, and I informed the Holy Prophet of Allah about it, he wept bitterly. Then he said to me, 'Go and wash his body in preparation for burial, wrap his body in a shroud, and bury him. May Allah bless him and have mercy upon him!" Is it permitted by Islam to perform the burial rituals for a polytheist? Is it right for us to say that the Holy Prophet invoked the blessings of Allah upon an infidel and a polytheist? The Holy Prophet did not leave his house for several days and continued praying to Allah for Abu Talib's eternal .peace

## ALI'S ELEGY FOR HIS FATHER, ABU TALIB

If you consult the Tadhkira of Sibt Ibn Jauzi, p.۶ you will see what the Commander of the Faithful said in his eulogy for his father. "O Abu Talib! You were a haven for the seeker of refuge, a rain of mercy for dry lands, and a light which penetrated the darkness. Your death has toppled the pillars of safety. Now the real Benefactor has bestowed mercy upon you. Allah Almighty has attached you to His Court. Verily, you were the best uncle of the Holy Prophet." Can it be believed that a man who was the embodiment of monotheism would write such a eulogy for a person who died an ?infidel

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## ABU TALIB CONCEALED HIS FAITH WHILE HAMZA AND ABBAS PROCLAIMED THEIRS

## ABU TALIB CONCEALED HIS FAITH WHILE HAMZA AND ABBAS PROCLAIMED THEIRS

Sheikh: If Abu Talib was a believer, why did he not reveal his faith as his brothers, Hamza and Abbas did? Well-Wisher: There was a great difference between Abbas,

Hamza, and Abu Talib. Hamza was so fearless and formidable that all Meccans dreaded him. His embracing Islam proved a great help to the Holy Prophet. Abbas, however, did not announce his Islam immediately. Ibn Abdu'l-Bar writes in his Isti'ab that Abbas embraced Islam while he was in Mecca, but he concealed his faith from the people. When the Holy Prophet migrated from Mecca, Abbas also intended to be with him. But the Holy Prophet wrote to him that his stay in Mecca would be useful to him (the Holy Prophet). Accordingly, he remained in Mecca and used to send the Holy Prophet news from there. The idolaters brought him with them to the Battle of Badr. When the infidels were defeated, he was taken prisoner. On the day of the conquest of Khaibar he was finally allowed to reveal his faith. Sheikh Sulayman Balkhi Hanafi in his Yanabiu'l-Mawadda, ch.۵۶, p.۲۲۶ reports from the Dhakha'iru'l-Uquba of imamu'l-Haram Abu Ja'far Ahmad Bin Abdullah Tabari Shafi'i, who reports from Faza'il of Abu'l-Qasim Ilahi that scholars know that Abbas had embraced Islam in the beginning but that he kept it secret. In the Battle of Badr, when he came along with the infidels, the Holy Prophet told his men, "Whoever sees Abbas should not kill him because he .unwillingly accompanied the infidels



He was ready to migrate, but I wrote to him that he should remain there and give me information about the idolaters." On the day Abu Rafi'i informed the Holy Prophet that .Abbas proclaimed his acceptance of Islam, the Holy Prophet set Abu Rafi'i free

## WHY ABU TALIB CONCEALED HIS FAITH

If Abu Talib had revealed his faith, all of the Quraish and the entire Arab nation would have united against the Bani Hashim. Abu Talib understood the expedience of concealing his Islam. He pretended to be loyal to the Quraish in order to thwart the activities of the enemy. So long as Abu Talib remained alive the same condition continued, and the Holy Prophet was protected. But at the death of Abu Talib, the Angel Gabriel appeared before the Holy Prophet and said: "Now you should leave Mecca. After Abu Talib, you have no helper here." Sheikh: Was the Islam of Abu Talib

known during the time of the Holy Prophet of Allah, and did the community believe in it? Well-Wisher: Yes, it was commonly known to the people and they pronounced his .name with full reverence

## ABU TALIB'S FAITH WAS COMMONLY KNOWN DURING THE TIME OF THE HOLY PROPHET

Sheikh: How is it possible that during the time of the Holy Prophet a thing was so much spoken of and commonly known to all, but after a period of thirty years, a contrary view gained credence because of a false hadith? Well-Wisher: This was not a unique instance. Often what was accepted during the time of the Holy Prophet completely changed its form after a few years because of a forged hadith. Other religious orders and practices in force during the life of the Prophet were abandoned after some years .due to the influence of the people

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## PART SEVEN

## MUT'A MARRIAGE AND HAJJ NISA WERE LAWFUL UP TO ABU BAKR'S TIME BUT MADE UNLAWFUL BY UMAR

Sheikh: Kindly cite one example of such a change. Well-Wisher: There are many examples; two should suffice to make my point. I will discuss mut'a (temporary marriage) and hajj nisa. Bothsects agree that these two practices were common during the time of the Prophet. Moreover, they were practiced during Abu Bakr's caliphate and also during part of Umar's caliphate. But Caliph Umar brought about a complete reversal of the Qur'anic order. He said, "Two mut'as were in effect during the time of the Holy Prophet. I now decree both of them unlawful and will punish those who engage in this practice." What was made lawful by Allah was suddenly abrogated. Umar's decree was so widely promulgated and so blindly followed that the original law soon fell into oblivion. Even today many of our Sunni brothers regard mut'a as an innovation of the Shia. If Umar's whim could overturn the clear ordinance of Allah and the historical fact that mut'a was practiced, can you doubt that Abu Talib's

well known belief could also be denied? Sheikh: Are you saying that millions of Muslims have violated the injunctions of the Qur'an and the sunna of the Prophet? Remember, the whole world calls us Sunnis, i.e., followers of the sunna. The Shia are called Rafizis, .i.e., those who stray from the sunna of the Prophet

### SUNNIS ARE REALLY RAFIZIS AND SHIA ARE SUNNIS

Well-Wisher: In reality the Shias are Sunnis, that is, they follow the Holy Qur'an and the sunna of the Holy Prophet. You people are Rafizis because you violate the injunctions of the Holy Qur'an and the commands of the Prophet. Sheikh: This is strange indeed! You have transformed millions of pure Muslims into Rafizis! Can you advance any argument to support this? Well-Wisher: I have already told you during previous nights that the Holy Prophet instructed us that after him we should follow the Holy Qur'an and his progeny. But you people deliberately abandoned the progeny of the Prophet and followed others. You rejected the practices of the Holy Prophet. You left those people by order of your two sheikhs and then call the real followers of the sunna of the Holy Prophet Rafizis. Among such orders there is another explicit injunction in the Holy Qur'an which says, "And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the way fairer." (۸:۴۱) The Holy Prophet observed this order and gave khums (۱/۵) of the wealth acquired from the enemy to his relatives and kinsmen. But you people opposed this practice. The practice of mut'a is another case in point. It was in accordance with Allah's command. It was sanctioned by the Prophet and his companions. The practice continued during Abu Bakr's caliphate and also during a part of Umar's caliphate. But at the command of Umar you people have made unlawful what Allah made lawful. Moreover, you have rejected the sunna of the Holy Prophet. And yet you call yourselves Sunnis and call us Rafizis. Caliph Umar himself did not advance any reason for his revoking the divine order. The Sunni ulema have tried .in vain to prove that Caliph Umar's decision was just

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### ARGUMENTS FOR LAWFULNESS OF MUT'A

Sheikh: Can you prove the lawfulness of mut'a? Can you prove that Caliph Umar violated the Qur'anic injunction and the sunna of the Holy Prophet? Well-Wisher: The strongest proof is furnished by the Holy Qur'an. In the sura of Nisa (The Women) Allah says: "...then as to those by whom you benefited (from mut'a), give them their dowries as appointed...." (۴:۲۴) Obviously the Holy Qur'an's command is obligatory forever unless it is abrogated by the Qur'an, itself. Since it has not been abrogated, this command holds good forever. Sheikh: How is this verse not related to permanent wedlock? It is this same verse that gives instruction about paying back dowry. Well-Wisher: You have confused the main point. Your own prominent ulema, like Tabari in his Tafsir-e-Kabir, part V and imam Fakhru'd-din Razi in his Tafsir-e-Mafatihu'l-Ghaib, part III, have confirmed that this verse refers to mut'a. Apart from the explicit interpretation of your ulema and commentators, you are also aware that throughout the entire sura of Nisa, several kinds of marriage and wedlock have been mentioned: nika (permanent marriage), mut'a (temporary marriage), and marriage with mulk-e-Yamin (servants). For permanent marriage the Holy Qur'an says in the sura of Nisa: "Then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then only one or what your right hands possess." (۴:۳) About Mulk-e-yamin (servants), Allah says: "And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are sprung the one from the other; so marry them with the permission of their masters and give them their dowries justly." (۴:۲۵) The command in verse ۴ of sura Nisa to the effect that: "...as to those by whom you benefitted (from mut'a), give them their dowries as appointed...." was for mut'a, or temporary marriage. It could not be for permanent wedlock, for otherwise, it would mean that in the same chapter the decree regarding permanent wedlock has been repeated twice, which is against the rule, and if it is for mut'a, then it evidently is a permanent and separate decree. Second, not only Shias but all Muslims agree that mut'a was practiced during the early days of Islam. The distinguished companions practiced it in the time of the Holy Prophet. If this verse

refers to permanent wedlock then which is the verse for mut'a? Evidently this is the verse regarding mut'a, which your own commentators have accepted. There is no .verse in the Holy Qur'an which abrogates this command

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## AHLE–SUNNA REGARDING LAWFULNESS OF MUT'A

It is reported in Sahih of Bukhari and the Musnad of imam Ibn Hanbal from Abu Raja on the authority of Imran Ibn Hasin that "...the verse of mut'a was revealed in the Book of Allah. So we acted in accordance with it during the time of the Holy Prophet. No verse was revealed to make it unlawful, nor did the Holy Prophet ever prohibit it." One man decided to change this law. Bukhari says that the man was Umar. Muslim in his Sahih, part I, in the chapter of Nikatu'l-Mut'a, says "Hasan Halwa'i reported to us that he was told by Abdu'r-Razzaq, who was informed by Ibn Jarih, who was told by 'Ata that Jabir Ibn Abdullah Ansari came to Mecca for the Umra and they went to him at his residence. People asked him many questions. When they came to the question of mut'a he said, 'Yes, we used to practice mut'a during the time of the Holy Prophet and during the caliphate of Abu Bakr and Umar.'" Also in the same book in part I, in the chapter of al-Mut'a Bi'l-Hajj wa'l-Umra, it is narrated on the authority of Abu Nazara that he said: "I was in the company of Jabir Ibn Abdullah Ansari when a man came and said, 'There is a difference of opinion between Ibn Abbas and Ibn Zubair concerning the two mut'as, Mut'atu'n-Nisa and Mut'atu'l-Hajj.' Then Jabir said, 'We have performed both of these during the time of the Holy Prophet. Thereafter, when Umar forbade it, we could not do it.'" imam Ahmad Bin Hanbal in his Musnad, part I, p.۲۵, narrates Abu Nazara's report in another way. Also both narrate another report from Jabir that he said: "In the days of the Holy Prophet and Abu Bakr, we used to practice mut'a for the consideration of a handful of dates and flour until Umar forbade it in the case of Amr Bin Harith." Hamidi, in his Jam'-e-Bainu's-Sahihain, narrates from Abdullah Ibn Abbas that he said: "We used to practice mut'a during the time of the Holy Prophet. When Umar was caliph, he said that 'Allah Almighty made lawful whatever He liked for His Holy Prophet. Now he is dead, and the Qur'an takes his

place. So when you begin the Hajj or the Umra, you should complete them as Allah has ordered you. You should repent of and abstain from mut'a. Bring him who has practiced mut'a to me so that I may stone him.'" There are many such reports in your own reliable books showing that mut'a was permissible during the days of the Holy Prophet. The companions practiced it until Umar made it unlawful. Besides these reports, some of the companions, like Ubayy Ibn Ka'b, Ibn Abbas, Abdullah Ibn Mas'ud, Sa'id Ibn Jabir and Sa'd have recited the verse of mut'a in this way, "And as such of them you had mut'a with until such time as was fixed." Jarullah Zamakhshari reports in his Kashshaf from Ibn Abbas and also Muhammad Bin Jarir Tabari in his Tafsir-e-Kabir and imam Fakhru'd-din Razi in his Tafsir-e-Mafatihu'l-Ghaib, vol.III, writing about this holy verse and imam Nuwi in his Sharh-e-Muslim, chapter I, Nikatu'l-Mut'a report from Nazari that Qazi Ayaz stated that "Abdullah Bin Mas'ud, the writer of wahi (i.e., recorder of revelations), used to recite this verse in the same way, that is, 'until such time as has been fixed.'" imam Fakhru'd-din Razi, after quoting the statement of Ubayy Ibn Ka'b and Ibn Abbas, said: "The community did not reject their recitation of the verse in this way, so what we have said has been accepted through consensus." Again on the next page he argues in this way: "This reading evidently proves that mut'a had the sanction of religion. We have no difference of opinion that ".mut'a was permitted in the time of the Holy Prophet

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## COMMAND PERMITTING MUT'A WAS NOT REPEALED

Sheikh: Can you prove that it was lawful during the days of the Holy Prophet but was not repealed later? Well-Wisher: There is plenty of proof that it was not annulled. The most convincing argument is that mut'a had been permitted from the time of the Holy Prophet until the middle of the caliphate of Umar. Caliph Umar's own statement has been generally reported by your ulema. They have written that he went to the pulpit and said, "In the time of the Prophet two mut'as were permitted. I make both of them unlawful, and if any one does it, I will punish him." Sheikh: What you say is correct, but my point is that there are many orders which were current earlier in the time of the

Holy Prophet but were repealed later. Mut'a was also permitted in the beginning, but later it was forbidden. Well-Wisher: Since the basis and foundation of religion is the Holy Qur'an, if any ordinance is present in the Holy Qur'an and is abrogated, its abrogation must also be present in it. Now please let me know where in the Holy Qur'an this order has been repealed. Sheikh: In sura ۲۳, Mu'minin (The Believers), verse ۶ repeals this order. It says "Except before their mates or those whom their right hands possess, for surely they are not blameworthy." (۲۲:۶) This verse lays down two conditions for conjugal relations: marriage, or intercourse with slaves. So this verse proves that the ordinance of mut'a has been repealed. Well-Wisher: This verse does not in any way prove that mut'a was repealed; it confirms it. The woman united by mut'a is the real wife of the man. Had she not been his real wife, Allah would not have ordered her mehr (dowry) to be paid. Moreover, the sura of The Believers was revealed while the Prophet was in Mecca, the sura of Women while he was in Medina. Obviously the Meccan chapters preceded the Medinan chapter. Can verse A abrogate ?verse B, if verse A came before B

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## DISTINGUISHED COMPANIONS AND IMAM MALIK INSIST THAT THE ORDINANCE OF MUT'A WAS NOT ABROGATED

Abdullah Ibn Abbas, Abdullah Ibn Mas'ud, Jabir Ibn Abdullah Ansari, Salama Ibn Akwa', Abu'dh-Dharr Ghifari, Subra Bin Ma'bad, Akwa' Bin Abdullah Al-Aslami and Imran Bin Hasin have stated that the ordinance of mut'a was not abrogated. Moreover, your eminent ulema have also held that it was not abrogated. For instance, Jarullah Zamakhshari, in his Tafsir-e-Kashshaf regarding Abdullah Ibn Abbas's statement that the verse of mut'a was one of the clear ordinances of the Holy Qur'an, says that this verse was not repealed. imam Malik Bin Anas also said that the permissibility of mut'a had not been repealed. Mulla Sa'idu'd-din Taftazani in Sharh-e-Maqasid, Burhanu'd-din Hanafi in his Hidaya, Ibn Hajar Asqalani in his Fathu'l-Bari and others also have reported the statement and verdict of Malik who says: "Mut'a is lawful. It is permitted by religion. Its lawfulness, as confirmed by Ibn Abbas, is quite

well known and most of his companions from Yeman and Mecca have practiced it. At another place he says: "Mut'a is lawful since it has been permitted and its lawfulness and permissibility hold good unless it is repealed." You will notice that until Malik's death there was no evidence that the ordinance of mut'a had been annulled. Moreover, your prominent commentators, like Zamakhshari, Baghawi, and imam Tha'labi have adhered to the position of Ibn Abbas and other distinguished .companions and have believed in the lawfulness of mut'a

## ALL CONDITIONS OF WEDLOCK ARE FULFILLED BY MUT'A

Sheikh: Since there are no provisions for a woman united by mut'a, such as inheritance, divorce, after divorce (waiting period) and maintenance, as are necessary for a wife, she cannot be a real wife. Well-Wisher: A woman joined with a man through mut'a is protected by all the provisions of any wife except those which have been reasonably excluded. Mut'a is a kind of nika (marriage), which entitles a woman to wifehood. Of course for the convenience of the community and to save them from lawlessness, some of its conditions and formalities have been waived. As for its conditions, first, it is not proved that inheritance is a necessary condition of marriage. Many women, in spite of being wives, do not receive an inheritance from their husbands. For example, disobedient wives or those who murder are deprived of inheritance. Second, it is not definitely established whether a woman united by mut'a is deprived of her right of inheritance. The jurists differ in their opinions about it, and such differences exist among you also. Third, the imamiyya ulema unanimously hold the view that a woman united by mut'a must also observe 'idda (waiting period before re-marriage). Its shortest period has been fixed as ۴۵ days. If the husband dies, she should observe the usual 'idda of four months and ten days, whether she had had sexual intercourse with her husband or not, or whether she has passed the age of menstruation or not. Fourth, the right of maintenance is not a necessary condition attached to marriage. There are a number of wives who are not entitled to maintenance, such as those who are disobedient or who murder their husbands. Fifth, the expiration of the agreed upon period is itself her divorce. Similarly, with the consent of her husband, she may be divorced before the expiration date. Therefore

none of the conditions that you have mentioned has any force. A renowned Shia scholar, Allama Jamalu'd-Din Hilli (Hasan Bin Yusuf Bin Ali Bin Mutahhar), has given in detail the same arguments in reply to the views of your prominent ulema. I have referred to them briefly. Anyone who wants to study it in detail, may consult Allama .Hilli's Mabahithat-e-Sunniyya wa Ma'rifat-e-Nussairiyya

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## ?WAS QUR'ANIC COMMAND FOR MUT'A ABROGATED BY THE HOLY PROPHET

Sheikh: Besides the holy verse there are also a large number of hadith which say that the ordinance concerning mut'a had been abrogated during the time of the Holy Prophet. Well-Wisher: Kindly let us know about that order of abrogation. Sheikh: It has been narrated with some variations. Some reporters say that it was decreed on the day of the conquest of Khaibar, some say it happened on the day of conquest of Mecca, some reports say that it was on the occasion of the Last Pilgrimage, and some say that it was on the day of Tabuk. Others, however, are of the opinion that the order .(of nullity was revealed on the occasion of Umratu'l-Qaza (The Farewell Pilgrimage

## ARGUMENTS CONCERNING ITS ABROGATION DURING THE TIME OF THE HOLY PROPHET

Well-Wisher: The contradictory reports clearly prove that there was no such order of abrogation. And how can those reports be relied upon when, on the contrary, there are many hadith reported in Sahih-e-Sitta, Jam'-e-Bainu's-Sahihain, Jam'-e-Bainu's-Sahih-e-Sitta, Musnad, etc, from distinguished companions which prove that this verse was not abrogated until the caliphate of Umar. The most compelling argument that your own ulema have themselves cited is the statement of Caliph Umar, who said: "I make both those two mut'as which were current in the days of the Holy Prophet, unlawful." Had there been any verse, or order of the Holy Prophet, the caliph would have said: "According to the instructions of the Holy Prophet, which is supported by the Qur'anic verse, if any one committed the unlawful act in violation of the abrogated ordinance, I will punish him." Such a statement would have been more

impressive for the people. But he merely said: " Two mut'as were permitted in the time of the Holy Prophet, I make them unlawful." If, however, your claim is correct and the verse of mut'a was abrogated, why didn't the pupils of the Holy Prophet, like Abdullah Ibn Abbas, Imran Bin Hashim and other companions act upon it. Your own great traditionists and historians, including Bukhari and Muslim, have recorded this fact. All these things clearly prove that from the time of the Holy Prophet to the .caliphate of Umar the companions followed this ordinance

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## ?COULD CALIPH UMAR ABROGATE MUT'A

So it is clear that mut'a shall continue to be lawful forever. Abu Isa Muhammad Bin Sawratu't-Tirmidhi in his Sunan, which is regarded as one of the six Sahih by you, imam Ahmad Bin Hanbal in his Musnad, PART II, p.٩٥, and Ibn Athir in his Jam'u'l-Usul have reported that a Syrian man asked Abdullah Bin Umar Bin Khattab what he considered about Mut'a-e-Nisa. He said: "Of course, it is lawful." The man said again, "But your father, the caliph, forbade the people to do it." He said, "It was ordered by the Holy Prophet; so if it has been prohibited by my father that order cannot supersede the order of the Holy Prophet. I am the follower of the Holy Prophet's order." For the reports which have been narrated, perhaps people later forged hadith in order to support Caliph Umar's statement. The matter is too clear to call for any further elucidation. The fact is that you have no real evidence for the unlawfulness of mut'a except the statement of Caliph Umar. Sheikh: Caliph Umar's statement in itself is the strongest evidence for Muslims, and they must follow it. If he had not heard it from the Holy Prophet, he would not have said that. Well-Wisher: Is Caliph Umar's statement so compelling that Muslims must follow it? I have not seen a single hadith in your books, in which the Holy Prophet said that Umar Bin Khattab's statement was a confirmed source or that Muslims should follow it. On the other hand your books are filled with reliable hadith saying that we should follow the descendants of the Holy Prophet, particularly Ali. I have referred to some of these hadith on previous nights. The Ahle Bait of the Holy Prophet have said that the ordinance of mut'a was not

abrogated. You said that had Caliph Umar not heard about the order of cancellation from the Holy Prophet, he would not have said what he did. But this is easily disproved. First, if Caliph Umar had heard of the cancellation of the order of mut'a from the Holy Prophet, he should have spoken about it during the life of the Holy Prophet up to the period of his own caliphate. This would have been especially important since he saw prominent companions had been practicing it, and it was his duty to tell the people that the practice of mut'a had been annulled. Why did he not perform the duty of prevention of evil? Second, the practice, which had been current among the community by order of the Holy Prophet, could only be nullified by the Holy Prophet. There should have been no delay in this case. Does it stand to reason that if an order for the Community had been circulated and was later abrogated, would the Holy Prophet have spoken about it to no one except Umar? And would it have made sense that Umar would not have told anybody about it until late in his own caliphate? During all this period when the community continued to follow this (so-called) abrogated order, did no responsibility lie with Umar? You say that the prohibition of "nullified and irreligious " practice could not be made known to others and therefore the community continued to follow it. Can anybody else except the Holy Prophet be held responsible for not proclaiming the abrogation of an order, having told only Umar of it? Is it not infidelity to say that the Holy Prophet neglected to perform his mission and that the community because of its ignorance, continued acting upon an abrogated order for a long time? Third, if the order of mut'a had been annulled during the time of the Holy Prophet and Umar had heard of this from the Holy Prophet, Umar could have said when he prohibited it that he had himself heard the Holy Prophet say that the practice of mut'a had been banned. Obviously, if he had referred to the Holy Prophet's statement, the community would have been much impressed by it. But he said, "During the time of the Holy Prophet, two mut'as were permitted, but I make them unlawful. Now I will stone those who do it." Is it not the duty of the Holy Prophet to declare things lawful or unlawful? Or, can it be the right of a caliph who has been appointed by the people? I don't understand on what basis Umar declared unlawful what Allah made lawful. How strange it is that the Holy Prophet never said that he made a certain thing lawful or unlawful. Whenever he announced any order, he said that Allah had ordered him to convey it to the people. How bold Umar is when he says:

"Two mut'as were permitted in the time of the Holy Prophet. I make both of them ".unlawful. I will punish those who commit those acts

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## COMMAND OF ALLAH OR OF THE HOLY PROPHET MAY NOT BE ABROGATED BY A CALIPH

Sheikh: Certainly you are aware that some of our scholars of high learning believe that since the Holy Prophet was a mujtahid (authority) in the matter of religious orders, another mujtahid, by virtue of his own findings, may set aside the former order. It was on this basis that Umar said, "I make those two things unlawful." Well-Wisher: In an attempt to set right one wrong, you perpetrate many others. Does ijtihad have any significance in contradicting an injunction of the Holy Qur'an. Is not your statement quite absurd and opposed to the Qur'anic verses? Allah Almighty says in the sura of Jonah: "Say: It is not proper for me that I should change it myself. I follow naught but what is revealed to me." (۱۰:۱۵) If it is true that the Holy Prophet could not make any changes in religious order unless he was ordered by Allah to do so, how could Umar, who had no knowledge of revelation, have the authority to make unlawful what Allah had made lawful? In the sura of Najm (The Star) Allah says: "Nor does he speak out of caprice. It is naught but revelation that is revealed." (۵۳:۳-۴) In the sura of Ahqaf (The Sand Dunes), Allah says: "Say: I am not the first of the apostles, and I do not know what will be done with me or with you. I do not follow anything but what has been revealed to me." (۴۶:۹) Obedience to the Holy Prophet is obligatory. No one, Umar or anyone else, has the right to interfere with divine orders and make .unlawful what Allah made lawful

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## EXPEDIENCY NOT GROUNDS FOR ABROGATION

Sheikh: Umar definitely thought it expedient and considered it in the best interest of the people to abrogate that order. We find these days that some people take a

woman in mut'a for the sake of pleasure for an hour, a month, or a year. Later, regardless of whether she is pregnant or not, they leave her. Well-Wisher: This is ridiculous! What does the lawfulness of this Islamic command have to do with people's indulgence in illicit sexual relations? If we followed your reasoning, perhaps permanent wedlock should be made unlawful. After all, people marry noble girls for their money or their beauty and later leave them, without giving them any financial support. Since some people do this, do you think that permanent wedlock should be abrogated? No. We should encourage people to be honest and give them proper religious instruction. If a righteous man does not find in himself the capacity to shoulder the responsibility of having a permanent wife, and if he wishes to avoid an unlawful action, he would, in compliance with the code of religion, wish to take a woman in mut'a or temporary wedlock. Accordingly, he would like to know the conditions of mut'a because he knows that for every order there are certain conditions. At the time of mutual agreement, he would provide the amount of mehr (dower) for the woman which would be sufficient for her maintenance during her 'idda, which is ۴۵ days, after the term of the period of mut'a. Second, after the separation, he would look after the woman during the entire period of 'idda. If she were pregnant, he would take proper care of the mother so that he might take his child after it is born. If some people fail to honor these conditions, it does not follow that a valid order of lawfulness has been abrogated. The welfare of the community was better understood by Allah and the Holy Prophet than by Umar. And they did not prohibit mut'a. If they didn't prohibit it, no caliph or imam, or any other man, even one divinely commissioned, can of his own accord make unlawful what Allah has made lawful. So your claim, that it was in the best interest of the community that people give up mut'a, is untenable. Mut'a was not the cause of the spread of lawlessness; rather it was the banning of it which spread lewdness. Those young men and women who cannot afford to join in permanent wedlock if they cannot control and restrain their sexual appetite, will indulge in illicit sex. And of course widespread adultery and fornication destroy the moral character of entire nations. imam Tha'labi and Tabari in their Tafsir and imam Ahmad Ibn Hanbal in his Musnad, writing in connection with the verse of mut'a, narrate from Amiru'l-Mu'minin Ali that he said: "If Umar had not put a restraint on mut'a, no one, except an unfortunate man, would have committed

fornication." Also Ibn Jarih and Amr Bin Dinar report from Abdullah Ibn Abbas who said: "Mut'a was really a mercy of Allah, which He gave to the community of Muhammad. If Umar had not banned it, no one except an unlucky man would have committed adultery." So according to the views of the companions of the Holy Prophet, the cause of the prevalence of adultery was the prohibition of mut'a, rather than the practice of it. In fact all the divine commands regarding lawful and unlawful acts which have been transmitted to the community through the Holy Prophet were .intended for the welfare of the people. They continue to benefit them today

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## ABU TALIB'S FAITH WAS WELL KNOWN DURING THE TIME OF THE HOLY PROPHET

Our topic of discussion was not this, but I wanted to remove your doubt since you said that what was known in the time of the Holy Prophet could be set at naught through forged hadith. Similarly there is no validity in your objection regarding the faith of Abu Talib. His faith during the time of the Holy Prophet was also well known and regarded with respect. But by forging the hadith of Zahza, some people spread just the opposite report. The uninformed people, blindly following their elders accepted this false report. In short, what I have said amply proves that Ali belonged to such a .distinguished family that no one of the eminent companions could match him

## ALI'S BIRTHPLACE WAS THE KA'BA

Another indication of Ali's special merit was his birthplace. No one else, from Adam down through all the prophets, possessed such a distinction. Of all human beings, he alone was born in the sacred precinct of the Ka'ba. At the time of the birth of the Prophet Jesus his illustrious mother was forced to leave the Holy House. A voice said to her: "O Mary! Leave the Baitu'l-Muqaddas, since it is the place of worship and not of childbirth." But when the time of Ali's birth approached, his mother, Fatima Bint Asad, was asked to enter the Ka'ba. And this was not an accidental affair as if a woman was in the mosque and suddenly she was delivered of a child. She was expressly called to enter the Ka'ba, the door of which was locked. Some uninformed people think that

Fatima Bint Asad was in the Holy Mosque when she felt labor pains, could not go out, and gave birth to the child. The fact was otherwise. It was the month of Fatima Bint Asad's confinement. She went to the Masjidu'l-Haram, where she felt labor pains. She prayed to Allah in the precinct of the Ka'ba, saying: "O Allah! I pray to you in the name of your honor and awe, to put me at my ease in this labor." Suddenly, the wall of the Ka'ba, which was locked, opened. Another report says that a voice was heard saying: "O Fatima! Enter the House." Fatima went into the House of Allah in front of a crowd of people who were sitting round that place and the wall returned to its original condition. The people were greatly astonished. Abbas was also there. When he saw what had happened, he immediately told Abu Talib because he had the key to the door. He instantly came there and tried his best to unlock the door, but the door did not open. For three days Fatima Bint Asad remained inside the Ka'ba, apparently without sustenance of any kind. This unusual event was the talk of the town. At last, on the third day, the passage through which she had entered again opened, and Fatima came out. The people saw that she had in her hands a lovely child. Both sects (Shias and Sunnis) agree that no one else had ever been given such distinction. Hakim in his Mustadrak and Nuru'd-din Bin Sabbagh Maliki in his Fusulu'l- Muhimma, Fasl I, p.۱۴, say: "No one before Ali was born in the Ka'ba. This was a distinction given to Ali in ".order to enhance his honor, rank, and dignity

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#### THE ORIGIN OF ALI'S NAME WAS THE UNSEEN WORLD

Another indication of Ali's special merit was that his name had its origin in the unseen world. Sheikh: You have said a novel thing. This means that Abu Talib was a prophet who named Ali through divine inspiration. Your statement is one of those lies which the Shias have invented in their extreme love (ghulu') for Ali. But it is farcical to say that Allah ordered that the child should be named Ali. Ali was an ordinary name which the parents, of their own will, proposed. It had nothing to do with the unseen world. Well-Wisher: What I said had nothing novel in it. Your astonishment is due to your lack of knowledge about the merits of wilaya (vicegerency). First, you think that the child was given the name after his birth, though it was not so. In all the heavenly books, the

names of Muhammad and Ali have been mentioned. Allah Almighty gave names to them thousands of years prior to their creation. The names were written on the skies, on the gates of heaven and on the arsh (the highest heavens). It had nothing to do with Abu Talib's time. Sheikh: Surely this statement is an example of excessive love for Ali. You have raised him so high that you claim his name was written long before the creation of the universe. The result of such statements is that your jurists consider pronouncing the name of Ali after the name of the Holy Prophet in the call to prayer. Well-Wisher: No, sir. My statement has nothing to do with excessive love. And it is not I who have written his name in the heavens. Allah ordered Ali's name to be written along with His own name and the name of His Prophet. Sheikh: Kindly refer to any of .those hadith

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### AFTER THE NAMES OF ALLAH AND THE HOLY PROPHET, ALI'S NAME IS WRITTEN ON ARSH

Well-Wisher: Muhammad Bin Jarir Tabari in his Tafsir, Ibn Asakir in his Ta'rikh, Muhammad Bin Yusuf Ganji Shafi'i, in his Kifayatu't-Talib, ch.۶۲, Hafiz Abu Nu'aim, in Hilyatu'l-Auliya, and Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, p.۲۳۸, ch. ۵۶, hadith ۵۲, narrate from Dhakha'iru'l-Uqba of imamu'l-Haram Ahmad Bin Abdullah Tabari Shafi'i on the authority of Abu Huraira (with a slight variation in wording) that the Holy Prophet said: "It is written on the arsh that 'There is no god but Allah, the One Who has no associate; and Muhammad is my servant and Prophet, whom I helped through Ali Bin Abi Talib.'" Also in Jalalu'd-din Suyuti's Khasa'isu'l-Kubra, vol.I, p.۱۰ and Tafsir-e-Durr-e-Mansur, beginning of the chapter of Isra'il, it is reported from Ibn Adi and Ibn Asakir, who narrate from Ana's Ibn Malik, that the Holy Prophet of Allah said that he had seen written on the arsh, "There is no god but Allah; Muhammad is the Prophet of Allah; I have given him support through Ali." In Yanabiu'l-Mawadda it is narrated from Dhakha'iru'l-Uqba of imamu'l-Haram Tabari, according to the report of Sirat-e-Mullah, that the Holy Prophet of Allah said: "On the night of the Mi'raj, when I was taken to the highest heaven, I saw written there on the right side of the arsh: 'Muhammad is the Prophet of Allah. I have given him help and support through Ali.'" It is reported in Yanabi, Hadith ۱۹, from Kitabu's-Sabi'in of imamu'l-Haram Tabari,

quoting from the Manaqib of Faqih Wasti Ibn Maghazili Shafi'i, and also Mir Seyyed Ali Hamadani Shafi'i writes in his Mawadda VI from Mawaddatu'l-Qurba two hadith; Khatib Khawarizmi in Manaqib, Ibn Shirwaih in Firdaus, and Ibn Maghazili Shafi'i in Manaqib narrating from Jabir Bin Abdullah Ansari that the Holy Prophet said: "It is written on the gate of Paradise that 'There is no god but Allah, Muhammad is the Prophet of Allah, and Ali is the Wali (vicegerent) of Allah and brother of the Holy Prophet of Allah.' This was written ۲,۰۰۰ years before the creation of the skies and the world." I recall another hadith. Mir Seyyed Ali Faqih Shafi'i writes in Mawadda VIII of Mawaddatu'l-Qurba that the Holy Prophet said to Ali: "I have seen your name coupled with mine in four places: (۱) On the night of the Mi'raj (ascension) when I reached the Baitu'l-Muqaddas (The Dome of the Rock), I saw written on the rock: 'There is no god but Allah, and Muhammad is the Prophet of Allah whom I gave support through his vizier (deputy) Ali.'" (۲) When I reached Sidratu'l-Muntaha (the loftiest place), I saw the words: 'Verily I am Allah; There is no god but Me, the One, and Muhammad among all my creation is My loved one. I gave him support through his vizier, Ali.' (۳) When I reached the arsh' (the highest heaven) of Almighty Allah, I saw there written on its pillars: 'Verily, I am Allah, and there is no god except Me.: Of all my creation Muhammad is my loved one. I have supported him through his vizier, Ali.' (۴) When I reached Paradise, I saw written on its gate: 'There is no god but Me. Of all my creation Muhammad is my loved one. I gave him help and support through his vizier, Ali.'" imam Tha'labi in his Tafsir Kashfu'l-Bayan and Sheikh Sulayman Balkhi in Yanabiu'l-Mawadda, chapter ۲۴, reporting from Hafiz Abu Nu'aim Ispahani, Muhammad Bin Jarir in his Tafsir and Ibn Asakir in his Ta'rikh, narrate from Ibn Abbas and Abu Huraira that verse ۶۴ of the sura of Anfal (The Accessions) of the Holy Qur'an, namely: "He it is Who strengthened you with His help and with the believers." (۸:۶۲) Then they say that the Holy Prophet said: "I saw written on the arsh' that There is no god but Allah, the One, Who has no partner, and Muhammad is My servant and Prophet; I strengthened him with Ali Bin Abi Talib." Then they narrate other hadith of this kind from Kitab-e-Sifa .and Manaqib. The source of the names of Muhammad and Ali is Allah Himself



**WORDS USED BY ADAM FOR ACCEPTANCE OF HIS REPENTANCE WERE THE NAMES OF THE**

Also imam Tha'labi in Tafsir Kashfu'l-Bayan and Sheikh Sulayman Balkhi Hanafi in Yanabi, chapter ۲۴, reporting from Faqih Wasti Ibn Maghazili Shafi'i are a commentary on verse ۳۷ of sura ۲ of the Holy Qur'an, namely: "Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is oft-returning (to mercy), the Merciful." (۲:۳۷) Sa'id Ibn Jabir reported from Ibn Abbas, who said: "The Holy Prophet was asked about the words which the Prophet Adam had learned and which led to the acceptance of his repentance. The Prophet said: 'He invoked Allah in the names of Muhammad, Ali, Fatima, Hasan and Husain. So Allah accepted his repentance and "'.forgave him

## WAHI (REVELATION) AND ILHAM (INTUITION) BESTOWED ON PERSONS OTHER THAN PROPHETS, EVEN ON ANIMALS

In regard to the granting of wahi and prophethood to Abu Talib, you are again mistaken. Wahi and Ilham have stages which are not peculiar to the rank of prophethood alone. These terms refer to a being's ability to understand hidden knowledge directly. This knowledge is granted to special people as well as to animals. Was the bee a prophet to whom Allah sent wahi? A verse of the Holy Qur'an in sura Nahl (The Ants) clearly says: "And your Lord revealed to the bee, saying: Make hives in the mountains and in the trees and in what they build." (۱۶:۶۸) Do you think that Nukhabuz (or, according to some commentators, Yukhabuz), the mother of the Prophet Moses was a prophet? In the sura of Qasas (The Narratives) is clearly stated that she had been given two commands, two prohibitory edicts, two pieces of information and two good tidings through wahi, Allah says: "And we revealed to Moses' mother, saying: Give him suck; then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him; back to you and make him one of the apostles." (۲۸:۷) Apart from these facts, it is not necessary for the guidance of the people that all instructions and commands of Allah should be communicated through wahi. Sometimes He guides the people through a voice. It has repeatedly happened and the Holy Qur'an bears testimony to this fact. In sura Maryam (Mary), He says how He guided Mary: "Then (a voice) called out to her from beneath her:

Grieve not, surely your Lord has made a stream to flow beneath you. Shake toward you the trunk of the palm tree; it will drop for you fresh, ripe dates. So eat and drink and refresh the eye. Then if you see any mortal, say: 'Surely I have vowed a fast to the Beneficent God, so I shall not speak to any man today.'" (۱۹:۲۴-۲۶)

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## PART EIGHT

### ABU TALIB WAS GUIDED BY ALLAH TO NAME HIS SON ALI

In the same way that the bee, the mother of Moses, and the mother of Jesus were instructed by Allah, though none of them was a prophet, Abu Talib was also instructed to give a name to his son. Moreover, no one has ever said that Abu Talib was a prophet or that wahi (revelation) was granted to him. A heavenly voice and a tablet contained the instruction to name the child. Your own ulema have written this fact in their books. Sheikh: Where have our ulema stated this? Well-Wisher: There are many such books.

### REVELATION OF LAWH (TABLET) TO ABU TALIB

Mir Seyyed Ali Hamadani Faqih Shafi'i, in his Mawaddatu'l-Qurba, Mawadda VIII, from the report of Abbas Ibn Abdu'l-Muttalib, which Sulayman Balkhi Hanafi also quotes in his Yanabiu'l-Mawadda, chapter ۵۶, and Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib narrate with slight variation in wording, that when Ali was born, his mother Fatima Bint Asad named him after her father, Asad. Abu Talib did not agree with her and said: "O Fatima! Let us go to the Qubais hills, and invoke Allah (some reporters say that he said they should go to the Masjidu'l-Haram). He may tell us the name of this child." It was night when they reached the Abu Qubais hills (or the Masjidu'l-Haram) and began their invocations. Abu Talib prayed: "O Creator of this dark night and bright moon, let us know Your will regarding this child's name." At that time a voice came from the sky. When Abu Talib raised his head, he saw a tablet like a green jewel, with four lines written on it. He took the tablet and clasped it to his chest. When he read it, he found these verses written on it: "I have conferred a special

honor on you both by giving you a pure, distinguished son. He has been given the name 'Ali' from the side of Allah. It is derived from 'Ali' (The Exalted)." Ganji Shafi'i writes in Kifayatu't-Talib that a voice came in reply to the verses of Abu Talib reciting these two couplets: "O people of the exalted Prophet's House! I have distinguished you with a pure child. Verily, he has been named 'Ali' from the side of Allah Almighty. This name is derived from Allah's own Name, Al-Ali." Abu Talib was immensely pleased and fell down in prostration before Allah. As a token of thanksgiving for this great event, he sacrificed ten camels. He hung the tablet in the Masjidu'l-Haram. The Bani Hashim used to take pride in it before the Quraish. The tablet remained hanging there until it disappeared in the time of war between Abdullah Ibn Zubair and Hajjaj. This report also supports the previously mentioned hadith which say that from the very beginning Abu Talib had been a believer. He implored Allah Almighty to name the child. When he saw Allah's merciful bounty, he fell down in prostration before Him. Is ?this the behavior of an unbeliever

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## (ALI'S NAME IS NOT A PART OF THE ADHAN AND IQAMA (CALLS FOR PRAYERS

You have claimed that Shia jurists insist that the name of Ali is considered compulsory in the Adhan and Iqama (calls for prayer). In fact not a single Shia jurist has stated that the name of Ali is an integral part of the Adhan or the Iqama. In all the books of jurisprudence Shia jurists invariably say that bearing witness to the vicegerency of Amiru'l-Mu'minin is not part of the Adhan or Iqama. To say it in the Adhan and the Iqama with that intention is unlawful. If, at the time of beginning prayers, the intention is that the name of the Holy imam is an integral part of the prayers, the performance becomes void. But of course after mentioning the name of the Holy Prophet, to mention the name of Ali without considering it essential to the purpose, but merely for the sake of grace and blessedness, is desirable. Allah has mentioned his name at every place after the name of the Holy Prophet as I have already said before. Now we come to our main point: no one among the distinguished companions .had as exalted lineage as Ali did

## ALI'S PIETY

As for Ali's piety, no one else compared to him. Both his friends and his foes agree that, after the Holy Prophet, no one was as pious as Ali was. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha and Muhammad Ibn Talha Shafi'i in Matalibu's-Su'ul, report from Umar Ibn Abdu'l-Aziz that the Holy imam was superior in piety to all of mankind. He says: "We do not know anyone in the community after the Holy Prophet who was more devout and pious than Ali Bin Abu Talib." Mullah Ali Qushachi, for all his extreme intolerance, writes that human beings are at a loss to comprehend the merits of Ali. In his Sharh-e-Tajrid he says: "Men are astounded when they hear of the practices of ".Ali's life

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## ABDULLAH BIN RAFI'I'S REPORT

Abdullah Bin Rafi'i says that at the end of a fast day, he went to Amiru'l-Mu'minin. He saw that a sealed bag was brought to him. When Ali opened it, it was found to contain unsifted flour. The imam took three handfuls of flour, ate it, drank a little water, and offered thanks to Allah. Abdullah Bin Rafi'i said: "O Abu'l-Hasan! Why have you sealed the mouth of the bag?" The imam replied: "It is so that my sons, who love me, may not mix olive oil or sugar with the flour, which would cause Ali's self to relish its taste." So Ali used to keep himself aloof from delicious foods so that he might not be subdued by them. Sulayman Balkhi Hanafi has also cited this hadith in his Yanabiu'l-Mawadda, .chapter ۵۱, from Ahnaf Bin Qais

## SUWAID BIN GHAFLA'S REPORT

Moreover, the Sheikh, in his Yanabiu'l-Mawadda, Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, Khatib Khawarizmi in Manaqib, and Tabari in his Ta'rikh have reported from Suwaid Bin Ghafla that he said: "One day I had the honor of visiting Amiru'l-Mu'minin. I saw before him a cup of milk which was so sour that I could smell its foulness. The imam had dry bread in his hand. It was so dry that it could hardly be broken. The imam broke it by putting it under his knee and, after making it soft in the

sour milk, ate it. He asked me to eat with him. I told him that I was fasting. The imam said: 'I have heard from my friend, the Prophet of Allah, that if one is observing a fast and has an inclination for some food, but does not eat it for the sake of Allah, then Allah will give him heavenly foods.'" Suwaid continued: "Seeing the condition of Ali, I was astounded. I asked the imam's servant, Fizza, who was standing near me, why she did not fear Allah, that is, why had she cooked the barley bread without removing its husk. Fizza said on oath that Ali himself had ordered her not to remove its husk. The imam asked me what I was saying to Fizza. I told him that I had asked her why she did not sift the flour. Ali said: 'May my father and mother be sacrificed to the Holy Prophet! The Holy Prophet never removed the husk; he never satisfied his hunger with wheat bread for three consecutive days. I follow the practice of the Holy "'.Prophet

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## ALI'S ABSTAINING FROM EATING HALWA

Muwaffaq Bin Ahmad Khawarizmi and Ibn Maghazili Faqih Shafi'i write in their Manaqib that one day during the time of Ali's caliphate, some halwa (a sweet dish) was brought to him. He picked up a little of it, smelled it, and said: "How appealing and sweet-smelling it is! But Ali does not know its taste. I have never yet eaten halwa." The narrator said to him: "O Ali! Is halwa unlawful for you?" The imam said: "What Allah has made lawful can never be unlawful. But can I be content to fill my stomach while there are starving people in the country? Should I sleep with my stomach full when people throughout the Hijaz are dying of hunger? How can I content myself with my name being Amiru'l-Mu'minin? Why should I not be associating myself with the people in their penury and sufferings?" Also Khawarizmi reports from Abi Bin Thabit that one day 'faluda' (a delicious syrup) was brought before Ali, but he suppressed his desire and did not drink it. These are some examples of his practice regarding eating and drinking. He ate dry barley bread sometimes with vinegar or salt and sometimes with a little vegetable or milk. There were never two kinds of food on his table cloth. In the year ۴۰ A.H. on the night of the ۱۹th Ramadhan, when Abdu'r-Rahman Ibn Muljim Muradi inflicted the fatal wound, he was a guest at the house of

his daughter, Umme Kulthum, to end his fast. When bread, milk and salt were put on the table cloth, Ali who had great affection for his daughter, Umme Kulthum, angrily said: "I have never seen a girl being so unkind to her father." Umme Kulthum said: "Father! What wrong have I done?" Ali said: "Have you ever seen your father having two kinds of food together on the table cloth?" Then he ordered that the milk be removed. However he ate a few morsels of bread with salt and then said: "We shall have to give account for all the lawful things; for unlawful acts there is chastisement."



## ALI'S DRESS

Ali's dress was very simple. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, Ibn Maghazili Shafi'i in Manaqib, imam Ahmad Ibn Hanbal in Musnad, Sibt Ibn Jauzi in Tadhkira, and others of your ulema have written that: "His dress was of coarse cloth, purchased for five dirhams." He patched his clothes. The patches were of hide or palm leaves. His shoes were also made of palm leaves. Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, and Ibn Abi'l-Hadid Mu'tazali in Sharh-e-Nahju'l-Balagha have written that Ali had so many patches on his clothing that when during the time of his caliphate, his cousin, Abdullah Ibn Abbas, saw them and felt sad. Ali said: "I have so many patches on my clothes that now I feel shy of the patcher. What has Ali to do with worldly adornment? How should I be content with the pleasure which is to fade away and the blessing which is not to last?" Another person objected to Ali's appearance saying: "Why do you patch clothes even during the days of your caliphate and supremacy? It makes the enemy look down upon you." Ali said: "This is the kind of dress which subdues our passions, removes the sense of pride in man, and is adopted by a believer." Muhammad Bin Talha in his Matalibu's-Su'ul, Khawarizmi in his Manaqib, Ibn Athir in his Kamil, and Sulayman Balkhi in his Yanabiu'l-Mawadda have reported that Ali and his servant had identical clothing. He purchased two pieces of cloth of the same kind and price. One he wore himself and the other he gave to his servant, Qanbar. These were Ali's customs regarding food and clothing. He himself ate dry barley bread and gave bread made of wheat, sugar, honey and dates to the beggars and orphans. He wore the patched

.clothes himself but gave fine clothes to orphans and widows

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## PART NINE

### ZURAR'S CONVERSATION WITH MU'AWIYA CONCERNING ALI

There are many examples of Ali's rejection of the world. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, Hafiz Abu Nu'aim Isfahani in Hilyatu'l-Auliya, vol. I, p.۸۴, Sheikh Abdullah Bin Amir Shabrawi Shafi'i in Kitabu'l-I'ttihad Bin Hubbi'l-Ashraf, p.۸; Muhammad Bin Talha in Matalibu's-Su'ul, p.۳۳; Nuru'd-din Bin Sabbagh Maliki in Fusulu'l-Muhimma, p.۱۲۸; Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, chapter ۵۱; Sibt Ibn Jauzi in Tadhkira Khawasu'l-Umma at the end of chapter ۵, and many others of your accredited ulema and historians have recorded in detail the conversation between Mu'awiya and Zurar Bin Zumra. At the end of his talk with Mu'awiya, Zurar praised Ali in these words: "On some occasions I have seen Ali at night when the stars were scattered over the sky, holding his beard and writhing like one bitten by a snake, crying as in intense pain, saying: 'O World! Deceive somebody else instead of me. Do you fold me in your arms and are you fond of me? This can't be. I have given you three divorces, after which union is not possible. Your time is short lived, the fear you bring is great, and your pleasure is very insulting. May Allah save us from the paucity of means of travelling, the remoteness of the destination, and the perils of the way!' Then Mu'awiya began to weep and said, 'May Allah be merciful to Abu'l-Hasan. By Allah, he was just like that.' Mu'awiya also said, 'Women are unable to "'.beget a man like Ali Bin Abi Talib

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### THE PROPHET'S RECOGNITION OF ALI'S PIETY

The Prophet himself recognized Ali's outstanding piety. Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, chapter ۴۶, reports from Ammar Yasir, who said that he heard from the Holy Prophet that he said to Ali: "Verily, Allah Almighty granted you

adornment the like of which He has not given to any one else whom He loved. And that is your piety in this world. He has made you such that you neither take benefit from the world, nor can it make you inclined towards it. He bestowed upon you the love for the poor and the needy. So they were pleased with your imamate, and I was also pleased with them on account of their following you. Blessed is he who befriends you and acknowledges you; and woe be to him who is hostile to you. Those who love you and acknowledge you shall be your neighbors in Paradise and shall be your companions in your palace. Those who have been opposed to you shall be reckoned as liars by Allah on the Day of Judgement and shall be granted their due ".chastisement

## (ALLAH AND THE HOLY PROPHET CALLED ALI IMAM U'L-MUTTAQIN (CHIEF OF THE PIOUS

He reached such a high stage of piety that friends and enemies alike called him imamu'l-Muttaqin (the Chief of the Pious). In fact the first person to address him with this title was the Holy Prophet himself. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.II, p.۴۵۰; Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya, Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba and Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, chapter ۵۴, report from Anas Bin Malik that one day the Holy Prophet asked him to bring water to him for ablution. When he had brought water, the Holy Prophet performed his ablution and then performed two rak'ats of prayer. Then he said to him: "O Anas! the next person to enter this door is the chief of the pious ones, the leader of the Muslims, the sovereign of the believers, and the seal of the successors, who will lead people with bright faces and hands to Paradise." Anas says: "I prayed within myself to Allah that He might send an Ansar through the door, but I kept my invocation secret. Suddenly, I saw Ali entering the door. The Holy Prophet asked who he was. I replied that he was Ali Bin Abi Talib. Then the Holy Prophet happily got up to greet Ali. He folded him in his arms and wiped the sweat from his face. Ali said, 'O Holy Prophet! Your are treating me today as you have never done before!' The Holy Prophet said, 'Why shouldn't I do that when you will convey my prophethood to the community, will make them hear my voice, and will explain to them those things concerning which they have differences of opinion.'" Also Ibn Abi'l-Hadid in Sharh-e-

Nahju'l-Balagha, vol,II, and Hafiz Abu Nu'aim in Hilyatu'l-Auliya write that one day Ali came to the Prophet. The Prophet said to him: "Welcome, leader of the Muslims and the Chief of the Pious Ones!" Ali said: "I praise Allah for the blessing which He has bestowed upon me, and I implore His munificence to me." Muhammad Bin Talha Shafi'i also narrates this hadith at the end of section IV, part I, of his Matalibu's-Su'ul and through it proves that Ali was the imam of all the pious ones. Hakim, in his Mustadrak, part III, p.٣٨ and Bukhari and Muslim, each in his Sahih, report that the Holy Prophet said: "Allah sent me revelations about Ali concerning three things: (l) he is the master and chief of Muslims; (٢) he is the chief of the pious ones; and (٣) he is the guide who will lead the people with bright faces and hands (to Paradise)." Muhammad Bin Yusuf Ganji Shafi'i reports in his Kifayatu't-Talib, chapter ۴۵, on the authority of Abdullah Bin Asad Bin Zurara that the Prophet said: "On the night of Mi'raj (ascension), when I was taken to the heavens, I was allowed to enter a palace of pearls, whose floor was of sparkling gold. Then revelation was sent to me, and I was told three things about Ali: (١) that he is certainly the master and chief of the Muslims; (٢) that he is the imam and chief of the pious ones; and (٣) that he is the guide who will lead people with bright faces and hands (to Paradise)." imam Ahmad Bin Hanbal writes in his Musnad that one day the Holy Prophet addressed Ali thus: "O Ali! to cast a look at your face is worship; verily you are the chief of the pious ones and leader of the believers. He who is a friend of yours is a friend of mine, and he who is a friend of mine is surely a friend of Allah. He who has ill will against you, has ill will against me, and he who has ill will against me, certainly has ill will against Allah." So it is sufficient for the exalted rank of Ali that the Holy Prophet insisted that Ali surpassed all the companions in piety. He alone had been given the title of imamu'l-Muttaqin (chief of .the pious ones) and the Holy Prophet repeatedly referred to him as such

p: ٢١٣

### AS imamU'L-MUTTAQIN ALI HAD NO INCLINATION FOR SELF-INDULGENCE OR AUTHORITY

Sheikh: One cannot say too much in praise of Ali. Of course, Mu'awiya said the right thing: the women of the world are unable to give birth to a man like Ali. Well-Wisher:

Now it is clear that among the venerable companions Ali was the chief of the pious ones. An idea has just struck me. If you permit, I will ask you one thing. Sheikh: Yes, please do. Well-Wisher: After acknowledging that among the distinguished companions Ali had the exclusive merit of being the chief of the pious ones, would you assume that he had any inclination for self-indulgence or power? Sheikh: It is impossible to assume such a thing about him. You have pointed out the well known fact that Ali gave three divorces to the world. Having proved his aloofness from the world how could he be inclined to it. Besides this, his rank is so exalted that it is impossible to entertain such a false notion of him. Well-Wisher: So it follows that all the actions of such an embodiment of piety were definitely for Allah. He never swerved an inch from the right path. Sheikh: It is obvious that we don't deny these .things about Ali

## ALI'S REFUSAL TO PAY ALLEGIANCE TO ABU BAKR PROVES THE METHOD OF HIS APPOINTMENT AS CALIPH WAS NOT RIGHT

Well-Wisher: When the Holy Prophet died, Ali, according to the will of the Holy Prophet, performed the burial rituals. Some people, assembling at Saqifa-e-Bani Sa'ida, swore allegiance to Abu Bakr. Later, when Ali was called, why did he refuse allegiance? If the manner in which Abu Bakr was elected caliph was right and the question of Ijma' (consensus) was proved to be just, then Ali, being so pious should not have deviated from the truth. You will recall the hadith which I mentioned on previous nights, in which the Holy Prophet said: "Ali is with the truth and truth is with Ali." If the proceedings at the Saqifa were based on justice and the appointment of Abu Bakr as Caliph were valid, the imam should have welcomed them and acknowledged Abu Bakr as the rightful caliph. But in fact he firmly opposed the election. The opposition of Ali must have been based on one of two things. Either Ali was going against the right path, and he violated the order of the Holy Prophet, or he considered the consensus to be a farce. As for the first possibility, it is out of the question to assume that Ali could deny the truth. According to the Holy Prophet "Ali is with the truth and the truth revolves around Ali." Moreover, no one has ever claimed that he was interested in worldly power. He divorced the world three times. He had no

wish to gain political ascendancy. It was the second condition which prompted him to refuse to acknowledge the caliphate of Abu Bakr. He knew it contradicted the will of Allah and the Holy Prophet. Sheikh: It is strange of you to say that Ali did not swear allegiance to Abu Bakr. References in your and our books of history prove that Ali did pay allegiance to Caliph Abu Bakr and did not oppose the consensus. Well-Wisher: Have you forgotten all our previous discussions in which I gave full details of the statements of your prominent ulema? Even Bukhari and Muslim have written each in his Sahih that Ali did not offer allegiance at that time. Your ulema have generally admitted that on the first day, when the Holy imam was forcibly and insultingly dragged from his house to the mosque (as has been state earlier) he did not swear allegiance but returned home. Ibrahim Bin Sa'd Saqafi (died ٢٨٣ A.H.), Ibn Abi'l-Hadid Tabari, and others have written that Ali offered allegiance after six months (that is, after the death of Fatima). Even if we admit, by way of supposition, that the imam offered allegiance, why did he wait for six months before doing so? Sheikh: Certainly there must have been some reason for that. He alone knew it. But why should we worry about the mutual discord of our elders? Why should we pry into their differences after ١٣٠٠ years? (Loud laughter from the audience.) Well-Wisher: When you cannot find a reasonable answer to prove your point, you depend upon such a reply. But before all fair minded people, the matter is too clear to require any elucidation or proof. As for your assertion that we need not interfere in the differences of our predecessors, of course you are right, insofar as their affairs have no bearing on us. But in the present case you are mistaken because it is the duty of every sensible muslim to have faith based on reason, not on blind following. In making inquiries regarding religion, we study the common history of the Muslims. We find that, after the death of the Holy Prophet, two sects appeared. Therefore, we should make thorough inquiries in order to understand which of the two sects is rightly guided. Obviously we should not blindly follow our predecessors. Sheikh: Certainly your point is that Abu Bakr's caliphate was not just. But if Abu Bakr was not the rightful Caliph, and if it was the right of Ali to occupy that position, why did he not use his special strength and courage to establish justice? He used to attend the prayers also .and often gave useful advice to the distinguished caliphs in important matters

## SILENCE OF HOLY PROPHETS

Well-Wisher: First, the Prophets and their successors acted according to the will of Allah Almighty. Accordingly we cannot raise any objection as to why they did not wage war, or why they adopted silence before the enemy, or why they suffered defeat. If you study the historical facts regarding the lives of the holy prophets and their successors, you will find many similar instances of acquiescence. The Holy Qur'an has narrated some of those events. In the sura of Qamar (The Moon), the Holy Qur'an relates what the Prophet Noah said when his people rejected him: "Verily, I am overcome (by these people), so give help." (۵۴:۱۱) In the sura of Maryam (Mary), the Qur'an tells us of the silence of Abraham when he sought his uncle Azar's help and received a disappointing reply: "And I will withdraw from you and what you call upon besides Allah, and I will call upon my Lord." (۱۹:۴۸) So just as Abraham withdrew from the people when he did not receive support from his uncle Azar, Ali also must have withdrawn from the people and gone into seclusion. Sheikh: I think this isolation signifies withdrawal of the heart. That is, he withdrew and kept aloof from them but did not assume physical seclusion. Well-Wisher: If you study the commentaries of both sects, you will find that his withdrawal from people was physical, not merely psychological. I recall that imam Fakhru'd-din Razi says in his Tafsir-e-Kabir, vol.V, p.۸۰۹: "Isolation from something means keeping aloof from it. What Abraham meant was that he wanted to keep aloof from them, both from the physical and religious point of view." The chronicles report that after this rejection Abraham migrated from Babylon to Kuhistan in Fars and lived a solitary life in those mountainous surroundings for seven years. He then returned to Babylon and again publicly proclaimed Allah's message and broke the people's idols. At this the people flung him into the fire. Allah Almighty made the fire cool and safe for him, and so his prophethood was firmly established. In the sura of Qasas (The Narratives), the story about Moses running away in fear of his life has been narrated in this way: "So he went forth, fearing, awaiting, (and) he said: My Lord, deliver me from the unjust people."(۲۸:۲۱) In the sura of A'raf (The Elevated Places), the Holy Qur'an tells us of Aaron's plight when Moses

had left him in charge of the Bani Israel. The people immediately began to worship the golden calf and, because Aaron had no one to support him;, he remained silent. The Qur'an says: "And he (Moses) seized his brother by the head, dragging him towards him. He (Aaron) said: Son of my mother! Surely the people reckoned me weak and had (well nigh slain me." (۷:۱۵۰

p: ۲۱۵

## ALI'S SITUATION SIMILAR TO Aaron'S

## ALI'S SITUATION SIMILAR TO Aaron'S

So according to the Holy Qur'an Aaron did not draw the sword against the people. He assumed silence when they adopted Samiri's Golden Calf as the object of worship because he (Aaron) recognized that he was outnumbered. Similarly, Ali, whom the Holy Prophet pronounced to be the counterpart of Aaron (as we have discussed in detail earlier), was also perfectly justified in assuming patience and forbearance when he had been left alone. The Holy imam was forcibly brought to the mosque and an open sword was put on his head to force him to swear allegiance. Later he went to the tomb of the Holy Prophet and repeated the same words which Allah Almighty has related through the tongue of Aaron. Aaron had said to Moses: "Surely the people had ".reckoned me weak and had well nigh slain me

## ACQUIESCENCE OF PROPHETS

The Prophet Muhammad's example regarding this point is of course most instructive. We should consider why he maintained complete silence for thirteen years in the face of hostile activities of the enemy in Mecca until finally he had to abandon his native city in the darkness of the night. The reason was that he had no helpers. In fact, even during the days of his authority, he could not do away with some innovations. Sheikh: ?How can it be you say that the Holy Prophet failed to do away with innovations

## THE HOLY PROPHET COULD NOT EFFECT DRASTIC CHANGES FOR FEAR OF PEOPLE

Well-Wisher: It has been reported by Hamidi in his Jam'i Bainu's-Sahihain and by imam Ahmad Bin Hanbal in Musnad from Ummu'l-Mu'minin A'yesha that the Holy Prophet said to her: "Had these people not been near the age of infidelity and ignorance, and had I not the fear that it would destroy their faith, I would have ordered the House of the Ka'ba to be demolished and whatever had been taken out of it to be restored. Having levelled it, I would have erected two doors towards its east and west as it was in the days of the Prophet Abraham, and I would have rebuilt it on the foundations set up by Abraham." Certainly if the Holy Prophet himself was unable to oppose major innovations, Ali was justified in observing the same principle when he faced a similar challenge. The great jurist, Wasiti Ibn Maghazili Shafi'i, and Khatib Khawarizmi report in their Manaqib that the Holy Prophet said to Ali: "The community has a strong grudge against you. Shortly after my death they will deceive you and reveal what they have in their hearts. I order you to be patient and control yourself at ".that time so that Allah may give you its reward and a good recompense

## PART TEN

### AFTER THE DEATH OF THE HOLY PROPHET ALI'S PATIENCE WAS FOR THE SAKE OF ALLAH

### AFTER THE DEATH OF THE HOLY PROPHET ALI'S PATIENCE WAS FOR THE SAKE OF ALLAH

Second, Amiru'l-Mu'minin never looked to himself but was always mindful of Allah. He was completely absorbed in Allah. He resigned himself and his people to the will of Allah. Hence, his patience and forbearance in gaining his right were for Allah's sake so that there might not be discord among the Muslims and that people might not return to their previous infidelity. When Fatima's property was taken from her, she came home, depressed and dismayed. She said to Ali: "You have receded like a foetus. You have retired from the world like an accused person and have broken your hawk-like wings. Now the weak wings of a bird do not support you. This Ibn Qahafa (Abu Bakr) is forcibly snatching away from me my father's gift and my children's means of subsistence. In fact these people abused me with open ill will and railed at me." She

spoke for a long time. The Holy imam listened to Fatima until she was silent. Then he gave her a short reply which satisfied her. He said: "O Fatima! In the matter of religion and preaching truth, I have never been inactive. Do you wish that this sacred religion remains secure and that your holy father's name is called in mosques until eternity?" She said: "Yes, that is my most ardent desire." Ali said: "Then you should be patient. Your father has given



me instructions regarding this situation, and I know that {۳۹۰} I should be forbearing. Otherwise, I have such strength that I could subdue the enemy and take back your right from them. But you should know that in that case the religion would be destroyed. So, for the sake of Allah and for the security of Allah's religion, be patient. The recompense in the hereafter for you is better than your right which has been usurped." It was for this reason that Amiru'l-Mu'minin made patience his custom. He assumed forbearance and silence for the safety of Islam. In many of his sermons he .has referred to this point

## ALI'S STATEMENTS ON THE EXPEDIENCY OF HIS SILENCE AFTER THE DEMISE OF THE HOLY PROPHET

Ibrahim Bin Muhammad Saqafi, who is one of the trustworthy ulema of the Sunnis, Ibn Abi'l-Hadid, and Ali Ibn Muhammad Hamadani report that when Talha and Zubair broke their allegiances and left for Basra, Ali ordered the people to assemble in the mosque. Then after praising Allah Almighty he said: "After the death of the Holy Prophet, we said that we were his Ahle Bait, his successors, and the rightful people to receive his heritage. No one except us could claim the right of rulership after him. But a group of the hypocrites snatched away our Holy Prophet's rulership from us and entrusted it to those who were our opponents. By Allah, our hearts and eyes wept for it. By Allah, we were full of grief and indignation. I swear by Allah that if there were no fear that the Muslim community would be shattered, we would have overturned the caliphate. They occupied the seat of power until they reached their end. Now Allah has returned the caliphate to me. And these two men (Talha and Zubair) also swore

allegiance to me. Now they have proceeded to Basra intending to cause dissension among the people." Among your great scholars, Ibn Abi'l-Hadid and Kalbi, have reported that at the time of his setting out for Basra Ali addressed the people. He said: "When the Holy Prophet of Allah died, the Quraish swooped down upon us and deprived us of the right which we deserved more than anyone else. So I thought that it was better to adopt patience at that time, rather than allow the Muslims to disintegrate and their blood to be spilled, for they had embraced Islam only recently." Ali's silence and his abstaining from challenging the caliphate of Abu Bakr and Umar was not due to his concurrence with them. It was because he wanted to avoid causing bitter conflict among the people and because he wanted to save the religion from annihilation. So after six months of silence and disapproval, then, as stated by your ulema, he offered allegiance and cooperated with them. In a letter sent to the people of Egypt through Malik Ashtar, he clearly writes that his silence was for the sake of preserving Islam. The original text of Ali's letter, which Ibn Abi'l-Hadid has recorded in his Sharh-e-Nahju'l-Balagha, vol.IV, p.۱۶۴, is as follows:



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**AMIRU'L-MU'MININ'S LETTER TO THE PEOPLE OF EGYPT EXPLAINING HIS SILENCE WHEN DEPRIVED OF THE CALIPHATE**

Allah Almighty sent Muhammad as a witness of the prophets to warn the people. So" when the Holy Prophet died the Muslims disputed among themselves as to who should succeed him. I swear by Allah that I never thought or believed, nor were there the least signs of it, that the people of Arabia would take away the right of succession from the Ahle Bait and give it to others after him. It was unimaginable that after the death of the Holy Prophet, in spite of his clear decree, they would deprive me of that right. I was greatly distressed that the people ran to a certain person (Abu Bakr) and swore allegiance to him. So I withdrew myself until I saw that a group of people diverged from Islam and intended to destroy Islam. Then I feared that if I did not help Islam and the Muslims, Islam would suffer such destruction as would be more painful to me than the snatching away of the caliphate. Of course political power cannot last

long. It must dissipate like the clouds. It was under these conditions that I had to rise, ".so that paganism would become weak and Islam become firm

### AMIRU'L–MU'MININ'S SERMON AFTER MARTYRDOM OF MUHAMMAD BIN ABI BAKR

Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.II, p.۳۵, reports from Kitabu'l-Gharat of Ibrahim Ibn Sa'd Bin Hilal Saqafi, who reports from Abdu'r-Rahman Bin Jundab, who reports from his father that when the enemy occupied Egypt and Muhammad Bin Abu Bakr was martyred, Amiru'l-Mu'minin gave a sermon in which he expressed his bitter feelings against the attitude the Muslims had adopted after the death of the Holy Prophet. He wrote his remarks in a letter to the people of Egypt. The Holy imam said: "A man said to me 'O son of Abu Talib! How greedy you are for the caliphate.'" I said to him: 'You are greedier than I and are far removed from that position. Who is the greedier between us? Is it I, who am demanding my right, for which Allah and His Holy Prophet have made me the most rightful claimant, or you, who have debarred me from that right and have created obstruction between me and my right?' They were all dumbfounded and could not utter a word. Verily, Allah does not help the oppressors." This account and other sermons of imam Ali show that the reason the Holy imam did not confront the enemy, but assumed silence and (as alleged by your ulema) offered allegiance after six months, was not that he concurred with them in their decision concerning the caliphate. It was because he feared that Islam would perish and that the Muslims would be divided. If Ali had risen to secure his right, some of the people would certainly have supported him (many had urged him to come forward) and civil war would have started. The Holy Prophet had only recently died. The Muslims were quite close to the age of infidelity, and the roots of belief had not been securely established. The Jews, the Christians, the idol worshipers, and the hypocrites, who were the worst enemies, would have had an opportunity to destroy the honor of the Muslims. Consequently, Islam would have collapsed. Amiru'l-Mu'minin understood these matters. Moreover, the Holy Prophet had told him that the basis of Islam would not be destroyed and that religion was like the sun, which could be concealed for some time under the clouds of ignorance and hostility but would eventually come out, shedding its light everywhere. In short, he

claimed his right for six months and proved the righteousness of his cause in a number of congregations and assemblies, but did not swear allegiance. Though he did .not resort to fighting, he continued claiming his right through arguments and protests

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## SERMON OF SHIQSHIQAYYA ALSO EXPLAINS ALI'S SILENCE

The Holy imam begins his sermon of Shiqshiqayya with the same point. "By Allah! The son of Abu Qahafa (Abu Bakr) dressed himself with it (caliphate) though he certainly knew that my relation to it was the same as the position of the axis in relation to the mill. The flood water flows down from me, and no one can reach the height of my knowledge. I kept myself detached from the caliphate. Then I began to consider whether I should take my right by force or calmly endure the darkness, wherein the mature are enfeebled, the young grow old, and the true believer acts under strain until he meets Allah (at death). I found that endurance was a wiser course to adopt. So I was patient although there was pricking in the eye and suffocation in the throat. I watched the plundering of my inheritance until the first one went his way. But he handed over the caliphate to Ibn Khattab (Umar) after himself." This sermon is filled .with the powerful emotions of Ali. But this much is sufficient to prove our point

## DOUBT ABOUT THE SERMON OF SHIQSHIQAYYA

Sheikh: In the first place this sermon does not prove the displeasure of the imam. Second, this sermon does not concern Ali. In fact, it is the work of Seyyed Sharif Razi, who has included it in the sermons of Ali. In fact, Ali has no complaint against the caliphs. Rather, he was quite pleased with them. Well-Wisher: This statement of yours is based on extreme prejudice. What Ali stated and complained of has already been narrated earlier. The Holy imam's grievances are not confined to this sermon. Your allegation that the author of this sermon was the pious and distinguished scholar, Seyyed Raziu'd-din, is inaccurate. Your eminent scholars, like Izzu'd-din Abdu'l-Hamid Ibn Abi'l-Hadid, Sheikh Muhammad Abduh, Mufti of Egypt, and Sheikh Muhammad Khizari (in Muhazirat-e-Ta'rikhu'l-Uma'imu'l-Islamiyya, page ١٢٧, have declared that

this sermon is Ali's. Your own scholars have written commentaries on it. Some of your fanatical ulema of the later age made passionate efforts to create doubts about its authenticity, but none of the more than forty prominent Sunni and Shia ulema, who .have written commentaries on Nahju'l-Balagha, has said such a fantastic thing



### SEYYED RAZI

Of course the piety of the great scholar, Seyyed Raziu'd-din, would preclude his attributing one of his own sermon's to Ali. Moreover, experts in the Arabic language and its literature, who have studied the sermons of Nahju'l-Balagha, have decided that, in view of the excellent style and profound thoughts, the work is inimitable. Your distinguished ulema, like Izzu'd-din Abdu'l-Hamid Bin Abi'l-Hadid Mu'tazali and Sheikh Muhammad Abduh, have admitted that the beauty and deep knowledge of the sermons of Ali prove that this work is inferior in merit only to the words of Allah and the Holy Prophet. Ibn Abi'l-Hadid reports Musaddiq Bin Shabbib as saying that the famous Ibn Khashshab said: "It is impossible for Razi or for anyone else to produce such a composition. We have gone through Razi's works; they stand no comparison to ".these writings and holy sermons

### SERMON OF SHIQSHIQAYYA RECORDED LONG BEFORE THE BIRTH OF SEYYED RAZI

Ignoring all other aspects of the question, many scholars, traditionists, and historians (both Shias and Sunnis) have recorded the existence of this sermon before the births of the great scholar Seyyed Razi and his father Abu Ahmad Naqibu't-Talibin. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha writes that he found this sermon in the books of his Sheikh, Abu'l-Qasim Balkhi imam-e-Mu'tazila, who lived in the time of Muqtadir B'illah Abbasi. Obviously, Seyyed Razi was born long after him. He also writes that he has seen this sermon in the Kitabu'l-Insaf, of the well known preacher, Abu Ja'far Bin Qubba, who was one of the pupils of Sheikh Abu'l-Qasim Balkhi, and who died before the birth of Seyyed Razi. Also Sheikh Abu Abdullah Bin Ahmad, commonly known as Ibn Khashshab, is reported to have said: " I have seen this sermon in books written

۲۰۰ years before Seyyed Razi was born. I have also seen this sermon in the works of literary scholars who wrote them before the birth of Seyyed Razi's father, Ahmad Naqibu't-Talibin." As for your claim that Ali was pleased with his opponents. This of course ignores countless statements to the contrary made by your ulema, which I have cited previously. I will cite still another example. Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.II, p.۵۶۱, records Ali as having said: "I remained with the Holy Prophet from the beginning until his death. The Holy Prophet breathed his last on my chest. It was I who washed his body with the help of the angels, performed his funeral prayers, and buried him. So there was no one nearer, or a more rightful successor, to him than I." Towards the end of his sermon he refers to his opponents in these words: "I swear by Allah, the One, that I am on the right path and that my opponents are on the wrong path." But you claim that Ali considered his opponents on the right path. I wish you could seriously look into the verse of the Holy Qur'an, which says: "They desire to put out the light of Allah with their mouths, and Allah will not permit aught but the perfection of His light, though the unbelievers are averse." (۹:۳۲)

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## TENTH SESSION

### PART ONE

### ASSESSMENT OF UMAR'S KNOWLEDGE OF ISLAMIC LAW

### ASSESSMENT OF UMAR'S KNOWLEDGE OF ISLAMIC LAW

TENTH SESSION

Saturday night, ۳rd Sha'ban ۱۳۴۵ A.H. ) Nawab: This morning my son, Abdu'l-Aziz, who) is a student at the Islamiyya College, reported to us that his teacher told the class that Caliph Umar Bin Khattab was the greatest jurist of his time in Medina. He had complete knowledge of the Qur'anic verses and their meanings. He was superior to all other prominent jurists, like Ali Bin Abi Talib, Abdullah Bin Mas'ud, Abdullah Ibn Abbas, Akrama, and Zaid Bin Thabit. Even Ali Bin Abi Talib, whose understanding of fiqh

(jurisprudence) was extensive, when he was faced with a difficult problem, consulted Umar concerning the rights of Muslims. The caliph always solved the difficult problems of Ali. All of us acknowledged this fact because our ulema say that Caliph Umar held a unique position in learning and knowledge. I ask you to explain this point so that all of us, including my son, may understand the facts. Well-Wisher: It is strange that the teacher said those things. Even your ulema have never claimed that. If some fanatical people, like Ibn Hazm Zahiri, said that, they were bitterly opposed by your ulema. Moreover, this attribute was not claimed by Caliph Umar himself. None of your ulema has recorded this fact in any of their books. The traditionists or historians who have written anything of the life of Caliph Umar Bin Khattab have remarked upon his cunning nature, his hard-heartedness, and political contrivances, but they have .not dwelt upon his learning



## UMAR'S KNOWLEDGE OF ISLAMIC LAW WAS WEAK

In fact, the books of both sects are replete with instances which clearly show that Umar was not well versed in problems of learning and jurisprudence. Whenever he was faced with such issues he used to consult with Amiru'l-Mu'minin Ali, Abdullah Bin Mas'ud, and other jurists of Medina. Ibn Abi'l-Hadid mentions the name of Abdullah Bin Mas'ud in particular, among the jurists of Medina, and says that Umar insisted that Abdullah should always remain with him so that whenever an occasion arose, he could be consulted on matters of jurisprudence. Sheikh: (In anger) Where is it written that Umar was ignorant of religious problems and the knowledge of jurisprudence? Well-Wisher: I did not say that Caliph Umar was completely ignorant. I said that he was not well versed in problems of jurisprudence and learning. I can prove what I say. Sheikh: How would you prove that Caliph Umar had weak knowledge in matters relating to jurisprudence and religious ordinances? Well-Wisher: There are many hadith in your authentic books. Apart from this, there is Umar's own admission, which .he made on several occasions

Jalalu'd-din Suyuti in his Tafsir-e-Durru'l-Mansur, vol. II, p.۱۳۳; Ibn Kathir in his Commentary, vol.I, p.۴۶۸; Jarullah Zamakhshari in his Tafsir-e-Kashshaf, vol.I, p.۳۵۷; Fazil Nishapuri in his Tafsir-Gharibu'l Qur'an, vol.I, in connection with the sura Nisa (The Women) of the Holy Qur'an; Qartabi in his Tafsir, vol.V, p.۹۹; Ibn Maja' Qazwini in his Sunan, vol.I; Asadi in Hashiyya-e-Sunan, vol.I, p.۵۸۳; Baihaqi in his Sunan, vol.VII, p.۲۳۳; Qastalani in his Irshadu's-Sari-Sharh-e-Sahih Bukhari, vol.VIII, p.۵۷; Muttaqi Hindi in his Kanzu'l-'Ummal, vol.VIII, p.۲۹۸; Hakim Nishapuri in his Mustadrak, vol.II, p.۱۷۷; Abu Bakr Baglani in his Tamhid, p.۱۹۹; Ajluni in his Kashfu'l-Khufa', vol.I, p.۲۷۰; Qazi Shukani in Futuhu'l-Qadir, vol.I,P.۴۰۷; Dhahabi in his Takhlis-e-Mustadrak; Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, vol.I, p.۶۱ and vol.VII, p.۹۶; Hamidi in his Jam'-e-Bainu's-Sahihain; Faqih Wasiti Ibn Maghazili Shafi'i in his Manaqib; Ibn Athir in his Nihaya, and others have authentically narrated with slight difference in wording that one day Caliph Umar during the course of his sermon to the people, said: "If any one marries and fixes a mehr (dowry) for more than ۴۰۰ dirhams for his wife, I will inflict the prescribed punishment on him and will deposit the excess amount in the Baitu'l-Mal (Public Treasury)." A woman from the audience called out: "Umar! Is what you say more acceptable or Allah's ordinance? Does not Allah Almighty say: 'And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything.'" (۴:۲۰) Having heard this verse and the retort of the woman, Umar said: "You have better knowledge of fiqh and problems than Umar, all of you, including even the women observing purdah sitting in their homes." Then Umar again mounted the pulpit and said: "Although I have forbidden you to give more than ۴۰۰ dirhams as dowry to your wives, I now permit you to give as much as you like beyond the appointed limit. There is no harm in it." This hadith shows that Caliph Umar was not well versed in the Qur'an and jurisprudence. Otherwise, he would not have said something so obviously incorrect that he could be silenced by an informed woman. Sheikh: No, it is not so. The fact is that the Caliph wanted to force people to decrease the amount of dowry in compliance with the sunna. Although Islam allows us to give a large amount, it is better if we refrain from it so that the poor may not have to suffer. It is for this reason that he said that the amount of mehr should not

.exceed the amount fixed for the wives of the Holy Prophet



#### CONFISCATION OF ANY PORTION OF MEHR IS UNLAWFUL

Well-Wisher: This is such a lame excuse that even Umar had no idea of it. Otherwise he would not have admitted his own fault and would not have said: "You are better jurists than Umar, all of you, including the housewives." Otherwise he also would have said what you are saying. Besides this, everybody knows that an unlawful act cannot be condoned as a means to accomplish a desirable and lawful result. Obviously the property of the woman, which she has owned, according to the Qur'anic injunction, could not lawfully be snatched away from her and deposited in the Baitu'l-Mal! Apart from all these considerations, it is unlawful to inflict corporal punishment on a person who has not committed a sin. At least I have not seen any such decision made according to any penal code. Let me know if you can cite such an example. If there is no such ordinance in the penal laws, you will have to admit that the claim of the .teacher was false

#### UMAR'S DENYING THE PROPHET'S DEATH PROVES THAT HE WAS IGNORANT OF SEVERAL VERSES OF THE HOLY QUR'AN

Unfortunately, Umar had developed the habit of losing his temper, and in order to frighten others he said: "I will punish you!" Imam Ahmad Bin Hanbal in his Musnad; Hamidi in his Jam'-e-Bainu's-Sahihain; Tabari in his Ta'rikh, and other ulema have reported that when the Holy Prophet died, Umar went to Abu Bakr and told him that he feared that it was possible Muhammad had not died. Perhaps he had only pretended to be dead so that he might recognize his friends and foes, or perhaps he had disappeared, like Moses and would come again and punish those, who were disloyal and disobedient to him. Umar continued to say: "So if anyone says that the Holy Prophet is dead, I will punish him." When Abu Bakr heard this, he was also uncertain about it, and the people also were confused and differences arose among them. When Ali learned of it, he appeared before the crowd of people and said:

"People! Why are you making such a foolish commotion? Have you forgotten the holy verse, in which Allah said to the Holy Prophet: 'Verily you shall die and so also the people of your community'? (٣٩:٣٠) So according to this verse the Holy Prophet has left this world." This argument of Ali convinced the people and they believed that the Holy Prophet had really died. Then Umar said: "It was as if I had never heard this verse." Ibn Athir in his Kamil and Nihaya; Zamakhshari in Asasu'l-Balagha; Shahrastani in Milal wa'n-Nihal, (Muqaddama IV), and many others of your ulema have written that Umar was shouting: "The Holy Prophet has not died," when Abu Bakr reached him and said: "Does Allah Almighty not say: 'Verily you shall die and so also the people of your community." Also He says: "If then he dies or is killed, will you turn back upon your heels?'" (٣:١۴۴) Umar then became silent and said: "It was as though I had never heard ".this verse. Now I believe that the Holy Prophet is dead

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### UMAR'S ORDER TO STONE FIVE PEOPLE AND ALI'S INTERVENTION

Hamidi reports in his Jam'-e-Bainu's-Sahihain that during the caliphate of Umar, five people were arrested on the charge of fornication and brought before Umar. It was proved that the five men had committed fornication with a certain woman. Umar at once ordered them to be stoned to death. At that time Ali entered the mosque and having heard what Umar had ordered said to him: "Here your order is contrary to Allah's ordinance." Umar said: "Ali! Fornication has been proved. Death by stoning is the prescribed punishment for this sin." Ali said: "In the matter of fornication, there are different orders in different cases. Accordingly, in the present cases different orders should be passed." Umar asked him to detail what the orders of Allah and His Holy Prophet were in those cases, for Umar had heard the Holy Prophet say on a number of occasions: "Ali is the most learned man and the best judge." Ali ordered the five men to be brought to him. He ordered the first man to be beheaded. He ordered the second man to be stoned to death. He ordered the third man be given ١٠٠ lashes. The fourth man was given ۵٠ lashes. The fifth man was given ٢۵ lashes. Umar, surprised and puzzled, said: "Abu'l-Hasan, how did you decide these cases in five different ways?" The Holy Imam said: "The first man was an infidel under the

protection of Islam. He committed fornication with a Muslim woman. Since he lost the protection of Islam he was liable to be killed. The second man had a wife, so he was stoned to death. The third man was unmarried; hence, he was ordered to be given ١٠٠ lashes. The fourth man was a slave who deserves a sentence half that of a free man, that is, ٥٠ lashes. And the fifth man was an imbecile, so he was given a mild punishment, that is, ٢٥ lashes." Then Umar said: "If Ali had not been there, Umar would have been ruined O Abu'l-Hasan,! I hope I am not alive when you are not ".among us

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## UMAR'S ORDERING A PREGNANT WOMAN TO BE STONED TO DEATH AND ALI'S INTERVENTION

UMAR'S ORDERING A PREGNANT WOMAN TO BE STONED TO DEATH AND ALI'S INTERVENTION

Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib Fi Manaqib-e-Amiru'l-Mu'minin Ali Bin Abi Talib; Imam Ahmad Ibn Hanbal in his Musnad; Bukhari in his Sahih; Hamidi in Jam'-e-Bainu's-Sahihain; Sheikh Sulayman Balkhi in Yanabiu'l-Mawadda, chapter IV, p.٧۵, from Khawarizmi's Manaqib; Imam Fakhru'd-din Razi in Arba'in, p.۴۶۶; Muhibu'd-din Tabari in Riyazu'n-Nazara, vol.II, p.١٩۶; Khatib Khawarizmi in Manaqib, p.۴٨; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, p.١١٣; and Imamu'l-Haram in Dhakha'iru'l-Uqba, p.٨٠, quote the following report. A pregnant woman was brought before Umar Bin Khattab. On being questioned, she admitted that she was guilty of illicit sexual intercourse, and so the Caliph ordered her to be stoned. Then Ali said: "Your order is applicable to this woman, but you have no authority over her child." Umar acquitted the woman and said: "Women are incapable of giving birth to a man like Ali: If Ali had not been there, Umar would have been ruined." He continued, saying: "May Allah not let me live so long as to face a difficult problem which Ali is not ".present to solve

## ALI'S KNOWLEDGE AND MERIT

Nuru'd-din Bin Sabbagh Malaki in his Fusulu'l-Muhimma, chapter ٣, p. ١٧, writing about Ali said: " This chapter contains matter relating to the knowledge of Ali. One of those aspects is the knowledge of fiqh (jurisprudence) on which is based the lawful and unlawful acts of man. Ali understood the intricacies of law. Its complex problems were easy for him, and he fully understood their interpretations. It was for this reason that the Holy Prophet said that Ali was the most worthy man of the community to interpret questions of law." Imam Abu Muhammad Husain Bin Mas'ud Baghawi in his Masabih reports from Anas that when the Holy Prophet appointed each one of the Companions to a particular position, he appointed Ali to the rank of judge and said: "Ali is the best judge among all of you (companions and community)." Surely when you compare the words of this ignorant college teacher with the hadith of your own eminent scholars, you will confirm that his assertion is baseless. This teacher is claiming more than his leader did. Umar himself always expressed his inferiority to Ali. Imam Ahmad Bin Hanbal in his Musnad, Imamu'l-Haram Ahmad Makki Shafi'i in Dhakha'iru'l-Uqba, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, chapter ٥۶, and Muhibu'd-din Tabari in his Riyazu'n-Nazara, vol.II, p.١٩٥, quote Mu'awiya as saying: "Whenever Umar Bin Khattab faced a difficult problem, he sought the assistance of Ali." Abu'l-Hajjaj Balawi in his Alif-Ba, vol.I, p.٢٢٢, writes that when Mu'awiya heard the news of Ali's martyrdom, he said: "With the death of Ali, jurisprudence and knowledge have collapsed." He also quotes Sa'id Bin Musayyab as saying that Mu'awiya said: "Umar always sought shelter from difficulties for which Ali was not there to help him." Abu Abdullah Muhammad Bin Ali al-Hakim al-Tirmidhi in his commentary on Risalat-e-Fathu'l-Mubin writes: "The companions of the Holy Prophet consulted Ali in matters relating to ordinances of the Holy Qur'an and accepted his verdicts. Umar Bin Khattab has said on various occasions: "If Ali had not been there, Umar would have been ruined." The Holy Prophet of Allah also said: "The most highly learned man among my community is Ali Bin Abi Talib." What is recorded in hadith and historical accounts proves that Umar was so devoid of common knowledge and knowledge of jurisprudence that he was mistaken even regarding ordinary problems. Companions who were his contemporaries warned him about this weakness. Sheikh: You are very unkind to impute such things to Umar. Is it possible for the caliph to be mistaken in religious matters? Well-Wisher: This unkindness is not from my side. Your own ulema

have revealed the truth about it. Sheikh: If you can, please let us know these things with proper sources so that truth may be clearly revealed. Well-Wisher: There are many such instances. About ۱۰۰ of them are in your books, but I will submit one of .them by way of example

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### UMAR ORDERING AN INSANE WOMAN TO BE STONED AND ALI'S INTERVENTION

Imam Ahmad Bin Hanbal in his Musnad; Imamu'l-Haram Ahmad Bin Abdullah Shafi'i in Dhakha'iru'l-Mawadda, chapter II, p.۷۵, from Hasan Basri; Ibn Hajar in Fathu'l-Bari, vol.XII, P.۱۰۱; Abu Dawud in Sunan, vol. II, p.۲۲۷; Munadi in Faizu'l-Qadir, vol. IV, p. ۲۵۷; Hakim Nishapuri in Mustadrak, vol.II, p.۵۹; Qastalani in Irshadu's-Sari, vol.X, p. ۹; Baihaqi in Sunan, vol.VIII, p. ۱۶۴; Muhibu'd-din Tabari in Riyazu'n-Nazara, v.II, p.۱۹۶; Khatib Khawarizmi in his Munaqab, p.۴۸; Muhammad Ibn Talha Shafi'i in Matalibu's-Su'ul; Imamu'l-Haram in Dhakha'iru'l-'Uqba, p.۸۰; Ibn Maja in his Sunan, v.II, p.۲۲۷; Bukhari in his Sahih, chapter la yarjumu'l-majnun wa'l-majnuna and most of your other ulema have reported the following incident: One day an insane woman was brought before Caliph Umar Bin Khattab. She had committed fornication and admitted her fault. Umar ordered her to be stoned. Amiru'l-Mu'minin was there. He said to Umar: "What are you doing? I have heard the Holy Prophet saying that three kinds of people are free from the hold of law: a sleeping man until he wakes; a lunatic until he recovers himself and regains consciousness; and the child until he comes of age." Hearing this, Umar acquitted the woman. Ibnu's-Saman in his Kitabu'l-Muwafiqa has recorded many such cases. There are some accounts which record about ۱۰۰ .erroneous and fallacious findings of Umar

### (UMAR'S IGNORANCE CONCERNING TAYAMMUM (SUBSTITUTE FOR ABLUTION

Muslim Ibn Hajjaj in his Sahih, chapter Tayammum; Hamidi in Jam'-e-Bainu's-Sahihain, Imam Ahmad Bin Hanbal in Musnad, vol.IV, p.۲۶۵,۳۱۹; Baihaqi in Sunan, vol.I, p.۲۰۹; Abi Dawud in Sunan , vol.I, p.۵۳; Ibn Maja in Sunan, vol.I, p.۲۰۰; Imam Nisa'i in his Sunan, vol.I, pp. ۵۹-۶۱, and others of your eminent ulema have in different ways and

words, reported that during the caliphate of Umar a man came to him and said: "It is necessary for me to perform ghusl (the bath of ritual purification) but no water is available. What should I do in this circumstance?" Umar said: "Unless you can obtain water and perform ghusl, you should not offer prayers." At that time Ammar-e-Yasir, a companion of the Holy Prophet was present. He said: "Umar! Have you forgotten that on one of the journeys you and I happened to be in need of performing ghusl. Since water was not available you did not offer prayers, but I thought the method of tayammum in place of ghusl was that dust should be rubbed on my whole body. So I rubbed dust on my body and offered prayers. When we went to the Holy Prophet, he said, smiling: 'For tayammum this much is sufficient that the palms of both hands be tapped on the ground simultaneously and the palms be rubbed on the forehead; then the back of the right hand be rubbed with the left palm and then the back of the left hand be rubbed with the right palm.' Now why are you telling the man not to offer prayers?" When Umar could make no reply he said: "Ammar, fear Allah." Then Ammar said: "Do you permit me to narrate this hadith?" Umar said: "I leave it to you to do what you like." In light of this reliable hadith which your own ulema have narrated, you will surely acknowledge that the teacher's claim was utterly false. Could a man well versed in jurisprudence and who had frequently been in the company of the Holy Prophet and had heard from the Prophet how 'tayammum' should be performed when water was not available tell a Muslim that if he does not find water he should abstain from offering his prayers? This is particularly strange since the Holy Qur'an tells us that in such a case we should perform 'tayammum.' The practice of tayammum among the Muslims is so commonly known that even an illiterate Muslim knows that, under certain conditions it takes the place of ritual ablution and the ritual bath. Now what should we say about a companion of the Holy Prophet and caliph? Shouldn't he be knowledgeable about this matter? I do not claim in this case that Caliph Umar deliberately changed Allah's ordinances. But this much is certainly possible: he was weak in his ability to retain information and it was difficult for him to remember ordinances. And this was the reason, as your ulema have written, he used to say to an accomplished jurist Abdullah Ibn Mas'ud: "You should always remain with me so that whenever somebody asks me a question, you may answer him." Now, gentlemen! You should decide what a difference there is between a man whose

knowledge is so meager that he is unable to understand simple problems and one who immediately understands difficult problems. Sheikh: Who else can that man be except the Holy Prophet? Well-Wisher: Obviously, after the Holy Prophet no one among the Companions had such knowledge except the Holy Prophet's "gate of knowledge", Ali, about whom the Holy Prophet himself said: "Ali is the most learned of ".all of you



## PART TWO

### ALI'S KNOWLEDGE AND MERIT

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## ALL KNOWLEDGE WAS CLEARLY VISIBLE TO ALI

Abu'l-Mu'ayyid Mu'affaq Bin Ahmad Khawarizmi says in his Manaqib that one day Umar said to Ali Bin Abi Talib with some surprise: "How is it that if any question is asked of you, you give its answer without the least hesitation.?" The Holy Imam opened his hand before him and said: "How many fingers do you see?" Umar immediately said: "Five." Ali said: "Why did you not ponder over it?" Umar said: "There was no need to ponder since all five fingers were before my eyes." Then Ali said: "Similarly, all the problems and issues of knowledge are clearly visible to me. I give their answers without pondering." Now, gentlemen! Is it not due to prejudice that the teacher speaks such nonsense and misleads the uninformed youth. Does it seem likely that the man who possessed the deepest knowledge of all sciences and was the "gate of knowledge" of the Holy Prophet, would consult with Umar in order to solve ?his difficulties

## MU'AWIYA DEFENDING THE POSITION OF ALI

A hadith has just struck me. I put it before you as a further proof of my point. Ibn Hajar Makki, a scholar known for his intolerance writes in his Sawa'iq-e-Muhriqa, ch. II, Maqsad V, p. ۱۱۰, under verse ۱۴, that Imam Ahmad Bin Hanbal has reported and also Mir Seyyed Ali Hamadani in Mawaddatu'l-Qurba and Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha have recorded that a man asked Mu'awiya a question. Mu'awiya said: "Ask Ali about it since he is the most learned man." The Arab said: "I prefer your answer to Ali's answer." Mu'awiya said: "You have uttered a very bad thing: you have rejected the man whom the Holy Prophet himself trained and to whom he said: 'You have the same relation to me as Aaron had to Moses, except that there shall be no prophet after me. Moreover, whenever Umar was entangled in some difficult matter, he asked Ali about it and sought his opinion.'" This brings to mind the saying: "Virtue is ".that to which even the enemy bears witness

## UMAR'S ADMISSION OF HIS IGNORANCE CONCERNING DIFFICULT PROBLEMS AND HIS DECLARATION THAT IF ALI HAD NOT HELPED HIM, HIS DIFFICULTIES WOULD NOT HAVE BEEN SOLVED

In order to further support Ali's superiority to Umar, we quote what your prominent ulema have said. Nuru'd-din Bin Sabbagh Maliki in Fusulu'l-Muhimma; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul; Imam Ahmad Bin Hanbal in Musnad; Khatib Khawarizmi in Manaqib; Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, and many others have written that on seventy occasions Umar said "If Ali had not been there Umar would have been ruined." Nuru'd-din Maliki in his Fusulu'l-Muhimma reports that once a man was brought to Umar. He was asked before the assembly of people: "How did you begin your morning?" He said: " I got up in the morning in this condition: I loved temptation and was averse to the right truth. I testified to the truth of the Jews and the Christians, believed in what I had not seen and in what had not yet been created." Umar ordered that Ali be brought to him. When the matter was put before Amiru'l-Mu'minin, he said, "What the man has said is right. He says he loves temptation. He means by this wealth and children. Allah says in the Holy Qur'an: 'And you know that your wealth and your children are a temptation.' (۸:۲۸) By aversion to the right he means death. The Qur'an says, 'And the stupor of death will come in truth.'(۵۰:۱۹) By testifying to the truth of the Jews and Christians, he means what Allah says: 'The Jews said that the Christians were not on the right path and the Christians said that the Jews were not on the right path.' (۲:۱۱۳) That is, both the sects belie each other. So the Arab says that he agrees with them both, or that he rejects both of them. He says that he believes in what he has not seen, meaning that he believes in Allah Almighty. When he says that he believes in what has not yet been created, that is, not present, he refers to the Day of Judgement, which has not yet come into existence." Then Umar said: "I seek Allah's shelter from the difficult situation in which Ali is not there to help me." This anecdote has been narrated in a more elaborate and different form, by others like Muhammad Bin Ganji Shafi'i in Kifayatu't-Talib, ch.۵۷, from Hudhaifa Bin Al-Yaman, who quoted it from Caliph Umar. A number of similar incidents during the caliphate of Abu Bakr and Umar, both of whom were incapable of

giving a correct answer. It was Ali who gave the reply. Particularly when the Jewish, Christian, and natural scientists scholars came and discussed difficult problems, it was only Ali who solved them. According to your own ulema, like Bukhari and Muslim, each in his Sahih; Nishapuri in his Tafsir; Ibn Maghazili Faqih Shafi'i in Manaqib; Muhammad Bin Talha in Matalibu's-Su'ul, ch.۴, pp. ۱۳ and ۱۸; Hafiz Ibn Hajar Asqalani (d.۸۵۲ A.H.) in Tahdhibu't-Tahdhib (printed in Hyderabad Daccan), p.۳۳۸; Qazi Fazlullah Ruzbahan Shirazi in Ibta'lu'l-Batil; Muhibu'd-din Tabari in Riyazu'n-Nazara, vol.II, p.۳۹; Ibn Kathir in his Ta'rikh, vol. VII, p.۳۶۹; Ibn Qutayba Dinawari (d.۲۷۶ A.H.) in Ta'wil-e-Mukhtalafu'l-Hadith (printed in Egypt), pp.۲۰۱-۲۰۲; Muhammad Bin Yusuf Ganji Shafi'i (d. ۶۵۸ A.H.) in Kifayatu't-Talib, ch. ۵۷; Jalalu'd-din Suyuti in Ta'rikhu'l-Khulafa, p.۶۶; Seyyed Mu'min Shablanji in Nuru'l-Absar, p.۷۳; Nuru'd-din Ali Bin Abdullah Samhudi (d.۹۱۱ A.H.) in Jawahiru'l-Iqdain; Al-Hajj Ahmad Afindi in Hidayatu'l-Murtab, pp.۱۴۶ and ۱۵۳; Muhammad Bin Ali As-Sabban in Ishafu'r-Raghibin, p.۵۲; Yusuf Sibt Ibn Jauzi in Tadhkira Khawasu'l-Ummal, ch.۶, p.۳۷; Ibn Abi'l-Hadid (d.۶۵۵ A.H.) in Sharh-e-Nahju'l-Balagha, vol.I; Mulla Ali Qushachi in Sharh-e-Tajrid, p.۴۰۷; Akhtabu'l-Khutaba Khawarizmi in Manaqib, pp.۴۸ and ۶۰; even the intolerant Ibn Hajar Makki (d.۹۷۳ A.H.) in Sawa'iq Muhriqa, p.۷۸; Ibn Hajar Asqalani in Isaba, vol.II, p. ۵۰۹ and Allama Ibn Qayyim Jauzia in Turuqu'l-Hikmiyya, pp.۴۷ and ۵۳ have recorded numerous cases showing that Umar referred intricate and complex problems, particularly the difficult problems of the King of Rome, to Amiru'l-Mu'minin. Umar time and again referred cases to Ali for solution, and when he heard the decision, he repeatedly said: "I seek Allah's protection from that difficult situation in which Ali is not there to help me." Sometimes he said: "If Ali had not been there, Umar would have been ruined." Ibn Maghazili Shafi'i in his Manaqib and Hamidi in his Jam'-e-Bainu's-Sahihain write that the caliphs took counsel with Ali in all matters and that he was the central figure who decided difficult religious and worldly questions. The caliphs carefully listened to his .remarks and instructions and acted upon them

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## ALI WAS MOST SUITABLE FOR THE OFFICE OF CALIPHATE

ALI WAS MOST SUITABLE FOR THE OFFICE OF CALIPHATE

Knowledge is the best criterion for preference. The Holy Qur'an clearly states: "Is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?" (۱۰:۳۵) That is, one who possesses the best qualities of guidance must be the supreme leader of the people, not the one who is ignorant of the way of guidance and himself seeks guidance from others. This verse is the most valid proof that a superior man cannot be made subordinate to the inferior one. The question of the caliphate, imamate, and the succession to the Holy Prophet come under the same principle. This is borne out by another verse which says: "Say: Are those who know and those who (do not know alike?" (۳۹:۹

## BY ALL STANDARDS ALI WAS THE FITTEST MAN FOR THE CALIPHATE

Sheikh: We certainly agree that Ali possessed all the outstanding qualities you have mentioned. No one except the fanatical Kharijis has ever denied this fact. But this much also is acknowledged: Seyyed Ali himself voluntarily and gladly accepted the caliphate of the (first three) caliphs and admitted their superiority and their right to precede him. So what is the use of our worrying, after ۱۳۰۰ years, about their decision and fighting among ourselves as to why the community elected Abu Bakr, Umar, and Uthman. So what is the harm if we are at peace and friendly with one another and admit what history has recorded and what your own ulema have also generally accepted: after the Holy Prophet, Abu Bakr, Umar, and Uthman successively occupied the caliphate. We should live together as brothers and jointly acknowledge Ali's superiority in knowledge and actions and his special relationship with the Holy Prophet. In the same way that our four schools of law are united, the Shias too should cooperate with us. We never deny the excellence of Ali's knowledge and character, but you should admit that in regard to the questions of age, political astuteness, patience and calm, in the face of the enemy Abu Bakr was definitely superior to Ali. It was for this reason that, through the unanimous verdict of the community, he occupied the seat of the caliphate. Ali was young at that time and had not the capacity to shoulder the responsibilities of the caliphate. Even ۲۵ years later, when he assumed the caliphate, many disturbances took place only because he was not an able

.politician

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## ALI'S "ALLEGIANCE" TO CALIPHS WAS FORCED

Well-Wisher: First, you have said that Amiru'l-Mu'minin voluntarily offered allegiance to the three caliphs. A story comes to mind which is appropriate for this discussion. In the old days the highways of Iran were hazardous, and pilgrims to the holy shrines faced hardships during their journeys. A certain caravan fell into the clutches of robbers, who stole the people's property. When they were dividing the booty among themselves, the shroud of a pilgrim fell into the hands of an old robber. He said: "Gentlemen pilgrims! Whose shroud is this?" A pilgrim said: "It is mine." The robber said: "I have no shroud with me, so please give it to me so that it may be lawful to me." The pilgrim said: "All my property is yours, but return this shroud to me, since I am at the last stage of my life and have taken great pains for the preparation of this dress for me for the Hereafter. This is my cherished wealth." The robber emphatically insisted on his demand, but the pilgrim repeated the same thing, that he would not give up that right of his to anyone. The robber, drawing his sword, began to strike the pilgrim about his head and face and said that he would go on hitting him until he surrendered the shroud to him and said: "It is lawful." The poor old pilgrim was so beaten that he began shouting: "Sir! Lawful! Lawful! Lawful! more lawful than one's mother's milk!" I hope you will forgive me. But I wanted to draw your attention to what I wish to explain. Perhaps you have forgotten what I have proved on previous nights. I cited authentic historical records, which Ibn Abi'l-Hadid, Jauhari, Tabari, Baladhuri, Ibn Qutayba, Mas'udi, and others of your ulema have verified, that they threatened to burn down Ali's House, he was dragged to the mosque and was ordered with a sword at his throat: "Swear allegiance, otherwise you will be ?beheaded." Is this an example of voluntary allegiance

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## THERE SHOULD BE NO "BLIND FAITH" IN RELIGION

Second, I have said earlier that we should not have "blind faith" in the fundamentals of religion. You say that since history tells us that the four caliphs became rulers, we should follow our elders and have faith in them. But common sense and hadith tell us that faith in principle should be based on reason. I repeat again that your and our historians have written that after the death of the Holy Prophet, the community was divided into two sects. One sect said that Abu Bakr should be followed and the other sect believed that Ali should be followed. The Holy Prophet said: "To obey Ali is to obey me; and to disobey Ali is to disobey me." Therefore obedience to Ali was, according to the order of the Holy Prophet, compulsory. So it was the duty of every individual of our .two sects to listen to the arguments of the two sides and to choose the right course

### FAITH SHOULD BE BASED ON REASON AND HONEST INQUIRY

My faith in Allah is based on wisdom. I have studied books of various sects and religions. I accept the fact that Muhammad was the last Prophet based on reasoning and not on blindly following my elders. Similarly, I have deeply studied hundreds of books of both the sects, particularly those of the Sunni sect in which there are clear arguments to prove the Imamate and Caliphate of Amiru'l-Mu'minin. You people cast only a cursory glance at the verses and hadith in praise of Ali and then make ridiculous interpretations of them. Third, you say that we should accept the historical order of the caliphs: Abu Bakr, Umar, Uthman, and Hazrat Ali. But this is absurd. Man's superiority to animals is due to his knowledge and wisdom. So we cannot blindly follow our elders. According to your own prominent ulema, Ali's superiority in knowledge has been fully established. Therefore, the right of his priority as caliph must also be acknowledged. Since he was the "Gate of Knowledge" of the Holy Prophet, deviation from his is deviation from guidance. We admit that after the death of the Holy Prophet, Abu Bakr was caliph for two years and three months, followed by Umar for ten years, and Uthman for twelve years. But these facts do not eliminate the proper place of reason and hadith. History cannot deprive the "Gate of Knowledge" of the Holy Prophet of his right. Firdaus Dailami, Abu Nu'aim Ispahani, Muhammad Bin Ishaq Muttalabi, author of the book Maghazi, Hakim, Hamwaini, Khatib Khawarizmi and Ibn Maghazili report either from Ibn Abbas, or Sa'id Khadiri, or Ibn Mas'ud, all of whom

quote the Holy Prophet as saying: "They shall be questioned about the wilaya ".(vicegerency) of Ali Bin Abi Talib

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## PART THREE

### PROPHET'S ORDER TO OBEY ALI

And whatever the Apostle gives you, accept it, and from whatever he forbids you," keep back." (۵۹:۷) Therefore, we must obey the command of the Holy Prophet. When we look to the instructions of the Holy Prophet we find (as is recorded in your reliable books) that among the whole of his community the Holy Prophet has called only Ali his gate of knowledge and has ordered us to obey him. In fact, he said that obedience to Ali was the same as obedience to him. Imam Ahmad Bin Hanbal in his Musnad, Imamu'l-Haram in Dhakha'iru'l-'Uquba; Khawarizmi in Manaqib; Sulayman Hanafi in Yanabiu'l-Mawadda; Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib and other ulema have reported that the Holy Prophet of Allah said: "Ansars! Shall I show you the person to whom you should adhere and who will never lead you astray?" The people said: "Yes, let us know him." The Holy Prophet said: "He is Ali. Be his friend, respect him, and follow him. Verily, he is with the Qur'an and the Qur'an is with him. Surely he will lead you to the right path and will not let you be ruined. Whatever I have told you has been told to me by Gabriel." Also, as recorded by your ulema, the Holy Prophet said to Ammar-e-Yasir: "If all of mankind is on one side, and Ali on the other, you should adopt the way of Ali and leave the others." Also, on different occasions and in different places, the Holy Prophet repeatedly said: "He who obeys Ali, really obeys me. ".He who obeys me, really obeys Allah

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### NO HADITH EXISTS DESIGNATING OTHER CALIPHS AS THE "GUIDES OF THE COMMUNITY" "OR "GATES OF KNOWLEDGE

NO HADITH EXISTS DESIGNATING OTHER CALIPHS AS THE "GUIDES OF THE COMMUNITY"

## "OR "GATES OF KNOWLEDGE

There is not a single hadith in your books in which the Holy Prophet says: "After me the guide to the right path, or 'my gate of knowledge' or 'my successor and caliph' is Abu Bakr, Umar, or Uthman." {۴۱۱} Can you cite such a hadith which is not fabricated by the Bakari or Amawi groups? But you ask us to give the fourth place to the Holy Prophet's "Gate of knowledge," the Holy Prophet's "successor and caliph," to quote the Holy Prophet's own words, and follow those about whom there are no instructions whatsoever. If we follow your advice, shall we not be disobeying Allah and His Holy ?Prophet

## SUNNI ULEMA DO NOT WANT COOPERATION WITH US

Fourth, you say that like the four schools of law (Hanafis, Malikis, Hanbalis and Shafi'is), we should also be united with you. But you people call the Shias Rafizis, polytheists, and infidels. Obviously, polytheists and believers cannot be united. We are, however fully prepared to cooperate with our Sunni brothers. Of course the condition is that you and we should be equally free to advocate our religious beliefs. Just as followers of the four schools of law are free in their actions, the followers of the progeny of the Holy Prophet should also be free in their actions. We see that among your four schools of law there are such serious differences that some of them call the others infidels and sinners. Yet you consider them Muslims and allow them freedom of actions. But, calling the poor Shias polytheists and infidels, you turn them out of the Muslim fold and deprive them of their freedom to practice their religion. ?How can we hope for unity and cooperation



## PROSTRATION ON DUST BY SHIA'S OBJECTED TO BY OTHERS WITHOUT REASON

Take the example of our prostration on dust. What a fuss you make about the dust and turba, a small block of clay of the holy land of Karbala, on which we put our forehead while prostrating! You insist that it is an idol and call us idol worshipers,

though we prostrate on the dust with permission of Allah and His Holy Prophet. The Qur'anic verses enjoin us to perform prostration, and prostration means to put the forehead on the ground. Of course there is a difference of opinion between you and us as to the things on which we prostrate. Sheikh: Then why do you not perform the prostration as all other Muslims do so that there may be no difference and this misunderstanding may disappear. Well-Wisher: First, please let us know why you Shafi'is differ so much with the Malikis and Hanbalis, regarding both the articles of practice and the fundamentals of your belief. Sometimes they go so far as to call each other "sinner" and "infidel." It would be better if all of them sat together and develop a common belief, so that there may be no difference. Sheikh: There is a difference of opinion among the jurists, but whoever among us follows any of the jurists - Imam Shafi'i, Imam A'zam, Imam Malik, or Imam Ahmad Bin Hanbal - will be rewarded by .Allah

**DIFFERENCES AMONG THE FOUR SCHOOLS ARE IGNORED BUT SHIAS' ARE NOT TOLERATED**

Well-Wisher: For Allah's sake be fair. You have no reason to follow the four jurists except that some of them were learned men. You blindly follow them. Your are led by the nose, and still you claim that your actions will be rewarded even though there are differences in fundamentals as well as in articles of practice among them. We follow the orders of the family of the Holy Prophet, who were, according to the Prophet himself and to your own eminent ulema, most learned and you say we are infidels. You should admit that these hostilities are not due to differences in views. Their cause is that we love the family of the Prophet, and our opponents nurse a grudge against them. So far as the differences in fundamentals and articles of practice are concerned there are many - among your four schools. Most of the verdicts of your Imams and jurists are contrary to the clear injunctions contained in the Holy Qur'an. But you never utter a word against those who pronounce such verdicts and those who act upon them. Yet when the Shias prostrate on pure dust, according to the ordinance of !the Holy Qur'an, you call them infidels

## VERDICTS BY SUNNI SCHOLARS IN CONTRADICTION TO QUR'ANIC INJUNCTIONS

## VERDICTS BY SUNNI SCHOLARS IN CONTRADICTION TO QUR'ANIC INJUNCTIONS

Sheikh: Where have the Sunni scholars of jurisprudence and the four imams given verdicts in contradiction to the Holy Qur'an? Well-Wisher: They have often given orders in contradiction to ordinances of the Holy Qur'an and against the unanimous view of the community. Your own ulema have written a number of books on the differences among the four schools of law. I advise you to read the illustrious book Masa'ilu'l-Khalif fi'l-fiqh by Sheikhu't-Ta'ifa Abu Ja'far Muhammad Ibn Hasan Ibn Ali Tusi, who has recorded all the differences of the jurists of Islam from the chapter Tahira (Cleanliness) to the chapter on Diyat (reprisals). I will point out one of many examples of legal injunctions passed in contradiction to the Holy Qur'an. Sheikh: Yes, .give us an example of this

### IN ABSENCE OF WATER GHUSL AND WUZU' ONE SHOULD PERFORM TAYAMMUM

You gentlemen are aware that ceremonial washing is an essential ritual of Islam. Depending on circumstances, one washes the entire body (ghusl) or part of it (wuzu'). "When you rise up to prayer, wash your faces and hands as far as the elbows." (۵:۶) Accordingly, we should perform the ablution with pure water. When we do not have water, we should perform tayammum, according to the verse: "And (if) you find not water then betake yourself to (pure) earth and wipe your faces and your hands." (۴:۴۳) We should perform tayammum with pure earth. In the first case water for ablution is necessary. In the second case, water is not available, or if there is some other extenuating circumstance then, whether we are on a journey or at home, we should perform tayammum, wiping the hands and face with pure dust, in place of wuzu'. On this point all jurists of Islam are unanimous, whether they are Shia Ithna Asharis, .Malikis, Shafi'is or Hanbalis

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### ABU HANIFA'S VERDICT THAT IF WATER IS NOT AVAILABLE WE CAN PERFORM GHUSL AND

## ABU HANIFA'S VERDICT THAT IF WATER IS NOT AVAILABLE WE CAN PERFORM GHUSL AND (WUZU' WITH NABIZ (SYRUP OF DATE

But your greatest Imam, Abu Hanifa (most of whose verdicts are based on speculation) insists that while we are on a journey and if we cannot find water, we should perform ghusl and wuzu' with nabiz (date syrup). But everybody knows that nabiz is the juice of dates and it is not lawful to perform ablution with adulterated water. The Holy Qur'an ordains that it is necessary for us to perform the ablution for ritual prayer with pure water. If water is not available, we should perform tayammum. Imam A'zam Abu Hanifa says that we may perform ghusl or wuzu' using nabiz. This is a clear violation of the Qur'anic ordinance. On the other hand, Bukhari in his Sahih has written "It is not lawful to perform ablution with nabiz or an intoxicant." Hafiz: I follow the Shafi'i school of law and fully agree with you on this point. If there is no water, we should perform tayammum, and it is not permissible to perform ablution with nabiz. This verdict has been ascribed to Imam Abu Hanifa on the basis of its general popularity. Well-Wisher: Knowing the real fact you make this excuse. This verdict of Abu Hanifa has been consecutively narrated. I quote Fakhru'd-din Razi, who says in his commentary Mafatihu'l-Ghaib, vol.III, p.۵۵۳, regarding the verse of tayammum, problem V, Shafi'i says that "Wuzu' using Nabiz (date juice) is not lawful, and Abu Hanifa says that it is lawful while one is on a journey." Also Ibn Rushd has recorded this verdict of Abu Hanifa in his book Hidayatu'l-Mujtahid. Sheikh: How can you say that this verdict is contrary to the ordinance of the Qur'an? Some Hadith clearly prove it from the action of the Holy Prophet. Well-Wisher: Can you cite any hadith supporting your point? Sheikh: In a hadith which Abu Zaid, slave of Amr Bin Harith, reports from Abdullah Bin Mas'ud, the Holy Prophet said to him, on the night of the jinns (Lailatu'j-Jinn - the night when the Prophet took the oath of allegiance from the jinns-tr.): "Do you have some water?" He (Abu Zaid) said: "No, there is only a little nabiz." The Holy Prophet said: "The date is clean, and water is also clean." Saying this he performed the ablution. There is another hadith which Abbas Bin Walid Bin Sabihu'l-Halal Damishqi reported from Marwan Bin Muhammad Tahiri Damishqi who reported it from Abdullah Bin Lahi'a, who reported it from Abdullah Bin Mas'ud, who said: "The Holy Prophet said to me on Lailatu'j-Jinn: "Do you have water with you?" I said: "No,

but there is nabiz in the pail." Then the Holy Prophet said: "The date is clean, and the water is clean. Pour it on me." So I poured it on him, and he performed the ablution with it." Obviously, the action of the Holy Prophet is an example for us to follow. No doctrine or argument is superior to his actions. It is for that reason that our Imam-e-A'zam has approved its lawfulness. Well-Wisher: Perhaps it would have been better, if you had remained silent. Now our Sunni brothers will know that their leaders were mistaken. They passed verdicts only on the basis of speculation. First of all, let us examine who the narrators of this hadith were. First, Abu Zaid, slave of Amr Bin Harith, is not a known figure, and according to the traditionists, he is a rejected man as reported by Tirmidhi and others. Dhahabi in his Mizanu'l-I'tidal says: "This man is not known to us and this hadith, which is narrated from Abdullah Bin Mas'ud, is not correct." Hakim says: "No other hadith is narrated by this unknown man." Bukhari also designated him as an unreliable narrator of hadith. For this reason distinguished ulema, like Qastalani and Sheikh Zakariyya Ansari, wrote in their commentaries on Sahih Bukhari that "wuzu' (ritual ablution) is not lawful with nabiz or intoxicants." They point out that the hadith referred to above is weak. The second hadith is also unacceptable. First, no scholar, except Ibn Maja, narrated it in this way. Second, prominent ulema have not included it in their sunan because the chain of its reporters is faulty. Dhahabi in his Mizanu'l-I'tiqad has quoted a number of statements showing that Abbas Bin Walid is not reliable. Hence, critics and commentators have rejected him altogether. As for Marwan Bin Muhammad Tahiri, he belonged to the misguided group of Marhaba. Ibn Hazm and Dhahabi have proved that he was an unreliable narrator of hadith. Similarly, Abdullah Bin Lahi'a has also been discredited by distinguished ulema and commentators. Therefore, when the chain of narrators of a hadith is of such a dubious nature that your own ulema reject it, the hadith loses its value. Third, on the basis of a hadith, which your ulema have narrated from Abdullah Bin Mas'ud, there was no one with the Holy Prophet on Lailatu'j-Jinn. Abu Dawud in his Sunan, chapter on Wuzu' and Tirmidhi in his Sahih, report from Al-Qama that Abdullah Bin Mas'ud was asked: "Who among you was with the Holy Prophet on Lailatu'j-Jinn?" He said: "No one from among us was with him." Fourth, Lailatu'j-Jinn occurred in Mecca prior to the Hijra (migration), while all the commentators say that the verse of tayammum was revealed in Medina. So this ordinance certainly annuls the previous

order. It was for this reason that your great jurists, like Imam Shafi'i, Imam Malik, and others have declared it unlawful. It is strange that the Sheikh puts forward a weak hadith as authoritative in the face of the Holy Qur'an and tries to prove Abu Hanifa's .pronouncement correct



## WASHING OF THE FEET IN WUZU' IS AGAINST THE QUR'ANIC ORDINANCE

Apart from the accepted rules of wuzu' mentioned in the above verse, after washing the face and hands, a part of the head and the feet up to the ankles are to be wiped. The holy verse clearly says: "And wipe a part of your heads and a part of your feet up to the ankles." But all your scholars of jurisprudence insist that the feet be washed, contradicting the clear ordinance of the Qur'an. There is a difference between washing and wiping. Sheikh: There are a number of hadith which indicate that the feet are to be washed. Well-Wisher: First, only hadith which conform with Qur'anic ordinances are acceptable. Obviously, the revoking of an explicit Qur'anic verse by a lone report can never be lawful. The holy verse clearly enjoins the wiping, not washing, of the feet. If you think a little more carefully you will find that the whole verse leads to the same point. It begins with the order "Wash your face and your hands." The conjunction "and" denotes that after washing the face, we should also wash the hands. Similarly, in the second order: "and wipe a part of your head and a part of your feet", the wiping of the head and of the feet are joined by the conjunction "and." This clearly shows that after wiping of the head the feet must also be wiped. It goes without saying that washing cannot be substituted by wiping. So just as the washing of the face and hands is necessary, the wiping of the head and feet is also necessary. It is inadmissible that one be wiped and the other washed. Otherwise, the conjunction and would be meaningless. Moreover, apart from these clear meanings, Islamic law does not contain harsh and austere orders. Washing the feet is more difficult than wiping them. The religious order is intended to make the performance of wuzu' easy, as the tone of the verse also suggests. Imam Fakhru'd-din Razi, an eminent Sunni commentator, makes a detailed argument concerning the compulsory .nature of wiping the feet in wuzu'. You would benefit from studying it

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### WIPING OVER THE SOCKS AGAINST THE EXPLICIT ORDINANCE OF THE HOLY QUR'AN

Even more strange than washing the feet is the wiping over stockings. There are differences among the Sunni jurists whether it may be done while on a journey or at home. This order is contrary to the Qur'anic injunction which stipulates that we are to wipe the feet and not the socks. This order is also opposed to the former order of washing the feet. If wiping the feet is not lawful, why have they made wiping over the socks lawful? Sheikh: There are many hadith which show that the Prophet wiped the socks. Accordingly, the jurists considered it as proof of the lawfulness of this act. Well-Wisher: I have repeatedly submitted that, according to the order of the Prophet a hadith alleged to have been reported from him which does not conform to the Holy Qur'an is to be rejected. The forgers and political jugglers have fabricated many hadith. Accordingly, your own prominent ulema have rejected such hadith. Besides the fact that these hadith are incompatible with the clear ordinance of the Holy Qur'an, they are also mutually contradictory. Your own great ulema have accepted this fact. For instance, the great sage, Ibn Rushd Andalusi, in his Badayatu'l-Mujtahid wa Nihayatu'l-Muqtasid, vol. I, pp.۱۵ and ۱۶, says about this difference: "The reason that they differ is that the reports about them are opposed to each other." In another place he says: "The reason that they differ is that the reports about them are inconsistent." Hence, to base an argument on reports and hadith which are mutually contradictory and also clearly opposed to Qur'anic injunctions is quite absurd. You know that among the hadith which are contradictory to each other, only those which are compatible with the Holy Qur'an are acceptable. If any hadith is opposed to the Holy Qur'an it is to be rejected outright.

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### PART FOUR

### THE WIPING OVER THE TURBAN IS AGAINST THE QURANIC ORDINANCE

The verse clearly states "And wipe part of your heads" (after the washing of the face

and the hands). On the basis of this Qur'anic injunction, the Shia jurists, following their Imams, insist that the head itself is to be wiped in performing 'wuzu'. The Shafi'i, Maliki, and Hanafi jurists concur. But Imam Ahmad Bin Hanbal, Ishaq, Thawri, and Quza'i have said that wiping over the turban is lawful. This has been reported by Imam Fakhru'd-din Razi in his Tafsir-e-Kabir. Every sensible person knows that .wiping the turban and wiping the head are quite different

### SHIAS ALONE BLAMED FOR SUCH DIFFERENCES

There are other serious differences among your jurists and among the four schools of law. Although most of them are clearly inconsistent with Qur'anic injunctions, you do not find fault with one another. Everyone of them is free to maintain his point of view. You do not call Abu Hanifa and the Hanafis polytheists, when they allow wuzu to be performed with nabiz (fermented date liquor), nor do you condemn self-contradictory interpretation of laws which violate Qur'anic ordinances. But you object to Shias, who follow the progeny of the Holy Prophet. In fact, you call the followers of the exalted family, Rafizis and infidels! You have repeatedly said on previous nights that the practices of the Shias prove that they are polytheists. You asked why we do not offer prayers like Muslims. We offer the same prayers that you and all other Muslims do: two units (rak'ats) of fajr (the morning prayer), four rak'ats of zuhr (the noon prayer), four rak'ats of asr (the afternoon prayer), three rak'ats of maghrib (the sunset prayer), and four rak'ats of 'isha (the evening prayer). As for the differences in the articles of practice, they are present in abundance in all the sects of Islam. For example, there is a clear difference between Abu'l-Hasan Ash'ari and Wasil Bin Ata in the fundamentals and articles of practice. Also your four imams (Abu Hanifa, Malik, Shafi'i, and Ahmad Hanbal) and other great jurists like Hasan, Dawud, Kathir, Abu Sur, Quza'i, Sufyan Thawri, Hasan Basri and Qasim Bin Salam, etc. have differences among them. In the same way, the orders of the holy Imams of the Ahle Bait differ from the statements of your jurists. If the legal interpretations of the jurists and their different opinions can be criticized, why should the same criticism not be made ?against the different sects of Sunnis

### ACCORDING TO SUNNI ULEMA PROSTRATION ON DRY EXCREMENT AND DUNG IS LAWFUL

Many Sunni ulema accept legal interpretations which contradict the explicit ordinance of the Holy Qur'an, and yet they offer lame interpretations to clear ordinances. Other jurists give an opposite opinion. Still, you do not regard their interpretation or practice as infidelity. But in regard to our performance of sajda (prostration), you raise loud objections, saying that the Shias are idol worshipers, while you ignore the .pronouncement of your own ulema that prostration on dry excrement is lawful

### PROSTRATION ON FLOOR COVERINGS INSTEAD OF THE GROUND IS AGAINST QUR'ANIC INJUNCTION

The legal decisions of the Shia jurists, following the holy Imams, are clearly in accordance with the ordinances of the Holy Qur'an. For instance, your jurists consider wool, cotton, silk, and other floor coverings the same as earth. But it is obvious that these coverings are not the earth. But the Shia, in obedience to their Imams of the Ahle Bait of the Holy Prophet say: "Prostration is not lawful on any thing except the earth or those things which grow from the earth and are not used for eating or wearing." For this you assail them and call them polytheists. On the other hand, you do not call prostration on dry excrement polytheism. It is quite evident that prostrating on the earth (as ordained by Allah) and prostrating on floor coverings are quite different things. Sheikh: You people perform the sajda (prostration) on pieces of earth from Karbala. You keep the small blocks of earth from that land. They are like idols, and you consider prostration on them compulsory. Of course, this performance is against the principles and practices of Muslims. Well-Wisher: It has become your second nature to follow your elders blindly, though it does not befit a just man like you to say that the pure dust of Karbala is like an idol. Respected friend! Criticism of any belief must be based on proof. If you would consult the Shia books of theology, you would find the answer to your criticism, and you would not mislead our Sunni brothers .with false objections

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### SHIAS DO NOT CONSIDER PROSTRATION ON DUST OF KARBALA COMPULSORY

## SHIAS DO NOT CONSIDER PROSTRATION ON DUST OF KARBALA COMPULSORY

If you can show us in any of our commentaries a single hadith or pronouncement that indicates prostration on the dust of Karbala is compulsory, we shall accept all your statements as correct. In fact, in all our books of religious practices, there are clear instructions that, according to the Qur'anic ordinance, prostration must be performed on pure earth. This includes dust, stone, sand and grass, provided that it is not a mineral. Moreover, prostration may be performed on those things which grow from the earth, provided that they are not used for food or worn. Sheikh: Then why do you regularly keep small blocks of dust from Karbala with you and perform prostration on ?them at the time of the ritual prayer

## SHIAS KEEP SAJDAGAHS (TABLETS OF EARTH) FOR PROSTRATION DURING PRAYERS

Well-Wisher: Prostration on clean earth is compulsory. The ritual prayer is generally offered in houses furnished with carpets. Even if the carpets are removed, the earth under them generally contains lime and other substances on which prostration is not permitted. Therefore, we keep a piece of earth with us so that we may prostrate on it. (Many Shia Mujtahids consider chalk, plaster, lime and mined stones such as agate to be permissible, in the absence of the preferable substances, but nevertheless they exclude actual ores and refined minerals. tr.) Sheikh: What we notice is that all the Shias have tablets of the soil of Karbala and consider performance of sajda .compulsory on it

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## WHY WE PROSTRATE ON THE SOIL OF KARBALA

Well-Wisher: It is true that we perform the sajda on the dust of Karbala, but we do not consider it compulsory. In accordance with the instructions given in our books of jurisprudence, we consider sajda compulsory on clean earth. However, according to the Ahle Bait, prostration on the pure earth of Husain's burial place (Karbala) is

preferable. It is a pity that some people maliciously insist that the Shias worship Husain. They support their view by pointing out that Shias perform their prostrations on soil taken from Karbala. In fact we never worship Husain, Ali, or Muhammad. We worship only Allah, and it is in accordance with Allah's order that we perform sajda only on pure earth. Our prostration is not for Husain. But according to the instructions of the infallible Imams of the progeny of the Holy Prophet, prostration on the clean soil of Karbala leads to greater recompense for us, but it is not compulsory. Sheikh: How can you claim that the earth of Karbala is possessed of special properties so that .it deserves preference to other soil

## CHARACTERISTICS OF SOIL OF KARBALA

Well-Wisher: First, it is a fact that different places have different properties. Every piece of earth has special properties which only expert geologists know. Nonspecialists don't understand these things. Second, the special characteristics of the soil of Karbala were known before the time of the Holy Imams. It was an object of special attention during the time of the Holy Prophet also, as had been recorded in authentic books of your own ulema. In Khasa'isu'l-Kubra, by Jalalu'd-din Suyuti, a number of hadith of Ummu'l-Mu'minin Ummi Salma, Ummu'l-Mu'minin A'yesha , Ummu'l-Fazl, Ibn Abbas, and Anas Bin Malik, etc. about the soil of Karbala have been narrated by your prominent ulema and reliable reporters, like Abu Nu'aim Ispahani, Baihaqi, and Hakim. A report says: I saw Husain sitting in the lap of his grandfather, the Holy Prophet, who had a red block of soil in his hand. The Holy Prophet was kissing the dust and weeping. I asked him what that soil was. The Holy Prophet said: "Gabriel has informed me that my son, this Husain, will be murdered in Iraq. He has brought this earth for me from that land. I am weeping for the suffering that will befall my Husain." Then the Holy Prophet handed the dust to Umme Salma and said to her: "When you see this soil turn into blood, you will know that my Husain has been slaughtered." Umme Salma kept the soil in a bottle and kept watch over it until she saw on the Day of Ashura, ۶۱ A.H., that it turned to blood. Then she knew that Husain bin Ali had been martyred. It is recorded by your prominent ulema and by Shia jurists that the Prophet and the Imams paid special attention to the pure soil of Karbala.

After the martyrdom of Imam Husain, Imam Seyyedu's-Sajidin Zainu'l-Abidin Ali Bin Husain picked some up, declared it to be sacred dust, and kept it in a bag. The Holy Imam used to perform his prostrations on it and made a tasbih out of it, and recited Allah's praises on it. After him all the succeeding Imams considered that soil sacred and made tasbihs out of it and a small block to prostrate on. They persuaded the Shias to perform prostrations on them, with the understanding that it was not compulsory, but with a view to achieving greater recompense. The Holy Imams insisted that prostration before Allah must be on clean earth only and that it was preferable if it was performed on that earth of Karbala. The great scholar, Abu Ja'far Muhammad Bin Hasan Tusi, reports in his Misbahu'l-Mutahajjid that Imam Ja'far as-Sadiq kept a little soil from Imam Husain's tomb in a yellow cloth which he opened at the time of prayers and performed his prostrations on it. Shias for a long time have kept this earth with them. Then, fearing it might be desecrated, they kneaded it into small tablets or pieces, which are now called mohr. We consider it sacred and during prayers we prostrate on it not as a compulsory act but in view of its special nature. Otherwise, when we have no pure soil with us, we prostrate on clean earth, or clean rock. In this way our compulsory act is performed. We are astonished at the behavior of your ulema, who do not find fault with the legal pronouncements of the four schools of Sunni law. That is, if Imam A'zam says that in the absence of water ablution should be performed with nabiz, the Shafi'is, Malikis and Hanbalis do not object to it. If Imam Ahmad Hanbal believes in the visibility of Allah or considers it lawful to wipe water over the turban in the ritual ablution, the ulema of the other sects do not criticize him. Similarly, they do not condemn other unique pronouncements like that of joining in wedlock with young boys while on a journey, prostration on dung or any polluted object, or copulation with mothers using a cloth wrapper. But when we say that the progeny of the Holy Prophet have said that prostrating on the earth of .Karbala is praiseworthy, you say that Shias are polytheists



### OLD AGE IS NO CRITERION FOR THE CALIPHATE

Now I will reply to your point. Talking about advanced age and consensus, you said

that because of his age, Abu Bakr was entitled to preference. Even after ten nights, during which I have disproven your argument regarding "consensus" and preference based on age, you raise the issues again as if nothing has been said. Nevertheless, I .will not leave you unanswered

**Ali appointed for conveyance of verses of Sura Bara'a (the immunity) of the Holy Qur'an**

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You have argued that Abu Bakr deserved priority because of his age and political astuteness. But how is it that some people decided that for a great cause it was necessary for a man to be old and politically astute, but Allah and His Prophet did not understand this. For conveying the first forty verses of Bara'a to the people, the Holy Prophet deposed Abu Bakr and sent the young Ali in his place. Nawab: Respected Sir! Please don't leave this point vague. Let us know for what purpose Abu Bakr was deposed and Ali appointed in his place. When I asked these people (pointing to his ulema) about it, they gave only a vague answer, saying that it was an unimportant matter. Please explain this matter. Well-Wisher: The Muslim community, including the ulema and historians of both sects (Shias and Sunnis), acknowledge the fact that when the initial verses of the Sura of Bara'a (The Immunity) were revealed in condemnation of the idol worshipers, the Holy Prophet called Abu Bakr and gave him the verses, ordering him to take them to Mecca and to recite them to the people of Mecca during the hajj. Abu Bakr had gone only a short distance when Gabriel appeared and said: "Prophet of Allah! Allah sends His compliments to you and says that the matter of the Holy Qur'an should be conveyed either by the Holy Prophet himself or by one who is of him." Accordingly, the Holy Prophet called Ali and said to him: "Overtake Abu Bakr and take the verses of Bara'a from him and read them to the idol worshipers of Mecca." Ali set out immediately. He met Abu Bakr at Dhu'l-Halifa and conveyed the message of the Holy Prophet. He took the verses from Abu Bakr and, reaching Mecca, read them to the assembly of the people. Nawab: Has this affair been recorded in our authentic books? Well-Wisher: I have just told you that the whole community is unanimous on this point. I will give you some references at

present so that when you think over the matter, you may know that it was a very significant affair. The following eminent writers have reported this matter in their books and generally testified to its veracity: Bukhari in Sahih, parts IV and V; Abdi in Jam'-e-Bainu's-Sihahi's-Sitta, part II; Baihaqi in Sunan, pp.۹ and ۲۲۴; Tirmidhi in Jam'i, vol.II, p.۱۳۵; Abu Dawud in Sunan; Khawarizmi in Manaqib; Shukani in Tafsir, vol.II, p.۳۱۹; Ibn Maghazili in Faqih-e-Shafi'i in his Faza'il; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, p.۱۷; Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, ch.۱۸; Muhibu'd-din Tabari in Riyazu'n-Nazara, p.۱۴۷ and Dhakha'iru'l-Uquba, p.۶۹; Sibt Ibn Jauzi in Tadhkira Khawasu'l-Umma, p.۲۲, Imam Abdu'r-Rahman Nisa'i (one of the Imams of Siha) in Khasa'isu'l-Alawi, p.۱۴ (has reported six hadith relating to this point); Ibn Kathir in Ta'rikh-e-Kabir, vol.V, p.۳۸ and vol.VII, p.۳۵۷; Ibn Hajar Asqalani in Isanaba, vol.II, p.۵۰۹; Jalalu'd-din Suyuti in Durru'l-Mansur, vol.III, p.۲۰۸ (in commentary on the first verse of Bara'a); Tabari in Jam'u'l-Bayan, vol.X, p.۴۱, (in commentary on Bara'a); Imam Tha'labi in Tafsir-e-Kashfu'l-bayan; Ibn Kathir in Tafsir, vol.II, p.۳۳۳; Alusi in Ruha'l-Ma'ani, v. III, p.۲۶۸; the fanatic, Ibn Hajar Makki in Sawa'iq, p.۱۹; Haithami in Majma'u'z-Zawa'id, v.VII, p.۲۹; Muhammad Bin Ganji Shafi'i in Kifayatu't-Talib, p.۱۲۵, ch.۶۲ (reporting from Abi Bakr and Hafiz Abi Nu'aim and from Musnad of Hafiz Damishqi as reported by Abi Nu'aim in different ways); Imam Ahmad Bin Hanbal in Musnad, v.I, pp.۳ and ۱۵۱, v.III, p.۲۸۳, and v.IV, pp.۱۶۴-۱۶۵; Hakim in Mustadrak, v.II, Kitab Maghazi, p.۵۱ and in v.II of the same book, p.۳۳۱; Mulla Ali .Muttaqi in Kanzu'l-'Ummal, v.I, pp.۲۴۶ to ۲۴۹ and Faza'il-i-Ali v.VI, p.۱۵۴

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## REASON FOR ALI'S APPOINTMENT

Seyyed Abdu'l-Hayy: Why didn't the Holy Prophet, whose actions were from Allah, entrust this mission to Ali in the beginning? Well-Wisher: Since no reason for this fact has been recorded, we do not know. But my impression is that this change was intended to show the superiority of Ali. At any rate, it certainly disproves the claim that age or political experience were reasons for excluding Ali from the caliphate. If Ali had been appointed to this post in the beginning, it would have appeared an ordinary

matter, and would not have been possible for us to prove to you Ali's superiority. If Abu Bakr's age and political ability proved his superiority, he should not have been recalled from such a mission. But the fact is that to convey the message of prophethood is the work of the Prophet or his caliph.

## ACCOMPANYING REPORT OF ABU BAKR

Seyyed: According to some reports, Abu Huraira says that Ali had been ordered to go to Mecca along with Abu Bakr to teach the people the rituals of Hajj. Ali was to read the verses of Bara'a to the people. Conveying the message of prophethood in this way indicated that they were of equal rank. Well-Wisher: First, this is a forged report of the followers of Abu Bakr. Others have not narrated it. Second, the whole community agreed that Abu Bakr was called back and replaced by Ali. This fact has been consecutively reported in the authentic books of both sects. Obviously, the consensus of the whole community is that we should rely on the frequently reported, and authentic hadith. If there is a single report at variance with authentic hadith, we should reject it. This view is held by all men of principles and by the traditionists. Ali's appointment, Abu Bakr's return in a sad and desperate state, the Holy Prophet's consoling him and satisfying him that it was Allah's will - all these are generally acknowledged facts.

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## ANOTHER PROOF THAT AGE IS NO CRITERION FOR THE CALIPHATE

There is another proof that the right of priority has no relation to age. The right of preference is achieved through wisdom and piety. Whoever excels in knowledge and piety shall deserve preference. The Holy Prophet said: "All men are dead, but the men of learning are alive." Accordingly, the Holy Prophet gave Ali first place among the Companions and said: "Ali is the gate of knowledge." Evidently the Holy Prophet's gate of knowledge must supersede others. Of course the other companions of the Holy Prophet who remained obedient to him were all virtuous people. We never deny the

virtuous position of the companions, but their merits can bear no comparison to the .merits of the Holy Prophet's gate of knowledge

### HOLY PROPHET SENT ALI TO YEMEN

Your prominent ulema have written in detail about Ali being sent to Yemen to guide its people. Imam Abdu'r-Rahman Nisa'i has recorded six hadith concerning this point, in his Khasa'isu'l-Alawi. Also Abu'l-Qasim Husain Bin Muhammad Raghib Ispahani, in his Mahadhiratu'l-Udaba, v.II, p.۲۱۲ and others, have reported that when the Holy Prophet commissioned Ali to go to Yemen, Ali pleaded that he was young and felt some reluctance in being placed over old men of the tribe. The Holy Prophet replied: "Certainly Allah will guide your heart and give strength to your tongue." If age was a requirement for preferment, why then did the Holy Prophet in the presence of older distinguished companions, like Abu Bakr, send Hazrat Ali to Yemen to guide the ?people there



## PART FIVE

### AFTER THE HOLY PROPHET ALI WAS THE GUIDE OF THE COMMUNITY

### AFTER THE HOLY PROPHET ALI WAS THE GUIDE OF THE COMMUNITY

Addressing the Holy Prophet, Muhammad, Allah says in the Holy Qur'an: "You are only a warner and (there is ) a guide for every people." (۱۳:۷) Imam Tha'labi, in his Tafsir-e-Kashfu'l-Bayan; Muhammad Bin Jarir Tabari in his Tafsir; Muhammad Bin Yusuf GanJi Shafi'i, in Kifayatu't-Talib, ch.۶۲, from Ta'rikh-e-Ibn Asakir; Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda end of ch. ۲۶ from Tha'labi, Hamwaini, Hakim, Abu'l-Qasim Haskani, Ibn Sabbagh Maliki, Mir Seyyed Ali Hamdani and the Manaqib of Khawarizmi, reporting on the authority of Ibn Abbas, Amiru'l-Mu'minin and Abu Buraid Aslami in different words, have narrated eleven hadith whose main point is that, when the above verse was revealed, the Holy Prophet, putting his hand on his own chest,

said: "I am the warner." Then, putting his hand on Ali's chest, he said: "After me you are the guide of the community. Those who receive guidance from you will be the ".guided ones

## CONSPIRACIES OF ENEMIES

You also said that even after ۲۵ years, when he was caliph, it was due to his lack of experience in politics that disturbances and bloodshed resulted. I'm not sure what you mean by politics. If politics means deceitfulness, conspiring, and intermingling right and wrong (as the people in all ages have done in order to secure power), I would acknowledge that Ali was far removed from such politics. To me politics means justice .and the exercise of rightful authority



## ALI HATED CORRUPT POLITICS

Ali who was an embodiment of justice, kept aloof from corrupt politics. As I said earlier, when Amiru'l-Mu'minin assumed the apparent caliphate, he immediately deposed all former officials and servants. Abdullah Ibn Abbas (his cousin) and others said: "It would be better if you would postpone this order for a few days, so that the officials and governors of the regions accept your caliphate. Then you might dismiss them." The Holy Imam said: "You have given me counsel regarding the politics of this matter. But you do not understand that if I am swayed by what is called 'politics' and allow oppressive rulers to remain at their posts, even though it would be for a short time, I would be answerable to Allah for that period. At the time of questioning, I would be accountable for that. This cannot be expected of Ali." In order to restore justice Ali immediately ordered the dismissal of the oppressive rulers. This measure led to the opposition of Mu'awiya, Talha, Zubair, and others who staged a revolt and caused great tumult and bloodshed in the country. Respected gentlemen! You misunderstand the issue. Since you have not inquired into the matter, you are misled by propagandists who claim that the rebellion during Ali's caliphate was due to his lack .of knowledge of politics. No. There were other factors at work

## REBELLION DURING AMIRU'L–MU'MININ'S CALIPHATE WAS DUE TO ENMITY AGAINST HIM

First, for ۲۵ years people had been encouraged to oppose Ali. It was therefore difficult for them to accept his vicegerency and caliphate or to acknowledge his exalted rank. An example of this opposition occurred on the first day of the caliphate. A nobleman entered the gate of the mosque and, seeing the Imam on the pulpit, shouted: "May that eye be blinded which sees Ali on the pulpit instead of Caliph Umar!" Second, it was not possible for worldly men to accept Ali's justice, particularly since their self-indulgence had been given a free rein during the caliphate of Uthman. Hence, they rose against him, so that somebody who could satisfy their desires might assume power. Their wishes were fulfilled during the caliphate of Mu'awiya. Accordingly, Talha and Zubair at first swore allegiance to Ali, but when their demands for authority were not satisfied, they broke their allegiance and openly opposed him in the Battle of the .Camel

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## A'yesha WAS LARGELY RESPONSIBLE FOR THE REVOLT AGAINST ALI

Third, history tells us who the real instigator was of the disturbances from the beginning of the caliphate. Was it any other than Ummu'l-Mu'minin A'yesha ? Was it not A'yesha who, according to the statements of both Sunni and Shia traditionists, mounted on a camel (against the express ordinance of Allah and His Holy Prophet that she should stay in her house) reached Basra and provoked a large battle? You claim that internecine battles were due to Ali's lack of political insight. This is a highly misleading statement. If A'yesha had not revolted against him, no one would have had the courage to oppose Ali, after the Holy Prophet had clearly declared: "To fight .against Ali is to fight against me." A'yesha incited the people to fight against Ali

## ALI'S BATTLES OF JAMAL, SIFFIN, AND NAHRWAN WERE LIKE THE BATTLES OF THE HOLY PROPHET AGAINST THE INFIDELS

## ALI'S BATTLES OF JAMAL, SIFFIN, AND NAHRWAN WERE LIKE THE BATTLES OF THE HOLY PROPHET AGAINST THE INFIDELS

Ali's battles against the enemies and hypocrites at Basra, Siffin, and Nahrwan were like the battles of the Holy Prophet against the infidels. Sheikh: How were the battles against the Muslims like the battles against the infidels? Well-Wisher: Your illustrious ulema, like Ahmad Bin Hanbal in his Musnad; Sibt Ibn Jauzi in Tadhkira; Sulayman Balkhi in Yanabiu'l-Mawadda; Imam Abdu'r-Rahman Nisa'i in Khasa'isu'l-Alawi; Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul; Muhammad Bin Talha Ganji Shafi'i in Kifayatu't-Talib, ch. ۳۷, and Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, v.I, p.۶۷, have reported that the Holy Prophet prophesied Ali's battles against the "Nakisin", "Qasitin", and "Mariqin", among whom the "Nakisin" meant Talha, Zubair and their companions; "Qasitin" meant Mu'awiya and his followers; and "Mariqin" meant the Kharijis (Secessionists) of Nahrwan. All of them were rebels whose slaughter was permissible and the Holy Prophet ordered the same punishment for them when he foretold the fighting of those battles. Muhammad Bin Yusuf Ganji Shafi'i in his Kifayatu't-Talib, ch.۳۷, has reported a hadith from Sa'id Bin Jabir, who reported it from Ibn Abbas, that the Prophet said to Umm Salma: "This is Ali Bin Abi Talib. His flesh is my flesh, his blood is my blood, and he is to me what Aaron was to Moses except that there will be no prophet after me. Umm Salma, this Ali is the chief of the believers, the chief of the Muslims, the repository of my knowledge, my successor, and the gate of knowledge. He is my brother in this world and in the hereafter; he is with me in the most exalted place; he will fight against the 'Nakisin,' 'Qasitin,' and 'Mariqin.'" After citing this hadith Muhammad Bin Yusuf says that this hadith proves that the Holy Prophet had informed Ali about the battles against those three groups and that he had ordered Ali to fight against the three groups. Makhnaf Bin Salim is reported to have said that when Abu Ayyub Ansari (who was a distinguished companion of the Holy Prophet) was going with an army to fight in the battle, he said: "Abu Ayyub! How strange of you! You are the same man who fought against the polytheists on the side of the Holy Prophet, but now you are bent upon fighting against Muslims!" Then Abu Ayyub said: "The Holy Prophet ordered me to fight against the three groups: they are the Nakisin, the Qasitin, and the Mariqin." Imam Abu Abdu'r-Rahman Nisa'i in Khasa'isu'l-Alawi, Hadith ۱۵۵, reporting from Abu Sa'id Khadiri and Sulayman Balkhi Hanafi in his Yanabi, p.۵۹,(ch.II) from Jam'u'l-Fawa'id says that Abu Sa'id said: "We were sitting with the companions, waiting for the Holy Prophet. When the Holy

Prophet came towards us, we saw that his shoe buckle was broken. He tossed his shoe to Ali, who began mending it. Then the Holy Prophet said: 'Verily, there is one among you who shall fight in defense of the proper interpretation of the Holy Qur'an as I have fought (against the infidels).' Then Abu Bakr said: 'I am that man?' The Holy Prophet said, 'No!' Then Umar said: 'Is it I?' The Holy Prophet said: 'No! It is the man who is mending my shoes.' " This hadith shows that Ali's battles were fought for the proper interpretation of the Holy Qur'an. It follows, therefore, that the civil disruptions of Ali's caliphate were not due to political weakness of Amiru'l-Mu'minin but were due .to the enmity of the opponents

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### AFTER THE HOLY PROPHET, ALI WAS THE GREATEST STATESMAN

You gentlemen might find it enlightening to study the instructions Ali sent to his governors and military and civil officers. For instance, the orders and instructions which he sent to Malik Ashtar and Muhammad Bin Abu Bakr for the governance of Egypt, to Uthman Bin Hunaif and Abdullah Bin Abbas of Basra, and to Qutham Bin Abbas for the administration of Mecca are models of excellent public administration .as well as social justice. These documents are part of the Nahju'l-Balagha

### ALI POSSESSED KNOWLEDGE OF THE UNSEEN WORLD

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This fact has been acknowledged by both followers of Ali and enemies. The Holy Imam was Imamu'l-Muttaqin (chief of the pious). He had complete knowledge of the meaning of the Holy Qur'an. Moreover, he possessed knowledge of the unseen world. Sheikh: I have not followed your vague sentence that Ali possessed knowledge of the unseen world. Kindly explain it. Well-Wisher: There is nothing vague in it. To be aware of the unseen means to know the secrets of the universe, which were known through divine favor by all the prophets and their vicegerents. Each was given as much

knowledge of the unseen as Allah considered necessary for them to deliver his message. After the Holy Prophet, Amiru'l-Mu'minin was endowed with such knowledge. Sheikh: I never expected that you would uphold the views of the fanatic Shias. This praise is so excessive that even the praised one would not accept it. To have knowledge of the unseen is an attribute peculiar to Allah alone, none of His creatures can have any concern with it. Well-Wisher: Believing that the great prophets, their vicegerents, and other exalted servants of Allah possessed knowledge of the unseen has nothing to do with fanaticism. Rather, it was one of their merits, which showed their submission to Allah. We have clear proof of this fact from hadith .and the Holy Qur'an

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## ?IS KNOWLEDGE OF THE UNSEEN RESTRICTED TO ALLAH

Sheikh: The Holy Qur'an contradicts your statement. Well-Wisher: Can you recite those verses which contradict my statement? Sheikh: There are many verses in the Holy Qur'an, which support my view. For instance, the Holy Qur'an says: "And with Him are the keys of the unseen treasures - none knows them but He; and He knows what is in the land and the sea; and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book." (۶:۵۹) This is the most convincing evidence that no one except Allah has knowledge of the unseen. If somebody believes in any one else having knowledge of the unseen, he has made one of His creatures an associate in the attributes of Allah. You claim that Ali was aware of the unseen. This means that apart from your making him an associate in the attributes of Allah, you have made his rank higher than that of the Holy Prophet. The Holy Prophet repeatedly said: "I am a man like you. Allah alone knows the unseen." The Holy Prophet clearly expressed his lack of knowledge of the unseen. Have you read the verse of the Holy Qur'an, which says: "Say: I am only a mortal like you; it is revealed to me that your God is one God." (۱۸:۱۱۰) That is, the only difference between you and me is that revelation from Allah comes to me. At another place Allah says: "Say: I do not control any benefit or harm for my own soul except as

Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe." (۷:۱۸۸) And again: "And I say not to you that with me are the treasures of Allah and I know not the unseen." (۱۱:۳۱) Allah says again: "Say: No one in the heavens or in the earth know the unseen but Allah: And they know not when they shall be raised." (۲:۶۵) The Holy Prophet himself admitted that he did not know the unseen and that its knowledge was peculiar to Allah. How can you claim that Ali had such knowledge? Your belief is an attempt to assert Ali's superiority to the Holy Prophet. Doesn't the Holy Qur'an say: "Nor is Allah going to make you acquainted with the unseen...." (۳:۱۷۹) On what principle do you believe that anyone but Allah has knowledge of the unseen? Well-Wisher: The preface to your statement is correct. But the conclusion you have drawn is faulty. You have said that the Knower of the unseen is Allah; that the keys of the unseen are with Allah Almighty; and that according to the last verse of the Sura al-Kahf (The Cave), the last of the Prophets, all other prophets, the vicegerents, and the holy Imams were similar to other human beings. In their phyIn their physical structure they were created like all others. All these things are true, and the Shia sect accepts them all. Also, the verses you have recited are perfectly true in their proper context. But the words "the Holy Prophet" from the sura Hud refer to the Prophet Noah. Verse ۵۰ of the sura of al-An'am (The Cattle) refers to our exalted Prophet. When the infidels asked him why there were no signs of his having treasures of God or Knowledge of the unseen, this was revealed: "Say I do not say to you 'I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save what is revealed to me.'" (۶:۵۰) This verse was in response to the ignorant assumption that the Prophet's actions could be influenced by worldly considerations. As for the knowledge of the unseen, we believe that the prophets and their vicegerents possessed it. I do not associate them with Allah's attributes. But this gift is part of wahi and ilham (revelation and inspiration from Allah) which removed the curtains of ignorance from their sight .and disclosed realities to them. I shall explain this in detail



(KNOWLEDGE IS OF TWO KINDS DHATI (SELF-EXISTENT) AND ARZI (ACQUIRED

## (KNOWLEDGE IS OF TWO KINDS DHATI (SELF –EXISTENT) AND ARZI (ACQUIRED

We Shias of the Imamiyya sect believe that knowledge is of two kinds: Dhati and Arzi. Dhati, or self-existent knowledge, is peculiar to Allah. We can acknowledge it but cannot comprehend its reality. In whatever way we might try to explain it, self-existent knowledge is beyond the comprehension of human beings. Arzi, or acquired knowledge, is that which is not intrinsically present in man, whether he is a prophet or not. He is benefited by it later. This knowledge too is of two kinds: tahsili and ladunni. Tahsili is the knowledge acquired through study and experience. If a student pursues the normal course of education, for instance, he goes to school and learns from his teacher. If Allah wills, he will acquire knowledge according to his labor and the time that he spends in learning. Ladunni refers to that knowledge which man receives directly from Allah. He does not learn it through letters and words but receives it directly from the All-Beneficent. Allah says in the Holy Qur'an: "And whom we had taught knowledge from ourselves." (۱۸:۶۵) Shias do not claim that knowledge of the unseen was self-existent in the Holy Prophet or the Imams or that they understood the unseen as Allah Almighty does. What we say is that Allah is not confined or limited. He can give knowledge and power to anyone He likes. Sometimes He gives knowledge to man by means of a teacher and sometimes directly from Himself. This directly-bestowed knowledge is called the knowledge of the unseen. Sheikh: Your first statement is correct, but the divine will does not allow such unnatural things as granting a man the knowledge of the unseen directly, that is, without the agency of a teacher. Well-Wisher: No, you and your friends are mistaken. In fact, you often unknowingly contradict most of your own eminent scholars. Allah bestowed upon all His prophets and their successors knowledge of the unseen. Whatever was required for them to perform their mission. Sheikh: In the face of these verses of the Holy Qur'an, which explicitly reject the idea of man's knowledge of the unseen, what evidence do you have to support your point? Well-Wisher: We are not opposed to the verses of the Holy Qur'an. Every verse of the Holy Qur'an was revealed for some particular purpose, which was, according to the circumstances, sometimes negative and sometimes positive. That is why it is said that among the verses of the Holy Qur'an one verse strengthens another. Because the unbelievers often demanded

miracles from the Holy Prophet, the negative verses cited above were revealed. In order to prove the real objective, positive verses were also revealed so that the .position might be clear

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## QUR'ANIC EVIDENCE THAT PROPHETS POSSESSED KNOWLEDGE OF THE UNSEEN

Sheikh: This is very strange. You say that there are positive evidences in the Holy Qur'an that the prophets possessed knowledge of the unseen. Kindly recite these verses. Well-Wisher: Do not feel astonished. You know them. Allah Almighty says: "The Knower of the unseen! So He does not reveal His secrets to any except to him whom He chooses as an apostle; for surely he makes a guard to march before him and after him, so that He may know that they have truly delivered the message of their Lord, and He encompasses what is with them, and He records the number of all things." (۷۲:۲۶-۲۸) This verse shows that the exalted messengers of Allah who are endowed with the knowledge of the unseen are an exception. Second, the verse of the sura of the Family of Imran, part of which you recited, proves my point. The whole verse reads as follows: "Nor is Allah going to acquaint you with the unseen, but Allah chooses of His apostles whom He pleases; therefore believe in Allah and His apostles; and if you believe and guard (against evil), then you shall have a great reward." (۳:۱۷۹) Both these verses clearly show that the messengers of Allah were given knowledge of the unseen. If no one except Allah possessed knowledge of the unseen, the clause "chooses of His apostles whom He pleases" would be meaningless. Allah says in the sura of Hud: "These are announcements relating to the unseen which We reveal to you; you did not know them - (neither) you nor your people - before this; therefore be patient; surely the end is for those who guard (against evil)." (۱۱:۴۹) In the sura of The Counsel He says: "And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants." (۴۲:۵۲) If knowledge of the unseen did not exist in the world, how did the prophets disclose unknown things and tell people about their (the People's) private lives? Is it not in the Holy Qur'an what

Jesus said to the Bani Israel? "And I will declare to you what you eat and what you store up in your houses."(۳:۴۹) If I cite all the verses of the Holy Qur'an, which support this fact, it would take a long time. This much seems sufficient. Sheikh: Such statements encourage the soothsayers, diviners, palmists, astrologers, and other .cheats who deceive the people and fill their own pockets with money

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## CLAIMS FOR KNOWLEDGE OF THE UNSEEN THROUGH OTHER MEANS ARE FALSE

Well-Wisher: Belief in truth does not lead to bad results. It is people's ignorance which victimizes them. If Muslims followed the possessor of knowledge, according to the instructions of the Holy Prophet, in particular, if they had not forsaken the gate of knowledge from the very beginning, they would not have fallen victim to wicked people. The Holy Qur'an clearly says "Whomsoever He chooseth from the Prophets." The word "prophet" clearly indicates that there are chosen servants of Allah who receive knowledge of the unseen directly from Him, without having to learn it through the usual means. If any man who is not a prophet or Imam claims that he can predict the unseen through astrology, palmistry, or casting lots to tell fortunes, he is a liar. The true Muslims, who follow the Holy Qur'an never believe in such people, nor do they fall prey to their deceit because they know that they should not follow any but the Holy Qur'an and the bearers and commentators of the Holy Qur'an that is, the Holy Prophet Muhammad and his progeny, who are analogous to the Qur'an. In short, if anyone except the Holy Prophet and his pure successors claims that he has knowledge of the unseen and says that he can foretell future events he is decidedly .an imposter, whatever way he may adopt

## VICEGERENTS OF PROPHETS ALSO HAD KNOWLEDGE OF THE UNSEEN

Sheikh: Since the prophets received divine revelations, they had, according to your statement, knowledge of the unseen. But was Ali also a prophet? Or was he associated in the affairs of prophethood through which he knew the unseen? Well-

Wisher: First, why are you misleading us by using the words "according to your statement"? Instead of it why do you not use the words "according to the statement of Allah"? I am not saying anything of my own accord. I cite the ordinance of the Holy Qur'an, and on the basis of the statements of the interpreter of the Holy Qur'an, the Holy Prophet, I am disclosing its real meaning. I have submitted to you, on the basis of the evidences of the Qur'anic verses, that the prophets and messengers of Allah were exalted men and had the knowledge of the unseen. Your own eminent ulema have admitted this fact and have been inclined to report the instances of the Holy Prophet possessing knowledge of the unseen. Ibn Abi'l-Hadid Mu'tazali in his Sharh-e-Nahju'l-Balagha, v.I, p.۶۷ (printed Egypt), reports a hadith from the Holy Prophet that he said to Ali: "After me, you will fight against the Nakisin, the Qasitin and the Mariqin." He says that this is one of the proofs of the prophethood of the Holy Prophet because it clearly predicts the unknown future. The predicted events occurred approximately ۳۰ years later, exactly as they had been foretold. Second, the Shias do not claim that Amiru'l-Mu'minin or the holy Imams were prophets. We believe that Muhammad was the last prophet of Allah. No one was associated with him in the prophethood. We believe that if anyone had a belief contrary to this, he is an unbeliever. Of course we believe in the divinely commissioned imamate of Ali and regard eleven of his descendants as our Holy Imams and the rightful successors and caliphs of the Holy Prophet. We believe that Allah Almighty had endowed them with knowledge of the unseen through the Holy Prophet. We believe that ordinary people's perception is veiled so that they can see only visible things. The same was true for the prophets and vicegerents except that, according to the time and circumstance, Allah, the All-Knowing, removed the veil and disclosed necessary information to them from the unseen world. And when knowledge of the unseen was not necessary, the veil separated them too from the other world. Hence, the Holy Prophet once said: "If I knew the unseen, indeed, I would have had much of good." That is, intrinsically, he possessed no knowledge of the unseen. He knew it only when, with Allah's blessings, the veil was lifted. Sheikh: How and where did the Holy Prophet give people information about the unseen? Well-Wisher: In the light of the verse of the Holy Qur'an, to which I have already referred, do you consider Muhammad the seal of the prophets, the Murtaza (the chosen one), and the true Prophet of Allah? Sheikh: It is a

strange question. Obviously the Holy Prophet was the Murtaza and the last of the prophets. Well-Wisher: Then according to the holy verse: "The knower of the unseen! So He does not reveal His secrets to any except to him whom He chooses as an apostle," (۷۲:۲۶) the Holy Prophet possessed knowledge of the unseen. This verse clearly says that Allah gives His knowledge of the unseen to His chosen prophet. Sheikh: Assuming that the Holy Prophet possessed knowledge of the unseen, how does this relate to your claim that Ali possessed this knowledge also? Well-Wisher: Again, if you people would objectively examine the authentic hadith and sunna of the Holy Prophet, you would soon understand the facts relating to this and many other issues. Sheikh: If our wisdom is limited, you have, by the grace of Allah, a broad mind and an eloquent tongue. Kindly relate the hadith which proves that Ali possessed knowledge of the unseen. If knowledge of the unseen is necessary for the successors of the Holy Prophets, there should be no exception to this condition. All the successors, particularly the great caliphs, should have possessed knowledge of the unseen, though we see that none of the caliphs ever claimed to possess it. Rather, like the Holy Prophet, they expressed their inability to know it. Why then do you make Ali an exception? Well-Wisher: First, I have already told you that the Holy Prophet did not possess the inherent power of knowing the unseen. When he said: "If I knew the unseen, indeed I would have had much good," he meant that knowledge of the unseen was not inherent in him, as it was in Allah. When Allah removed the veil from the Holy Prophet, he came to know the hidden realities.

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## PART SIX

### "SUNNI ULEMA WHO HAVE NARRATED THE HADITH OF "CITY OF KNOWLEDGE

### HOLY IMAMS WERE TRUE CALIPHS AND HAD THE KNOWLEDGE OF UNSEEN

Second, you say that if Ali possessed knowledge of the unseen, the other caliphs should have possessed it as well. We agree with you. We also say that the caliphs of the Prophet should possess knowledge of both apparent and unseen things. In fact

the caliphs' capacities and characteristics should resemble exactly those of the Holy Prophet in all matters, except the role of prophethood itself, and messengership, as well as the special conditions of prophethood, which include the capacity to receive direct revelation (wali). Of course, you call those people caliphs of the Holy Prophet who were merely appointed as such by a few men, though the Holy Prophet had cursed them, e.g., Mu'awiya. But we say that the caliphs and successors of the Holy Prophet are those who had been ordained as caliphs by the Holy Prophet himself, just as past prophets had ordained their own successors. So the caliphs and successors ordained by the Holy Prophet by the command of Allah perfectly represented his qualities, and for that reason they possessed knowledge of the unseen. Those true caliphs were twelve persons whose names are recorded in your own hadith. They are the family of the Holy Prophet and include Ali and his eleven descendants. And the fact that the other people were not ordained caliphs is indicated by your own statement, which is confirmed by your great ulema, that they frequently expressed their .ignorance of even ordinary things, not to mention knowledge of the unseen

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## GATE OF KNOWLEDGE

Third, you ask what hadith proves that Amiru'l-Mu'minin, Ali possessed knowledge of the unseen. In fact, there are many hadith which support this fact. One is called the "Hadith of Medina." It is nearly consecutively narrated by both the sects (Shias and Sunnis) that the Holy Prophet said on many occasions concerning Ali that he was the "Gate of his knowledge." These were his words: "I am the city of knowledge and Ali is its gate. So whoever wishes to seek knowledge must come to the gate." Sheikh: This hadith is not authentic according to our ulema. Even if there is such a hadith, it must be a lone report one of the weak hadith. Well-Wisher: It is a pity that you call this strong hadith a solitary report, or one of the weak hadith. Your prominent ulema have confirmed it. You should consult Jam'u'l-Jawami'y by Suyuti; Tahdhibu'l-Ansar by Muhammad Bin Jarir Tabari; Tadhkiratu'l-Abrar by Seyyed Muhammad Bukhari; Mustadrak by Hakim Nishapuri; Naqdu's-Sahili by Firuzabadi; Kanzu'l-'Ummal by Ali

Muttaqi Hindi, Kifayatu't-Talib by Ganji Shafi'i; and Tadhkiratu'l-Muzu'a by Jamalu'd-din Hindi. They write: "If somebody rejects this hadith, he is certainly mistaken." Also in Rauzatu'l-Nadiya by Amir Muhammad Yamani, Bahru'l-Asanid by Hafiz Abu Muhammad Samarqandi, and Matalibu's-Su'ul by Muhammad Bin Talha Shafi'i, they have generally confirmed the veracity of this hadith. This hadith has been narrated in different ways and from various sources. Most of the companions and followers have narrated it, including Ali, Abu Muhammad Hasan Bin Ali, the eldest grandson of the Prophet, Abdullah Ibn Abbas, Jabir Ibn Abdullah Ansari, Abdullah Ibn Mas'ud, Hudhaifa Bin al-Yaman, Abdullah Ibn Umar, Anas Bin Malik, and Amr Bin As. Among the tabi'in (second generation after the Companions) the following have reported this hadith: Imam Zainu'l-Abidin, Imam Muhammad Baqir, Asbagh Bin Nabuta, Jarir Azzabi, Harith Bin Abdullah Hamdani Kufi, Sa'd Bin Ta'rifu'l-Hanzali Kufi, Sa'id Bin Jabir Asadi Kufi, Salma Bin Kuhail Hazarmi Kufi, Sulayman Bin Mihran A'mash Kufi, Asim Bin Hamza Saluli Kufi, Abdullah Bin Uthman Bin Khisam al-Qari al-Makki, Abdu'r-Rahman Bin Uthman, Abdullah Bin Asila al-Muradi, Abu Abdullah Sanabahi, and Mujahid Bin Jabir Abu'l Hajjaj al-Makhzumi al-Makki. Besides the Shia ulema, who unanimously uphold this hadith, many of your own eminent traditionists and historians have reported it. I have seen about ۲۰۰ references from your ulema who have reported this holy hadith. I will point out some of those illustrious ulema and their books:

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**SUNNI ULEMA WHO HAVE NARRATED THE HADITH OF "CITY OF KNOWLEDGE"**

Third-century commentator and historian Muhammad Bin Jarir Tabari (d. ۳۱۰ A.H.): (۱) Tahdhibu'l-Athar. (۲) Hakim Nishapuri (d. ۴۰۵ A.H.): Mustadrak, v.III, pp. ۱۲۶,۱۲۸,۲۲۶. (۳) Abu 'Isa Muhammad Bin Tirmidhi (d. ۲۸۹ A.H.): Sahih (۴) Jalalu'd-din Suyuti (d. ۹۱۱ A.H.): Jam'u'l-Jawami'y and Jam'u's-Saghir, v.I, p. ۳۷۴. (۵) Abu'l-Qasim Sulayman Bin Ahmad Tabrani (d. ۴۹۱ A.H.): Kabir and Ausat. (۶) Hafiz Abu Muhammad Hasan Samarqandi (d. ۴۹۱ A.H.): Bahru'l-Asanid. (۷) Hafiz Abu Nu'aim Ahmad Bin Abdullah Ispahani (d.۴۱۰ A.H.): Ma'rifatu'l-Sahaba. (۸) Hafiz Abu Amr Yusuf Bin Abdullah Bin Abdu'l-Bar Qartabi (d. ۴۶۳ A.H.): Isti'ab, v.II, p. ۴۶۱. (۹) Abu'l-Hasan Faqih Shafi'i Ali Bin Muhammad Bin Tayyib al-Jalabi Ibn Maghazili (d. ۴۸۳ A.H.): Manaqib. (۱۰) Abu Shuja' Shirwaih Hamadani Dailami

(d. ۵۰۹ A.H.): Firdausu'l-Akhbar. (۱۱) Abu'l-Mu'ayyid Khatib Khawarizmi (d. ۵۶۸ A.H.): Manaqib, p.۴۹ and Maqtalu'l-Husain, v.I, p.۴۳. (۱۲) Abu'l-Qasim Bin Asakir Ali Bin Hasan Damishqi (d. ۵۷۲ A.H.): Ta'rikh-e-Kabir. (۱۳) Abu'l-Hujjaj Yusuf Bin Muhammad Andalusi (d.۶۰۵ A.H.): Alif-Bas, v.I, p. ۲۲۲. (۱۴) Abu'l-Hasan Ali Bin Muhammad Bin Athir Jazari (d. ۶۳۰ A.H.): Asadu'l-Ghaiba, v. IV, p.۲۲. (۱۵) Muhibu'd-din Ahmad Bin Abdullah Tabari Shafi'i (d. ۶۹۴ A.H.): Riyazu'l-Nuzra, v.I, p.۱۲۹ and hakha'iru'l-Uquba, p.۷۷. (۱۶) Shamsu'D-Din Muhammad Bin Ahmad Dhahabi Shafi'i (died ۷۴۸ A.H.): Tadhkiratu'l-Huffaz, vol.IV, p.۲۸. (۱۷) Badru'd-Din Muhammad Zarkashi Misri (died ۷۴۹ A.H.): Faizu'l-Qadir, vol.III, p.۴۷. (۱۸) Hafiz Ali Bin Abi Bakr Haithami (died ۸۰۷ A.H.): Majma'u'z-Zawa'id, Vol.IX, p.۱۱۴. (۱۹) Kamalu'd-Din Muhammad Bin Musa Damiri (died ۸۰۸ A.H.): Hayatu'l-Haiwan, vol. I, p.۵۵. (۲۰) Shamsu'd-Din Muhammad Bin Muhammad Jazari (died ۸۳۳ A.H.): Asnu'l-Matalib, p.۱۴. (۲۱) Shahabu'd-Din Bin Hajar Ahmad Bin Ali Asqalani (died ۸۵۲ A.H.): Tahdhibu'l-Tahdhib, vol.vii, p.۳۳۷. { ۴۴۱ } (۲۲) Badru'd-Din Mahmud Bin Ahmad Aini Hanafi (died ۸۵۵ A.H.): Umdatu'l-Qari, vol vii, p.۶۳۱. (۲۳) Ali Bin Hisamu'd-Din Muttaqi Hindi (died ۹۷۵ A.H.): Kanzu'l-Ummal, vol. vi, p.۱۵۶. (۲۴) Abu'r-Ra'uf Al-Munawi Shafi'i (died ۱۰۳۱ A.H.): Faizu'l-Qadir, Sharh-e-Jami'u'l-Saghir, vol. iv, p.۴۶. (۲۵) Hafiz Ali Bin Ahmad Azizi Shafi'i (died ۱۰۷۰): Siraju'l-Munir Jam'u's-Saghir, vol. III, p.۶۳. (۲۶) Muhammad Bin Yusuf Shami (died ۹۴۲ A.H.): Subulu'l-Huda wa'l-Rishad fi Asma'i Khairu'l-Ibad. (۲۷) Muhammad Bin Yaqub Firuzabadi (died ۸۱۷ A.H.): Naqdu's-Sahih. (۲۸) Imam Ahmad Bin Hanbal (died ۲۴۱ A.H.): Mujaladab-e-Munaqab, Musnad. (۲۹) Abu Salim Muhammad Bin Talha Shafi'i (died ۶۵۲ A.H.): Matalibu-s-Su'ul, p.۲۲. (۳۰) Sheikhu'l-Islam Ibrahim Bin Muhammad Hamwaini (died ۷۲۲ A.H.): Fara'idu's-Simtain. (۳۱) Shahabu'd-Din Dowlat Abadi (died ۸۴۹ A.H.): Hidayatu's-Su'ada. (۳۲) Allama Samhudi Seyyed Nuru'd-Din Shafi'i (died ۹۱۱ A.H.): Jawahiru'l-Iqdain. (۳۳) Qazi Fazl Bin Ruzbahan Shirazi: Ibta'lu'l-Batil. (۳۴) Nuru'd-Din Bin Sabbagh Maliki (died ۸۵۵ A.H.): Fusulu'l-Muhimma, p.۱۸. (۳۵) Shahabu'd-Din Bin Hajar Makki (a bitter enemy and fanatic, died ۹۷۴ A.H.): Sawa'iq-e-Muhriqa. (۳۶) Jamalu'd-Din Ata'ullah Muhadith-e-Shirazi (died ۱۰۰۰ A.H.): Arba'in. (۳۷) Ali Qari Harawi (died ۱۰۱۴ A.H.): Mirqat Sharh-e-Mishkat. (۳۸) Muhammad Bin Ali as-Subban (died ۱۲۰۵ A.H.): Is'afu'l-Raghibin, p.۱۵۶. (۳۹) Qazi Muhammad Bin Sukani (died ۱۲۵۰ A.H>): Fawa'idu'l-Majmu'a fi'l-AHadithi'l-Muzu'a. (۴۰) Shahabu'd-din Seyyed Mahmud Alusi Baghdadi (died ۱۲۷۰ A.H.): Tafsir-e-Ruhu'l-Ma'ani. (۴۱) Imam Al-Ghazali: 'Ihya'u'l-Ulum. (۴۲) Mir Seyyed Ali Hamadani

Faqih-e-Shafi'i: Mawaddatu'l-Qurba. (۴۳) Abu Muhammad Ahmad Bin Muhammad Asimi: Zainu'l-Fata (Commentary on Sura 'Hal Ata'). (۴۴) Shamsu'd-Din Muhammad Bin abdu'r-Rahman Sakhawi (died ۹۰۲ A.H.): Maqasidu'l-Hasana. (۴۵) Sulayman Balkhi Hanafi (died ۱۲۹۳ A.H.): Yanabiu'l-Mawadda, Ch. xiv. (۴۶) Yusuf Sibt Ibn Jauzi: Tadhkirat-e-Khawasu'l-Umma. (۴۷) Sadru'd-Din Seyyed Husain Fuzi Harawi: Nuzahatu'l-Arwah. (۴۸) Kamalu'd-Din Husain Meibudi: Sharh-e-Diwan. (۴۹) Haiz Abu Bakr Ahmad Bin Ali Khatib Baghdadi (died ۴۶۳ A.H.): Ta'rikh, vol. II, p.۳۷۷, vol. iv, p. ۳۴۸, and vol. vii, p.۱۷۳. (۵۰) Muhammad Bin Yusuf Ganji Shafi'i (died ۶۵۸ A.H.): Kifayatu't-Talib, end of ch. ۵۸. After quoting three authentic hadith from the Holy Prophet, he says: "In short, the highly learned Companions, the next generation after them, and the progeny of the Prophet have all acknowledged the virtues, vast knowledge, and judgment of Ali. To be sure, Abu Bakr, Umar, and Uthman and other learned Companions used to consult with him regarding matters of religion and followed his advice in administrative affairs. They admitted that he was unexcelled in knowledge and wisdom. And this hadith does not over estimate him since his rank before Allah, the Holy Prophet, and the believers is much higher than that., Imam Ahmad Bin Muhammad Bin Al-Siddiqi Maghribi in confirmation of this holy hadith has written a book, Fathu'l-Mulku'l-Ali bi Sihat-e-Hadith-e-Bab-e-Madinatu'l-Ilm, (printed by the Ilamiyyah Press, Egypt, ۱۳۵۴ A.H.). If you are not satisfied even now, I can give you .more references

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### TO NARRATE ALI'S MERITS IS WORSHIP

Seyyed Adi'l -Akhtar: (A scholar, literary man, and leader of the Sunnis) I have often seen in hadith that the Holy Prophet has said that to relate Ali's virtues is worship. The great scholar, Mir Seyyed Ali Hamadani Shafi'i, writes in his Mawaddatu'l-Qurba that the Holy Prophet said that the angels look with special attention upon the gathering in which the virtues and merits of Ali are narrated. They invoke Allah's blessings for those people. Moreover, to narrate the Holy Prophet's hadith is in itself worship. So I request that you relate more detailed hadith so that this gathering may be the center .of more perfect worship

Well-Wisher: There is a hadith which has probably been consecutively narrated. The traditionists of both sects have narrated it. Among your ulema who have reported it are Imam Ahmad Bin Hanbal (Manaqib, Musnad, Hakim (Mustadrak, Mulla Ali Muttaqi (Kanzu'l-Ummal, part VI, p.۴۰۱, Hafiz Abu Nu'aim Isfahani (Hilyatu'l-Auliya, v.I, p.۶۴, Muhammad Bin Sabban Misri (Is'afu'r-Raghibin, Ibn Maghazili Faqih Shafi'i (Manaqib), Jalalu'd-Din Suyuti (Jam'u-s-Saghir, Jam'u'l-Jawami'y and La'aliu'l-Masnu'a, Abu 'Isa Tirmidhi (Sahih, v.II, p.۲۱۴, Muhammad Bin Talha Shafi'i (Matalibu's-Su'ul, Sheikh Sulayman Balkhi Hanafi (Yanabiu'l-Mawadda), Muhammad Bin Yusuf Ganji Shafi'i (Kifayatu't-Talib, Sibt Ibn Jauzi (Tadhkirat-e-Khawasu'l-Umma), Ibn Hajar Makki (Sawa'iq Muhriqa, ch.۹, Fasl ۲, p.۷۵, Muhibu'd-Din Tabari (Riyazu'n-Nuzra), Sheikhu'l-Islam Hamwaini (Fara'idu's-Simtain), Ibn Sabbagh Maliki (Fusulu'l-Muhimma), Ibn Abi'l-Hadid Mu'tazali (Sharh-e-Nahju'l-Balagha), and a host of others. They confirm the authenticity of this hadith and have quoted the Holy Prophet as saying: "I am the house of wisdom and Ali is its gate; so if somebody is desirous of gaining knowledge, he should come to the gate." Muhammad Bin Yusuf Ganji Shafi'i has devoted Chapter ۲۱ to this hadith. After giving its sources and references, he gives his own comment on it. He says this hadith is highly exalted. That is, Allah Almighty, Who is the source of wisdom and knowledge of all things, and Who taught the enjoining of good and the prevention of evil acts to the Holy Prophet, who also bestowed these gifts upon Ali. Hence, the Holy Prophet said: "Ali is the door of my wisdom. That is, if you wish to benefit by my wisdom, you should turn to Ali, so that realities may be revealed to you." Ibn Maghazili Shafi'i in Manaqib, Ibn Asakir in his Ta'rikh (writing from his own Sheikhs), Khatib Khawarizmi in his Manaqib, Sheikhu'l-Islam Hamwaini in Fara'id, Dailami in Firdaus, Muhammad Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch.۵۸, Sheikh Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, ch.XIV, and others of your prominent ulema have reported from Ibn Abbas and Jabir Ibn Abdullah Ansari that the Holy Prophet, holding Ali by the hand, said: "This is Ali - the master and chief of the virtuous and the slayer of the unbelievers. He who helps him is the supported one, and he who deserts him shall himself be deserted." Then the Holy Prophet raising his voice, said: "I am the city of knowledge, and Ali is its gate. So if somebody wishes to obtain

knowledge, he should come to the gate." Also, Shafi'i reports that the Holy Prophet said: "I am the city of knowledge, and Ali is its gate. Nobody enters the house except through the gate." The author of Manaqib-e-Fakhira reports from Ibn Abbas that the Holy Prophet said: I am the city of knowledge, and Ali is its gate. So he who wants to gain knowledge of religion should come to the gate." Then he said: "I am the city of knowledge and you, Ali, are its gate. He lies who thinks that he can reach me through other means than through you." Ibn 'Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, Abu Ishaq Ibrahim Bin Sa'da'd-din Muhammad Hamwaini in Fara'idu's-Simtain from Ibn Abbas, the great Khatib Khawarizmi in Manaqib from Amr Bin As, Imamu'l-Haram Ahmad Bin Abdullah Shafi'i in Dhakha'iru'l-Uquba, Imam Ahmad Bin Hanbal in Musnad, Mir Seyyed Ali Hamdani in Mawaddatu'l-Qurba, and even the great fanatic, Ibn Hajar in Sawa'iq-e-Muhriqa, ch.IX, Fasl ۱۱, p.۷۵, Hadith ۹ from Bazaz out of the forty hadith that he has recorded concerning the merits of Ali, Tabrani in his Ausat from Jabir Ibn Abdullah Ansari, Ibn Adi from Abdullah Ibn Umar Hakim and Tirmidhi from Ali have reported that the Holy Prophet of Allah said: "I am the city of knowledge, and Ali is its gate. So anyone who seeks knowledge should come through the gate." Then they say about the same hadith: The ignorant people have hesitated to accept this hadith and some of them have said that this is a forged hadith. But when Hakim (the author of Mustadrak), whose statement you regard as authoritative, heard these things he said: "Verily, this is a true hadith."



## ELUCIDATION OF THE HADITH OF "GATE OF KNOWLEDGE"

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The author of Abaqatu'l-Anwar, Allama Seyyed Hamid Husain Dihlawi Sahib, has compiled two volumes showing the sources and veracity of this hadith. Each of these volumes is as large as any volume of the Sahih of Bukhari. I do not recall how many sources he has cited from eminent Sunni ulema to prove that the narrators of this hadith form an unbroken sequence of transmission, but this much I remember: When

I was reading it, I prayed for that distinguished man, who was so erudite and who had taken so much care in compiling the book. The book proves that Ali had a unique position among the companions of the Holy Prophet. Now for Allah's sake, be fair. Was it proper to close the door of knowledge which the Holy Prophet had opened for the community? Were the people justified in opening the door to a man of their own choice, who had no relations with Ali's level of knowledge? Sheikh: We have sufficiently discussed the fact that this hadith is generally accepted by our ulema. No doubt, some of the reporters have said that it is a weak, lone hadith, while others have pronounced it to have been consecutively narrated. But what has this to do with ?the "knowledge of the unseen" which Ali is supposed to have possessed

## ALI HAD KNOWLEDGE OF THE UNSEEN

Well-Wisher: Haven't you admitted earlier that the last of the prophets was the best man of all created beings? And doesn't the Qur'an say that Allah reveals his secrets to none "Save to that one of the Prophets whom He chooses?" Allah removed the veil from him, and bestowed upon him the knowledge of the unseen. So, apart from other kinds of knowledge he possessed, he possessed knowledge of the unseen. When the Holy Prophet said, "I am the city of knowledge and Ali is its gate", all of the knowledge of the city could be obtained through the "gate of knowledge." Such knowledge .included the knowledge of the unseen

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## ALI KNEW OUTER AND CONCEALED MEANINGS OF THE HOLY QUR'AN

Among others, Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya, v.I, p.۶۵, Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch.۷۴, and Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda,ch ۱۴, p.۷۴, from Faslu'l-Khitab quote Abdullah Ibn Mas'ud, the writer of Wahi as saying: "Verily, the Qur'an was revealed on seven letters, each letter of which has an apparent and a hidden meaning. Verily, Ali understands both the apparent and ".the hidden meaning of the Qur'an

## HOLY PROPHET OPENED ۱,۰۰۰ CHAPTERS OF KNOWLEDGE IN ALI'S HEART

## HOLY PROPHET OPENED ۱,۰۰۰ CHAPTERS OF KNOWLEDGE IN ALI'S HEART

Your great ulema have acknowledged in their authentic books that Ali possessed knowledge of the unseen. After the Holy Prophet he was murtaza (the chosen one) among the whole Community. Abu Hamid Ghazali, in his Bayan-e-Ilmu'l-Ladunni, has reported Ali as saying: "The Holy Prophet put his tongue in my mouth. From the saliva of the Holy Prophet, ۱,۰۰۰ chapters of knowledge were revealed to me, and from each chapter another ۱,۰۰۰ chapters were revealed to me." Your illustrious leader, Sulayman Balkhi Hanafi, in his Yanabiu'l-Mawadda, ch.XIV, p.۷۷ reports from Asbagh Ibn Nabuta, who quoted Amiru'l-Mu'minin as saying: "Verily, the Holy Prophet taught me ۱,۰۰۰ chapters of knowledge, each chapter of which opened another ۱,۰۰۰ chapters, making one million. Thus I know what has already happened and what is to happen up to the Day of Judgement." In the same chapter he reports from Ibn Maghazili on the latter's own authority from Abu's-Sabba, who reported from Ibn Abbas, who quoted the Holy Prophet as saying: "On the night of the mi'raj (ascension), when I was in the presence of Allah, He talked with me in confidence. Whatever I learned, I taught to Ali. He is the gate of my knowledge." The great writer, Mu'affaq Bin Ahmad Khawarizmi, narrated the same from the Holy Prophet in this way: "Gabriel brought me a carpet from Paradise. I sat on it until I was brought near my Lord. Then He talked with me and told me secret things. Whatever I learned was communicated by me to Ali. He is the gate of my knowledge." Then the Holy Prophet called Ali and said, "Ali! To be in accord with you is to be in accord with me; to oppose you is to oppose me. You are the knowledge that links me and my Community." Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya, Mulla Ali Muttaqi in Kanzu'l-Ummal, v.VI, p.۳۹۲, and Abu Ya'la report from Ibn Lahi'a, who reported from Hayy Bin Abd Maghafiri, who reported from Abdu'r-Rahman, who reported from Abdullah Bin Umar, who reported that the Holy Prophet while on his deathbed said: "Bring my brother to me." When Abu Bakr came to him, the Holy Prophet turned his face from him. Again he said, "Bring my brother to me." Then Uthman came, and the Holy Prophet turned his face from him also. Some others report that after Abu Bakr, Umar came and then Uthman. After

that, however, Ali was called in. The Holy Prophet covered him with his blanket and rested his head upon him. When Ali came out, people asked him: "Ali! What did the Holy Prophet tell you?" The Imam said, "The holy prophet has taught me ۱,۰۰۰ chapters of knowledge and each of those chapters consists of ۱,۰۰۰ chapters." Hafiz Abu Nu'aim Ahmad Bin Abdullah Ispahani (d.۴۳۰ A.H.) in his Hilyatu'l-Auliya, v.I, p.۶۵, writing about Ali's merits, Muhammad Jazari in Asnu'l-Matalib, p.۱۴, and Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch. ۴۸, have reported with reliable sources from Ahmad Bin Imran Bin Salma Bin Abdullah that he said: "We were in the company of the Holy Prophet when he asked about Ali Bin Abi Talib. The Holy Prophet said: "Wisdom was divided into ten parts, of which nine were given to Ali and one was given to all of humanity." Also Mu'affaq Bin Ahmad Khawarizmi in Manaqib, Mullah Ali Muttaqi in Kanzu'l-Ummal, v. VI, pp. ۱۵۶ and ۴۰۱ from many prominent scholars, Ibn Maghazili Faqih Shafi'i in Faza'il and Sulayman Balkhi in Yanabiu'l-Mawadda with the same authorities from the writer of Wahi, Abdullah Bin Mas'ud, Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, p. ۱۴, and many others report from Hulays Bin 'alqama that when the Prophet was asked about Ali he said: "Wisdom has been divided into ten parts, of which nine were given to Ali, and all of humanity received one part. Of that one part Ali's share was also the greatest." Also in Yanabiu'l-Mawadda, ch.۱۴, it is reported from Sharh-e-Risala Fathu'l-Mubin of Abu Abdullah Muhammad Bin Ali al-Hakim Tirmidhi that Abdullah Bin Abbas related the following hadith: "Knowledge has ten parts. Nine parts are exclusively for Ali, and the remaining tenth part is for all of mankind. Of that one part, too, Ali was granted the greatest share. Also Muttaqi Hindi in Kanzu'l-Ummal, v.VI, p.۱۵۳, Khatib Khawarizmi in Manaqib, p. ۴۹ and Maqtalu'l-Husain, v.I, p.۴۳, Dailami in Firdausu'l- Akhbar, and Sulayman Balkhi in Yanabiu'l-Mawadda, ch.III, report the Holy Prophet as saying: "After me among my whole ".Community the most learned and the wisest person is Ali Bin Abi Talib



### ENTRUSTING THE PROPHET'S KNOWLEDGE TO ALI

We do not say that Ali Bin Abi Talib and his eleven descendants, the Imams, received

knowledge directly from Allah through wahi (revelation) as the Holy Prophet did. But we do believe that the last of the Prophets of Allah was the center of Allah's blessing. Whatever benefit is granted to creation comes from Allah Almighty through the Holy Prophet. So all knowledge, including the important events of past and future ages, was made known to them during the life of the Holy Prophet. Some knowledge was entrusted to them by the Holy Prophet when he was about to leave this world. Your own ulema have cited a hadith from Ummu'l-Mu'minin A'yesha regarding this point. At the end of it she said: "The Holy Prophet called Ali and embraced him and covered his head with a mantle. I put my head forward and tried hard to listen to them, but I could not understand anything. When Ali raised his head, his forehead was covered with perspiration. The people said to him, 'Ali! what did the Holy Prophet tell you during this long time?' Then Ali said: 'Verily, the Holy Prophet taught me ۱,۰۰۰ chapters of knowledge, each of which opened ۱,۰۰۰ other chapters.'" During the early days of his Prophethood (as I have mentioned during previous nights), the Holy Prophet gave a feast to forty of his near relatives at the house of Abu Talib. After he announced his prophethood, Ali was the first to proclaim his belief. The Holy Prophet held him in his arms and put his saliva into his mouth. Ali later said of this event, "Immediately after this, fountains of water sprang up in my chest." Your own eminent ulema have reported that while delivering a sermon, the Imam pointed to the same meaning. He said, "Ask me about what you do not understand before I die. My chest is the repository of unlimited knowledge." Then pointing to his stomach he said, "This is the storehouse of knowledge; this is the saliva of the Holy Prophet; this is what the Holy Prophet has fed me like grain." Throughout his adult life the Holy Prophet imparted knowledge and blessings to Ali in different ways. Whatever knowledge Allah granted .the Prophet, the Prophet placed in Ali's chest



## JAFR-E-JAMI'A AND ITS NATURE

## JAFR-E-JAMI'A AND ITS NATURE

One of the sources of the divine blessings which Ali received from the Holy Prophet came through the Jafr-e-Jami'a, a book which contained secrets of the universe. Your own distinguished ulema acknowledge that this book and special knowledge are among the blessings peculiar to Ali and the Holy Imams. Hujjatu'l-Islam Abu Hamid Ghazali writes that "there is a book from the lord and chief of the pious, Ali Bin Abi Talib. Its name is Jafr-e-Jam'u'd-Dunya wa'l-Akhira. It contains all the sciences, realities, obscurities, matters of the unseen, the essence of things and their effects, the essence of names and letters, which no one knows except Ali and his eleven descendants. The fact is that they have inherited this from their fathers." Similarly, Sulayman Balkhi in his Yanabiu'l-Mawadda, p.۴۰۳, gives a detailed commentary about it from Muhammad Bin Talha Shafi'i's Durru'l-Munazzam. He says that Jafr-e-Jami'a, contains keys to knowledge, is comprised of ۱,۷۰۰ pages, and exclusively belongs to Imam Ali Bin Abi Talib. Also it is reported in Ta'rikh-e-Nigaristan from Sharh-e-Mawaqif that Jafr and Jami'a are two books which exclusively belong to Ali. They tell, through the knowledge of letters, all the events until the end of the world. His descendants, too, prophesy on the basis of those books. Nawab: Kindly give us more information about the Book of Jafr. Well-Wisher: In the tenth year of the Hijra, when the Holy Prophet returned from his last Hajj, Gabriel came to him and informed him of his death. Then the Holy Prophet raised his hands and said, "O, Lord! You have promised me and you never go back on your word." The reply from Allah came: "Take Ali with you and, sitting in the Uhud mountains with your back to the Qibla, call to the wild animals. They will respond to your call. Among them will be a red goat, with large



horns. Order Ali to slaughter it and to remove its hide and turn it inside out. It will be found to be tanned. Then Gabriel will come with pen and ink, which will be different from the ink of the world. Tell Ali to write what Gabriel dictates. That writing and the hide will remain exactly in the same condition and will never decay. It will always remain safe. Whenever it will be opened, it will be found fresh. The Holy Prophet went to the Uhud hills and complied with the divine

instructions. Gabriel came and placed the pen and ink before the Holy Prophet, who ordered Ali to prepare himself to write. Gabriel narrated all important world affairs to the Holy Prophet and he instructed Ali to record them on the hide. He wrote even on the skin of the hands and feet. He wrote down everything that had happened or was to happen up to the Day of Judgement. He wrote down the names of his unborn children and their descendants and the names of their friends and enemies. He also recorded whatever was to happen to each one of them until the Day of Judgement. Then the Prophet gave that book and the knowledge of Jafr to Ali and made it part of the legacy of the Imamate. Each of the Imams in turn handed it down to his successor. This is the same book about which Abu Hamid Ghazali says: "Jafr-e-Jami'a is a book which belongs exclusively to Ali and his eleven descendants. It contains everything." Nawab: How is it possible that all the affairs of the world are to be recorded on the hide of a goat? Well-Wisher: First, the hadith suggests that it was not an ordinary goat. It was a huge goat which had been created for this purpose. Second, what was written was not the writing in common books. It was written in secret letters and signs. I have already told you that the author of Ta'rikh-e-Nigaristan has reported from Sharh-e-Mawaqif that Jafr and Jami'a contains alphabetical letters through which information is revealed. Then the Holy Prophet of Allah handed over the key of this secret to Ali who, by order of the Holy Prophet, handed it down to his successors, the Holy Imams. Only he who possesses that key can read the secrets from that book. Otherwise, one is unable to know anything of the unseen. Suppose a king gives a secret code to his minister, or administrators, whom he sends to the provinces. If the key to understanding the code remain with the king or the ministers, then nobody could make out what that writing meant. In the same way, no one except Ali and his eleven descendants could understand the book Jafr-e-Jami'a. One day Amiru'l Mu'minin gave that book to his son Muhammad Hanifiyya in the presence of all his other sons, but he could not understand anything in it although he was a highly learned and intelligent man. Most of the orders that the infallible Imams gave, or the information that they disclosed, were from this same book. These holy men understood the secrets of all things and could tell what sufferings were to befall them, their descendants and their Shia, from the same book. This fact has been .recorded in detail in books of hadith

## IMAM REZA PROPHESIED HIS DEATH

The details of the covenant between Caliph Mamun ar-Rashid Abbasi and Imam Reza are recorded in Sharh-e-Mawaqif. After correspondence for six months with and intimidation by Mamun, Imam Reza was forced to accept being heir of the Caliph. A covenant was written and Mamun signed it, stipulating that, after Mamun's death, the caliphate would be transferred to Imam Reza. When the document was put before Imam Reza he wrote the following remark about it: " I, Ali Bin Musa Bin Ja'far, do hereby declare that the servant of the believers (Mamun ar-Rashid), (May he stand firm to Truth and may Allah guide him to the Right Path), has recognized our right, which others did not do; so he joined those relations which had been detached; he provided peace and satisfaction to those persons who had been stricken with terror, rather, he reanimated them when they had almost been reduced to destruction; he made them prosperous and contented when they were leading miserable lives, so that he might achieve Allah's Blessings and verily Allah will soon give him a good recompense to those, who offer thanks to Him and He does not nullify the reward of the upright. Verily, he has made me his heir and has entrusted me with a great emirate provided that I live after him." At the end of it, the Holy Imam wrote: "But Jafr wa Jami'a says otherwise, (that is, I shall not survive him) and I myself do not know how you and I will be treated. It is only Allah, who commands, whose command is quite true, and Who is the best judge." Sa'd Bin Mas'ud Bin Umar Taftazani in his book Sharh-e-Maqasidu't-Talibin fi-ilm-e-Usulu'd-din, referring to the Holy Imam's handwritten words "Jafr wa Jami'a" in the covenant, comments in detail that the Imams meant that according to Jafr and Jami'a, Mamun would not keep his promise and the world saw what happened. That dearly beloved descendant of the Holy Prophet was martyred through poisoning. Thus, the truth and veracity of the Holy Imam's knowledge was proved, and it was known to every one that this exalted .family was aware of all known and unknown things

## GABRIEL BROUGHT A SEALED BOOK FOR WASI (SUCCESSOR) OF THE HOLY PROPHET

One of the divine gifts received by Ali through the Holy Prophet was a sealed book brought by Gabriel. The great scholar and historian, Allama Abu'l-Hasan Ali Bin al-Husain Mas'ud, who is respected by both sects, writes in his Isbatu'l-Wasiyya: "Gabriel and the trusted angels brought from Allah Almighty a sealed book to the Holy Prophet and said to him: 'All those present there with you except your wasi (successor) should leave so that I may give you the Kitab-e-Wasiyya (the book of the last testament).' Then the Holy Prophet ordered all those present there to leave except Amiru'l-Mu'minin, Fatima, Hasan, and Husain. Gabriel said: 'O Prophet! Allah sends His salaam to you and says that this is the document in which He has made you a promise and has made His angels witnesses to it and that He Himself is witness to it.' Then the Holy Prophet began to tremble and said: 'Salaam (salutation) is He, and salutation is from Him, and salutation returns to Him.' Taking the book from Gabriel he read it and gave it to Ali. The Holy Prophet said: 'This is a promise and trust from my Lord to me. Verily, I have performed my duty and have delivered Allah's message.' Amiru'l-Mu'minin said: 'May my mother and father sacrifice their lives for you! I also bear witness to the truth of this message. My ears, eyes, flesh, and blood bear testimony to it.' The Holy Prophet said to Ali: 'Here is my will from the side of Allah. Accept it and be a guarantor for it before Allah. It is for me to fulfill my duty.' Ali said: 'I shall be a guarantor for it, and it is for Allah to help me.' In this book Amiru'l-Mu'minin has been asked to fulfill the following promises: 'To be friendly with Allah's friends; to be hostile to Allah's enemies. To have patience with oppression; to patiently endure and pacify anger when his rights are usurped, when he is abused, and when he is unjustly attacked.' The Amiru'l-Mu'minin said: 'I accept it, and I am content with it. If indignity is shown to me, if hadith are rejected, if the ordinances of the Holy Qur'an are set at naught, if the Ka'ba is razed to the ground, and if my beard is colored with the blood of my head, even then I will endure and be patient.' After that Gabriel, Michael, and the other close angels were declared witnesses of Amiru'l-Mu'minin. Similarly, Hasan, Husain, and Fatima were also entrusted with the same responsibility.

The problems and conditions that they had to face were told to each in detail. After that the testament was sealed with a raw gold stamp and given to Ali. The testament contains hadith of Allah Almighty, the hadith of the Holy Prophet, the opposition of those who oppose and change divine ordinances and all the events and calamities that occurred after the Holy Prophet. And this is what Allah says: 'And everything have We secured in a Manifest Imam (Guide, i.e. Ali).' (۳۶:۱۲)" In short, the Holy Prophet transmitted his knowledge to Ali and Ali's descendants, the infallible Imams. Had it been otherwise the Holy Prophet would not have called Ali the "gate of knowledge" and would not have said: "If you want to take advantage of my knowledge, go to Ali's door." If the Holy Imam had not possessed all of the Holy Prophet's knowledge, he would not have declared before all friends and enemies: " Ask me whatever you like before I die and leave you." No one else except Ali ever claimed this merit for himself. When others who claimed to possess knowledge were questioned about known and unknown facts, they were put to shame. Hafiz Ibn Abdu'l-Barr Maghribi Andalusi in his Isti'ab fi Ma'rifati'l-Ashab said, "Whoever uttered the words 'Ask me before I die and leave you' was a liar, except Ali Bin Abi Talib." Abdu'l-Abbas Ahmad Ibn Khallikan Shafi'i in his Wafaya and Katib-e-Baghdadi in his Ta'rikh, v. ۱۳, p.۱۶۳, report that one day Maqatil Bin Sulayman, who was one of the distinguished ulema, renowned for his ability to answer difficult questions quickly, declared before a public gathering: "Ask me about anything below the firmament." A man put this question to him: "When did the Prophet Adam perform Hajj? Who cut his hair when he finished it?" Maqatil was perplexed and remained silent. Another man said to him: "Does the ant absorb food through the stomach or through another channel? If it is through the stomach, where are its stomach and intestines?" Maqatil was again dumbfounded. He said: "Allah has put this question into your heart, so that my pride in my knowledge might be put to shame." Only one who is perfectly competent to answer all questions can make such a claim. In the whole Community no one except Ali Bin Abi Talib possessed such rank. Since he was the "gate of knowledge" of the Holy Prophet, he had full knowledge of all known and unknown matters just as the Holy Prophet did. Therefore, he was able to say, 'ask me' and gave prompt and satisfactory answers to all questions. Among the Companions, too, there was not a single person except Ali, who made such a claim. Imam Ahmad Bin Hanbal in Musnad, Muwaffaq Bin Ahmad Khawarizmi in Manaqib,

the great Khwaja Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda, Baghawi in Mu'jim, Muhibu'd-din Tabari in Riyazu'n-Nuzra, v. II, p.۱۹۸, and Ibn Hajar in Sawa'iq, p.۷۶ have quoted Sa'id Bin Musayya as saying that no one of the Companions, except Ali Bin Abi Talib, ever said: "Ask me whatever you like."

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## ALI'S ANNOUNCEMENT OF SALUNI (ASK ME) AND THE REPORTS OF THE SUNNIS.

A large number of your prominent ulema, like Ibn Kathir in his Tafsir, v.IV, Ibn Abdu'l-Barr in Isti'ab, Sulayman Balkhi Hanafi in Yanabiu'l- Mawadda, Muhyi'd-din Khawarizmi in Manaqib, Imam Ahmad in Musnad, Hamwaini in Fara'id, Ibn Talha in Durru'l-Manzum, Mir Seyyed Ali Shafi'i in Mawaddatu'l-Qurba, Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya, Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, and several other eminent Sunni scholars have reported with slight variation of wording from Amir Bin Wathila, Ibn Abbas, Abi Sa'id al-Buhturi, Anas Bin Malik, and Abdullah Bin Mas'ud that Amiru'l Mu'minin announced from the pulpit: "O people! Ask me anything you like, before I die. Verily, my heart is the storehouse of all knowledge. Ask me, because I have the knowledge of all that has passed and all that is to come." Abi Dawud in his Sunan, p.۳۵۶, Imam Ahmad Bin Hanbal in his Musnad, v.I, p.۲۷۸, Bukhari in his Sahih, v.I, p.۴۶ and v.X, p.۲۴۱, have reported authoritatively that Ali said: "You may ask me about whatever you like; I understand the nature of any matter which you might ask about."

## ALI'S CLAIM THAT HE COULD JUDGE CASES ACCORDING TO THE TORAH AS WELL AS THE GOSPELS

## ALI'S CLAIM THAT HE COULD JUDGE CASES ACCORDING TO THE TORAH AS WELL AS THE GOSPELS

Sheikh Sulayman Balkhi Hanafi, in Yanabiu'l-Mawadda, ch.XIV, p.۷۴ reports from Mu'affaq Bin Ahmad Khawarizmi and Sheikhu'l-Islam Hamwaini reports from Abu Sa'id Buhturi that he (Abu Sa'id) said: "I saw Ali on the pulpit while he was putting on

the Holy Prophet's mantle, sword and the turban. He uncovered his chest and said: 'Ask me anything you like, before I die, because my breast contains great wisdom. This is my stomach which is a storehouse of knowledge. This is the saliva of the Holy Prophet; this is what the Holy Prophet has fed me as grain. I swear by Allah that if a carpet is spread and I sit on it, verily, I will instruct the follower of the Torah, according to the Torah. I will instruct the followers of the Gospels according to the Gospels, until both the Torah and the Gospels are made to speak and bear witness to the following: Ali has spoken the truth and the verdict that he has given is according to what has been revealed in us. When you recite the Book you don't understand this "'.much



## ALI'S KNOWLEDGE ABOUT VERSES OF THE HOLY QUR'AN

Sheikhu'l-Islam Hamwaini in his Fara'id and Mu'ayyidu'd-din Khawarizmi in his Manaqib report that the Holy Imam spoke these words from the pulpit: "Ask me about what you do not understand before I die. I swear by Allah who split the grain and created man that if you ask me about any verse of the Holy Book of Allah, I will tell you about it - when it was revealed, during the day or at night, at a halting place or on the way, on the plain or in the hills, about whom it was revealed, a believer or against a hypocrite, what Allah meant by it, and whether the verse is general or particular." Thereupon Ibn Kawwa, the Khariji, stood up and said: Let me know what Allah means by saying, "Those who acknowledged belief and performed good actions are the best of men." The Holy Imam said: "The verse refers to us and our followers, whose faces, hands and feet will be glittering on the Day of Judgement. They will be recognized by their foreheads." Imam Ahmad Ibn Hanbal in Musnad and Sheikh Sulayman Balkhi in Yanabiu'l-Mawadda, ch.XIV, p.۷۴, report from Ibn Abbas that Ali spoke these words from the pulpit: "Ask me about what you do not understand before I die. There is no verse about which I do not know more than anyone else does. I know how and when it was revealed. Ask me about any disturbances, for there is no disturbance about which I do not know who caused it and who was killed in it." Ibn Sa'd in Tabaqa, Abu

Abdullah Muhammad Bin Yusuf Ganji Shafi'i in Kifayatu't-Talib, ch.۵۲, and Hafiz Abu Nu'aim Ispahani in Hilyatu'l-Auliya,v.I, p.۶۸, report with authentic references that Amiru'l-Mu'minin said: "By my Lord, no verse was revealed, but I know definitely about whom it was revealed, and where it was revealed. Verily, Allah has bestowed upon me a wise heart and an eloquent tongue." In the same books it is reported that Amiru'l-Mu'minin said: "Ask me about the Book of Allah. There is not a single verse ".about which I do not know whether it was revealed in the hills or on the plains

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## ALI'S KNOWLEDGE ABOUT PEOPLE WHO GUIDE OR MISGUIDE

Khawarizmi reports in his Manaqib from A'mash, who reported that Ubaya Bin Raba'i said: "Ali frequently used to say: 'Ask me about what you do not understand before I die. I swear by my Lord that there is not a green field, or a desert land, or a group of people who misguide a hundred men or guide a hundred men, but I know them. I know better than anyone else those who lead the people or incite them to evil until the Day of Judgement.'" Jalalu'd-din Suyuti in Ta'rikhu'l-Khulafa, p.۱۲۴, Badru'd-din Hanafi in Umdatu'l-Qari, Muhibu'd-din Tabari in Riyazu'n-Nuzra, v.II, p.۱۹۸, Suyuti in Tafsir-e-Itqan, v.II, p.۳۱۹, and Ibn Hajar Asqalani in Fathu'l-Bari, v.VIII, p.۴۸۵ and also in Tahdhibu't-Tahdhib, v.VII, p.۳۳۸, report that Ali said: "Ask me anything you like, and I swear by Allah that I will tell you of all things that will happen up to the Day of Judgement. If you ask me about the Book of Allah, I swear by my Lord that there is not a single verse which I do not understand well. I know if a verse was revealed during the night or in the day, on the plains or in the hills." Can anybody except one ?who has knowledge of the unseen make such claims before both friends and foes

## PROPHESYING THAT SINAN BIN ANAS WAS THE MURDERER OF IMAM HUSAIN

Ibn Abi'l-Hadid Mu'tazali has recorded the same reports in his Sharh-e-Nahju'l-Balagha, v.I, p.۲۰۸ from Ibn Hilal Saqafi's Gharat. He says that a man stood up and said: "Let me know about the hair of my head and beard." The Holy Imam said: "My friend, the Holy Prophet has informed me that there is an angel in the root of each

hair of your head who curses you. There is a devil in the root of each of the hairs of your beard who misleads you. There is a calf in your house who will kill the son of the Holy Prophet." This man was Anas Nakh'iy, whose son, Sinan, was a small child at the time of Ali's prophesy. In ۶۱ A.H. Sinan reached Karbala and was one of the murderers of Imam Husain. Some reporters say that the man who had asked the question was Sa'd Bin Abi Waqas and that his son ("calf") was the accursed Umar Bin Sa'd, who was the chief of Yazid's army, a central figure in the tragedy of Karbala. It is also possible that both of them had asked the question in two different meetings. These reports, however, show that the Holy Imam drew attention to the fact that he was aware of .the unseen

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**FORETELLING THE STANDARD BEARING OF HABIB BIN AMMAR**

Your eminent ulema, like Imam Ahmad Bin Hanbal in Musnad and Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, v.I, p.۲۰۸ have reported that during the days of his apparent caliphate, Amiru'l-Mu'minin was sitting in the Kufa mosque with his companions when a man said that Khalid Ibn Uwaita had died in Wadiyu'l-Qurba. The Holy Imam said: "He is not dead, nor will he die, until he becomes the leader of the misguided army. His standard bearer will be Habib Bin Ammar." A young man stood up from the assembly and said: "I am Habib Ibn Ammar and am one of your true and sincere friends." Ali said, "I have never told a lie and never will. I am, as it were, seeing Khalid, the chief of the misguided army, and you are his standard bearer. You people will enter the mosque there (pointing to the Babu'l-Fil), and the flag of the standard will be torn by the gate of the mosque." Years passed. During the caliphate of the wicked Yazid, Ubaidullah Bin Ziyad became the governor of Kufa and sent formidable forces to fight Imam Husain. One day many of those who had heard Amiru'l-Mu'minin's prophecy about them concerning Khalid and Habib Ibn Ammar, were sitting in the mosque when the noise of the soldiers and their slogans was heard. The people saw that Khalid Ibn Uwaita, the chief of the misguided army going to Karbala to fight against the son of the Holy Prophet, entered the mosque through the same Babu'l-Fil to stage a demonstration. Habib Ibn Ammar was carrying his standard. When Habib entered the

mosque, the flag of his standard was torn by the gate of the mosque. The hypocrites were shown how deep Ali's knowledge was and how true his prophecies were. Don't these signs and predictions prove that Ali had knowledge of the unseen? If you carefully study the Nahju'l-Balagha, which is a compilation of Ali's sermons and pronouncements, you will find that there are clear prophecies about calamities and disturbances, affairs concerning the great kings, the revolts of the Zanj people, the domination of the Mongols, Genghis Khan's reign, the accounts of the oppressive caliphs, and their treatment of the Shias. Ibn Abi'l-Hadid discussed these facts in his Sharh-e-Nahju'l-Balagha, v.I, p.۲۰۸-۲۱۱. The great scholar, Balkhi Hanafi, in his Yanabiu'l-Mawadda, also discusses how Ali frequently displayed his deep knowledge .in his sermons and predictions

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**FORETELLING MU'AWIYA'S OPPRESSION**

The Holy Imam also foretold that Mu'awiya would subdue the Kufans and order them to reject him (Ali). For instance, the Holy Imam said: "Shortly after me a man with a large throat and a fat stomach will dominate you. He will eat whatever he gets; if he does not get it, he will demand it. So you should kill him. But you will never kill him. Verily, he will soon order you to call me by ill names and to keep aloof from me. So I permit you to abuse me because it is a verbal thing, which for me is a source of purity and for you security against the harm of this man. But since aloofness and hatred are from the heart, you should not acquire hatred for me. I was born in the nature of Islam and unity of Allah and I have taken the lead in matters of belief and Hijra (migration)." Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, and your other high-rankingulema confirm the fact that the man referred to above was Mu'awiya Bin Abu Sufyan. When his domination was firm he ordered the people to abuse and revile Ali. This wicked practice continued for eighty years, and the Holy Imam was abused in the mosques, and in the sermons of the Jum'a prayers. While Umar Bin Abdu'l-Aziz Amawi was caliph, however, he forbade this hateful practice. Ali's foretelling this evil practice is another proof of his possessing knowledge of the unseen. Ali foretold many events .which were confirmed after many years

## FORETELLING OF DHU'TH–THADIYYA'S MURDER

Before the battle of Nahrwan, the Holy Imam prophesied the killing of the Kharijis and specifically of Tazmala, known as "Dhu'th-Thadiyya". He predicted also that of the Kharijis not even ten persons would survive and that of the Muslims not more than ten persons would be killed. Ibn Abi'l-Hadid and the great scholar, Balkhi, and others have reported that what the Imam said came true. Ibn Abi'l-Hadid, in his Sharh-e-Nahju'l-Balagha, v.I, p.۴۲۵ writes, "This is one of those reports, which have been almost consecutively narrated. It is quite well known and has been reported widely. It is regarded one of the miracles of the Holy Imam." You see, therefore, the vast difference between Ali and other "caliphs." If he did not possess knowledge of the unseen, how could he prophesy events which occurred years later? For instance, he prophesied Mitham Tammar's murder at the hands of Ubaidullah Bin Ziyad, Juwairiyya's and Rashid Hajari's murder by Ziyad, and Amr Bin Humuq's murder at the hands of Mu'awiya's friends. He foretold the martyrdom of his son, Imam Husain to .many people as well

## PART EIGHT

## PROPHECY ABOUT HIS OWN MARTYRDOM AND ABOUT IBN MULJIM

## PROPHECY ABOUT HIS OWN MARTYRDOM AND ABOUT IBN MULJIM

He also predicted his own martyrdom. He said that his murderer was Abdu'r-Rahman Ibn Muljim Muradi, though that accursed man claimed to be loyal and a supporter. Ibn Kathir writes in Usudu'l-Ghaiba, c.IV, p.۲۵ and others also have reported that Ibn Muljim came to the Holy Imam, he recited some verses in praise of Amiru'l Mu'minin in the presence of the companions. He said: "You are the true guide, free from all faults and doubts. You are generous and kind and are the son of those lion-hearted and gallant ancestors, who were so distinguished in bravery from the very beginning. O, successor of the Prophet! Allah has given you this rank and bestowed upon you that

virtue and greatness present in the Holy Qur'an." The companions were very surprised at his eloquence and ardent love. Then the Holy Imam replied in verse: "I advise you to love me open-heartedly, even though I know that you are one of my enemies." Ibn Hajar says in his Sawa'iq-e-Muhriqa, p.۸۲, that the Holy Imam, replying in verse to Ibn Muljim, said: "I wish him to live, but he wants to kill me. This outward friend belongs to the Murad clan." Abdu'r-Rahman said: "Perhaps you have heard my name and you dislike my name." The Holy Imam said: "No, it is not so; I know without the least doubt that you are a murderer, and it will not be long before you will stain my white beard with the blood of my head." Ibn Muljim said, "If it is so, you may have me killed." The companions also insisted that he should be killed. But the Holy Imam said: "It can never be. My religion does not allow retaliation before the commission of the sin. I know for certain that you are my murderer, but religious orders concern manifest acts. Since you have not yet committed an unjust action, I cannot inflict any penalty on you." Thomas Carlyle of England writes in his series of lectures, "On Heroes," that Ali Bin Abi Talib was murdered because of his justice. That is, if he had retaliated before the commission of the sin, he would have surely remained safe. This was often the case with kings of the world who immediately killed anyone - even a near relative - whom they suspected to be their enemy. This event is another proof of the fact that no one has a knowledge of the unseen except a Prophet or Imam who is ma'sum (innocent in the sense of preserved from error). If he were merely infallible, he might, on account of his being aware of the realities, cause a disturbance. But a Prophet or Imam, who is also infallible, even after recognizing his murderer, does not make reprisals before the actual commission of the sin. Are these examples not ?sufficient to prove that the Holy Imam was fully aware of future events

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## ALI'S SUPERIORITY

Sheikh Sulayman Balkhi reports in the beginning of Yanabiu'l-Mawadda the verses of Amiru'l-Mu'minin which have been taken from Ibn Talha Shafi'i's Durru'l-Munazzam. The Holy Imam said: "Verily, I have complete knowledge of all beginnings, and I am

accused of hiding the knowledge of the ends. I am the discloser of all hidden and inexplicable matters. I have before me the record of all the past and the present. Truly, I have dominion over all things, great and small, and my knowledge encompasses the whole universe." The Holy Imam also said: "I could load seventy camels with commentary on the sura of al-Fatiha (of the Holy Qur'an)." The Holy Prophet has said: "I am the city of Knowledge and Ali its gate. Also Allah Almighty says that we should enter the house through the gates. So whoever wishes to seek knowledge should come through the door." Apart from other facts, these two instances are sufficient to prove the superiority of Ali to others. He should have directly succeeded the Holy Prophet as the leader of the Muslims. When it is an admitted fact that Ali was the most learned of all, it is absurd to assume that an .ignorant man had the right to supersede him

## ALLAH COULD NOT HAVE WILLED THAT THE SUPERIOR BE SUPERSEDED BY THE INFERIOR

Even Ibn Abi'l-Hadid in his book about the first sermon says: "A man of low order was given priority over the man of the most exalted rank." This remark is an acknowledgement of the Holy Imam's superiority, but his fanaticism compels him to add, "Allah willed that the inferior supersede the superior man." This statement is unfortunate, coming as it does from a man like Ibn Abi'l-Hadid. All sensible people would object to it. His claim contradicts Allah's justice. But surely Allah is All-Just and All-Wise. He does not give preference to an inferior man and let him supersede a more deserving person. Allah says in the Holy Qur'an, "Say: Are those who know and those who do not know alike?" (۳۹:۹) Again He says: "Is then he who guides to truth more worthy to be followed, or he who himself goes not aright, unless he is guided." Ibn Abi'l-Hadid clearly admits that Ali was the man who most deserved the caliphate. He says in his Sharh-e-Nahju'l-Balagha, v.I. p.۴: "Verily, Ali was superior to all mankind after the Holy Prophet of Allah. Regarding the matter of the caliphate, he was the ".most deserving of all the Muslims

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## CITY OF KNOWLEDGE" PROVES ALI'S RIGHT TO BE THE FIRST CALIPH"

Moreover, the Holy Prophet's explicit statement at the conclusion of this hadith confirms Ali's superiority: "He who is desirous of seeking knowledge must come to the door." The "door" here is of course Ali. So is this portal of guidance whom the Prophet has ordered us to seek more worthy or he whom the people have chosen? The answer is obvious. The Holy Prophet's order must be obeyed. Second, the Holy Prophet also established the criterion for priority and preference, which is the possession of the highest knowledge. Sheikh: If, Ali had the right of priority because of his superior knowledge, the Holy Prophet of Allah should have specifically stated it so the Community might know that obedience to him was compulsory. But no such categorical statement is to be found. Well-Wisher: I am greatly pained to hear such statements from you. You have an unfortunate tendency to reject anything - even the obvious truth - when it contradicts your view. My respected brother, I have been citing those statements for the last ten nights. The audience and several local newspapers will bear testimony to this fact. But still you say that you have not seen any explicit statement of the Holy Prophet. Even your own authentic books are replete .with clear declarations on this issue

Let me ask you this: Does the Community need the Holy Prophet's knowledge and sirat (traditions and customs)? Sheikh: It is an obvious fact. All the Companions and the Community need the guidance, knowledge, and customs of the Holy Prophet until the Day of Judgement. Well-Wisher: May Allah bless you! If there were no other specific hadith except the Hadith of Medina, even this would have been sufficient to prove my point. The Prophet explicitly says: "I am the city of knowledge and Ali is its ".gate; he who wishes to seek knowledge should come to the door



### ACCORDING TO THE HOLY PROPHET ALI EXCELLED ALL OTHERS IN KNOWLEDGE

What declaration can be more explicit than this hadith in which the Holy Prophet says that "Anyone who desires to have the benefit of my knowledge should come to the door of Ali because he is the gate of knowledge!" Now dawn is approaching. For the

whole night I have been ardently discussing this topic and have taken all of your time. But at this moment you have cooled my ardor. Like your predecessors, you refuse to listen, and consequently, disregarding all my cogent reasoning, you are denying the obvious truth. What declaration can be superior to the declaration about knowledge? Would any sane person advocate rejecting a wise man in favor of an ignorant one? Of course not. Therefore, you must accept my point, which is not only my point but an accepted principle of all knowledgeable people: since Ali was superior in knowledge and wisdom among the entire Community, obedience to him is obligatory. Accordingly, as I have already mentioned, your own prominent ulema, like Imam Ahmad Bin Hanbal (Musnad), Khawarizmi (munaqab), and even the fanatic Ibn Hajar Makki in Sawa'iq have quoted the Holy Prophet as saying: "In my Community Ali Bin Abi Talib excelled all others in knowledge." There was not a single person among the Companions who compared to Ali in knowledge. Ibn Maghazili Shafi'i in Munaqab, Muhammad Bin Talha in Matalibu's-Su'ul, Hamwaini in Fara'id and Sheikh Sulayman Hanafi in Yanabiu'l-Mawadda, ch.XIV, report from Kalbi that the great scholar of the Community, Abdullah Ibn Abbas, said: " The knowledge of the Holy Prophet is from Allah's knowledge; the knowledge of Ali is from the Holy Prophet's knowledge. My knowledge and all the Companion's knowledge, compared to Ali's, is like a drop of water before the seven seas." In Nahju'l-Balagha, sermon ۱۰۸, Ali says: "We (the infallible Imams) are the Tree of Prophethood, the secure abode of the divine message, the descending place of angels, the mines of knowledge, and the sources of wisdom." Ibn Abi'l-Hadid in his Sharh-e-Nahju'l-Balagha, v.II, p.۲۳۶ commenting on this sermon, says: "This attribute was clearly possessed by the Holy Imam since the Prophet of Allah has said: 'I am the city of knowledge and Ali is its gate; whoever wishes to seek knowledge should come to the gate.' Also the Holy Prophet said: 'Ali is the best judge among you.'" Ibn Abi'l-Hadid goes on to say: "The faculty of judgement requires many kinds of knowledge: The standard of his knowledge was so high that no one could equal him. In fact no one approached him. So he was entitled to claim: 'We are the mines of knowledge and the sources of wisdom.' Hence, after the Holy Prophet no one had better right to claim these things for himself." Ibn Abdu'l-Barr in Isti'ab, v.III, p.۳۸, Muhammad Bin Talha in Matalibu's-Su'ul, p.۲۳, and Qazi Aiji in Mawaqif, p.۲۷۶ have quoted the Holy Prophet as saying: "Ali is the best judge among

you all." Suyuti in Ta'rikhu'l-Khulafa, p.۱۱۵, Hafiz Abu Nu'aim in Hilyatu'l-Auliya, v.I. p.۶۵, Muhammad Jazari in Asniu'l-Matalib, p.۱۴, Muhammad Bin Sa'd in Tabaqa, p.۴۵۹, Ibn Kathir in Ta'rikh-e-Kabir, v. VII, p. ۳۵۹, and Ibn Abdu'l-Barr in Isti'ab, v.IV, p.۳۸, quote Umar Ibn Khattab as saying: "Ali is the best judge among us." It is reported in Yanabiu'l-Mawadda that Ibn Talha, author of Durru'l-Munazzam says: "You should know that all the secrets and mysteries of the divine books are contained in the Holy Qur'an. Whatever is in the Holy Qur'an is contained in the sura al-Fatiha. Whatever is in the sura of al-Fatiha is contained in the verse 'Bismillah ar-Rahman ar-Rahim.' (In the name of Allah, the Beneficent, the Merciful). Whatever is in the verse, 'Bismillah ar-Rahman, ar-Rahim,' is in the Ba (B) of 'Bismillah.' Whatever is in the Ba of 'Bismillah,' is contained in the dot below the letter Ba of 'Bismillah.' Ali said: 'I am that dot which is below the letter Ba of Bismillah.'" Also Sulayman Balkhi in his Yanabiu'l-Mawadda, reports Ibn Abbas as saying: "Once on a moonlit night after the Isha prayer, Ali, taking me by the hand led me to the graveyard of Baqi and said: 'Abdullah! Recite.' I recited the verse 'Bismillah ar-Rahman ar-Rahim.' The Holy Imam continued telling me the secrets and mysteries of the Ba of 'Bismillah' until dawn." Both sects unanimously agree that regarding his knowledge of the unseen and his being the heir of the knowledge of the prophets, Ali holds a unique position among all the Companions. Muhammad Bin Talha Shafi'i in Matalibu's-Su'ul, Khatib-e-Khawarizmi in Manaqib, and Sulayman Balkhi Hanafi in Yanabiu'l-Mawadda have recorded from Ibn Talha Halbi's Durru'l-Munazzam that Ali said: "Ask me about the unseen and unknown mysteries, because truly I am the heir of the knowledge of the holy prophets and messengers of Allah." Also Imam Ahmad Bin Hanbal in Musnad, Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, and Sulayman Balkhi in Yanabiu'l-Mawadda report that Ali declared from the pulpit: "Ask me about what you do not understand before I die. Inquire of me about the paths of the skies because, verily, I know more about those paths than the paths of the earth." Ali made this long before the invention of the telescope. People often asked him about the heavenly bodies and he answered their .questions



**DESCRIPTION OF ZONES OF SPACE IN AGREEMENT WITH THE MODERN SCIENCE OF**

## ASTRONOMY

The great scholar and traditionist, Sheikh Ali Ibn Ibrahim Qummi of the ۳rd century A.H. in his commentary on the sura Saffat (No. ۳۷), the eminent scholar, Sheikh Fakhru'd-Din Ibn Tarih Najafi, known for his piety, in his Kitabu'l-Lughat Ma'rafat-e-Majma'u'l-Bahrain, which was compiled about ۳۰۰ years ago, and Allama Mullah Muhammad Baqir Majlisi, in his Biharu'l-Anwar, v.XIV, report that Ali said: "The stars in the skies are populated with cities as the earth is." Now for Allah's sake, be fair. At that time there was no conception of modern astronomy. The world accepted the Ptolemaic theory that the earth was the center of the universe. If a man disclosed something new about the stellar regions and that was proved to be true a thousand ?years later, wouldn't you say that he had knowledge of the unseen

## ALI MASTERED ALL SCIENCES

The fact is that, after the Holy Prophet, Ali was the most knowledgeable man in philosophy, grammar, fiqh (jurisprudence), astronomy, astrology, jafr (divination), mathematics, poetry, rhetoric, and lexicography. In all the sciences he made significant contributions which the experts in that field have adopted as a basis for further development. For example, he told Abu'l-Aswadu'd-Du'ali (a writer who is generally credited with having invented the vowel marks of written Arabic) that there were three parts of speech: the noun, the verb, and the preposition. Also, he laid down the principles of grammar and syntax of the Arabic language as well as details of pronunciation and vocabulary. By fixing correct pronunciation in writing, he protected .the Qur'an from future misinterpretation

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## IBN ABI'L-HADID'S ADMISSION OF ALI'S SUPERIOR KNOWLEDGE

In the preface of Sharh-e-Nahju'l-Balagha by Ibn Abi'l-Hadid Mu'tazali, you will find how this scholar admitted and praised the merits of Ali in all fields of knowledge. He says: "What can I say about the man to whom all the merits are attributed, who is a perfect model for every nation to follow, and with whom all wish to identify

themselves? He is of course the fountain head of all merits. After him, whoever achieved prominence received benefit from him, for he followed in his footsteps." Ibn Abi'l-Hadid says that the knowledge of the four great jurists, Abu Hanifa, Imam Malik, Imam Shafi'i, and Imam Hanbal, derived from Ali's knowledge. He says: "Those companions who were well versed in jurisprudence learned it from Ali." I do not want to take more of your time by quoting further from this great scholar. But I urge you to read his preface to his Sharh-e-Nahju'l-Balagha. You would learn how the illustrious historian and scholar has acknowledged the merits of Ali. He says, "Ali's case is strange. Throughout his life he never uttered the words: 'I do not know.' He possessed knowledge of everything." At the end, the author says: "This fact can be counted as one of the miracles of the Holy Imam. Such knowledge is beyond the ".reach of human power and understanding

## IMAM HUSAIN'S BIRTH AND THE ANGELS' CONGRATULATIONS

People came to the Holy Prophet and congratulated him on the birth of Imam Husain. One of the men said: "O Holy Prophet! we have observed something strange in Ali." The Holy Prophet asked, "What did you see?" The man said: "When we came to offer congratulations, we were stopped and told that ۱۲۰,۰۰۰ angels had come from heaven and were with you. We were astonished as to how Ali could know this and how he could count them." The Holy Prophet smiled and asked Ali how he could know that so many angels had come to him. The Holy Imam said: "May my father and mother sacrifice their lives for you! Each of the angels who came to you and saluted you spoke in a different language. On calculation, I found that they had spoken in ۱۲۰,۰۰۰ languages, so I knew that ۱۲۰,۰۰۰ angels had come to you." The Holy Prophet said: "O, Abu'l-Hasan! May Allah increase your knowledge and modesty." Then turning to the people the Holy Prophet said: "I am the city of knowledge, and Ali is its gate. There is no greater event and no greater sign than he is. He is the Imam of the people, the best of mankind, trustee of Allah and repository of His knowledge. He is the 'people of Dhikr', among those referred to by the words of Allah: 'So ask you the people of Dhikr if you know not.'(۱۶:۴۳) I am the treasury of knowledge and Ali is its key. So whoever wishes to obtain the treasure must come to the key." If you can point to a single

companion or relation of the Holy Prophet who could rival Ali's merits, I would certainly bow my head before him. But if you cannot, then it would be your religious duty to attach yourselves to the truth without caring what the world might think. (Then he raised his hands towards the sky and prayed to Allah:) "O, Allah! Be my witness that I have clearly indicated the way to truth and have discharged my ".religious obligation

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### NAWAB SAHIB'S ACCEPTANCE OF SHIA'ISM

Nawab: Holy sir, for the last several nights, we have heard many discussions in these sessions. Some of us used to discuss the points of arguments among ourselves each day. I thank Allah Almighty that He has shown us the way. The utterly false information of the opponents misled us. Now it is clear that the Shia Ithna Asharis are rightly guided. Both those of us who have attended these meetings and many people of the city who have read the accounts of these debates in the newspapers have been shown the truth about Islam. Of course they all cannot publicly declare their faith because of their personal dealings with the opponents, but they have told us in private that they have accepted Shia'ism. But some of us are not afraid of anyone and are prepared to announce that during these nights we wanted to reveal our change of allegiance. There was no opportunity to do so. We have heard your convincing arguments, and now our belief is quite firm. Permit us now to draw the curtain aside. Let our names be recorded as Shias of our master, Amiru'l-Mu'minin and the twelve Imams. Kindly announce to the people of the Shia sect that we are one with them. Bear witness on the Day of Judgement before the Divine Court of Justice and before your exalted grandfather that we have complete faith in the twelve Imams as the successors and vicegerents of the Holy Prophet of Allah. Well-Wisher: I am glad that some of you have recognized the truth. According to a hadith recorded by Imam Ahmad Bin Hanbal in Musnad Ibn Abi'l-Hadid in Sharh-e-Nahju'l-Balagha, by Muhammad Bin Talha Shafi'i in Matalibu's-su'ul, by Ibn Maghazili in Faza'il, by Khawarizmi in Manaqib, by Sulayman Hanafi in Yanabiu'l-Mawadda, and by many others, the Holy Prophet has guided us to this path. He said, "Ali's path is the path to

truth." I hope that my other brothers in Islam will also give up their intolerance. Nawab: We are extremely grateful for your kind and learned interpretation of facts. There is still one point which disturbs us. It concerns the imamate of the twelve Imams and their names. In the past ten nights Amiru'l-Mu'minin Ali was the focus of our discussion. First tell us the verse of the Holy Qur'an which proves the imamate of the twelve Imams. Second, are the names of the twelve Imams recorded in our books? Well-Wisher: It is an appropriate question and I would be happy to respond. But it is now nearly dawn, and my answer cannot be brief. Tomorrow is the birthday of the grandson of the Holy Prophet Imam Husain and the Qizilbash family has arranged a celebration in the Risaldar Imambara. Perhaps I will reply to your question on that .occasion. Nawab: I quite agree with you

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## LAST SESSION

### BIRTHDAY OF IMAM HUSAIN

.SUNDAY, ۴th Sha'ban, ۱۳۴۵ A.H

BIRTHDAY OF IMAM HUSAIN A large celebration was held to commemorate the birthday of Imam Husain. The author, Seyyed Muhammad Sultanu'I-Wa'izin Shirazi, addressed the gathering. It was his final speech, and as he promised on the previous night, he answered the question about the imamate, the number and names of the Imams in the Holy Qur'an and the hadith. He began his speech with the following ayat: "Oh You who believe! Obey Allah and obey the Apostle and those vested with authority among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the Last Day. This is better and very good in the (end. (۴:۵۹

### GENUINE LIBERTY

The idea of liberty, that people should be free, has long been a popular idea. The superficial notion about freedom is that it means doing as one likes, a notion which has resulted in the rejection of divine law. But of course real freedom is submission to

Allah, the Creator of all things. The Holy Qur'an frequently commands the believers to obey Allah and I those fit to be followed from among ourselves. The holy verse which I have recited as the theme of my discourse is one such verse which indicates whom we should obey. ItcommandsustoobeyAllah,theHoly ١ Prophet, and those vested with authority. There is no difference of opinion among Muslims concerning the obedience due to the Holy Prophet. However, there is difference of opinion about the meaning of ".the words "those vested with authority among you

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## "SUNNIS BELIEf CONCERNING THE MEANING OF "THOSE VESTED WITH AUTHORITY

## "SUNNIS BELIEf CONCERNING THE MEANING OF "THOSE VESTED WITH AUTHORITY

Our brothers, the Sunnis, bel ieve that in the above verse the words 'those vested with authority' (uli'l-amr) refer to state officials. Accordingly, they consider obedience to kings and governors compulsory even though these officials may be evil. In fact this belief is wrong. Shortage of time does not permit me to make a lengthy argument .in support of my point, so I will trouble you with only a short discussion

## (THREE WAYS OF APPOINTMENT OF 'ULI'L-AMR' (THOSE VESTED WITH AUTHORITY

Obviously rulers obtain their authority in one of these ways: ١. They are appointed by ijma (consensus) i; ٢. They gain power by force. ٣. They are divinely commissioned. . "-If a leader gains authority by consensus of the community, it is not compulsory to obey him as one obeys Allah or the Prophet. It is not possible for all Muslims to appoint a just ruler since, however wise or conscientious they may be, they can only judge a .man by appearance. They cannot read his heart or know the degree of his faith

## LEADERS OF ISRAEL SELECTED BY MOSES WERE CONSIDERED WORTHLESS

## LEADERS OF ISRAEL SELECTED BY MOSES WERE CONSIDERED WORTHLESS

Obviously Muslims cannot claim to possess bener understanding than the Prophet Moses. He selected seventy men out of several thousand for their apparent integrity

and took them with him to Mount Sinai. But all of them, on examination, proved worthless because their faith was not firm. This fact has been referred to in the Holy Qur'an, verse ۱۵۴ of sura ۷. If those selected by Moses proved to be unbelievers at heart, it is obvious that common people would be less competent to choose able rulers for themselves. It is quite possible that those selected for their apparent piety may eventually turn out to be unbelievers. Surely obedience to such rulers would .weaken religion

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### THE WORDS 'ULI'L–AMR' DO NOT REFER TO RULERS

Certainly Allah would not require his servants to obey a sinner as they would obey Him or His Prophet. Moreover, if the appointment of the 'uli'l-amr' were made through a true consensus, an election would have to be held for each new appointment. All citizens of all Muslim nations would have to agree on the choice in every election. During ۱۳۰۰ years of Islam we find that, after the Holy Prophet, no such consensus ever occurred. At present it is impossible to secure such a consensus because the Muslim world has been split up into numerous countries, each with a ruler of its own. Moreover, if every country should elect an 'uli'l-amr' for itself, there would be numerous 'uli'l-amr '' each to be obeyed within his own country, and the people of one country would not obey the uli'l-amr' of other countries. Of course then there is the question of allegiance when differences arise - as they often have in the last ۱۳۰۰ years - between two 'authorities.' We then have Muslims killing other Muslims in the name of Islam. But true Islam does not require such absurd behavior which would lead to mutual strife among Muslims. It follows, therefore that the 'uli'l-amr' whom we are commanded to obey has gained his authority by consen- sus. The discussion has .appeared in the newspapers

### 'A RULER WHO TAKES POWER BY FORCE CANNOT BE CALLED ULI'L–AMR

It is equally absurd to suggest that obedience to a tyrant is compulsory. If it were, why do the Sunni ulema condemn the oppressive rulers and caliphs, like Mu'awiya,

Yazid, the wicked Ziyad Ibn Abib, Ubaidullah, Hajjaj, Abu Salma, and Muslim. If anyone claims that obedience to wicked rulers is compulsory {and some ulema have really said thaU, it would be quite contrary to the Qur'anic injundions. Allah has frequently cursed sinners in the Holy Qur'an and has forbidden Muslims to obey them. So how is it possible that in this verse He would order us to obey sinners? Obviously, we cannot attribute two divergent orders to Allah Almighty. Hence, Imam Fakhru'd-din Razi clearly says regarding this holy verse that the 'uli'l- amr' must possess perfect integrity. Otherwise, Allah would not have linked our duty to obey them with our duty .to obey Allah Himself and the Holy Prophet



## ULI'L-AMR' MUST BE ORDAINED AND APPOINTED BY ALLAH'

Accordingtothe Shias, the 'uli'l-amr' must be free from sin and infallible. And since no one except Allah can know the deep reality of the heart, the 'uli'l-amr' must be appointed by Allah. Thus Allah Who ordains the prophets also ordain the 'uli'l-amr': An 'uli'l-amr' obviously must have the same attributes the Holy Prophet had. In this holy verse the word ati'u (obey) has been used twice: He says, "Obey Allah and obey the Apostle." When He speaks of 'uli'l-amr', He does not use the word 'ati'u' again but uses the conjunction 'and' with 'uli'l-amr'. linking the words in this way it means that 'uli'l-amr' possess the same merit as the Holy Prophet possesses, except those which are peculiar to the Prophet alone, e.g. 'Wahi' (revelation), prophethood, etc. In short, the qualities of the Holy Prophet should be possessed by the 'uli'l-amr' except of course the rank of prophethood. Accordingly, Shias believe that the words 'uli'l-amr' refer to the twelve Imams, that is Amiru'I-Mu'minin and his eleven descendants, the prog- eny of the Holy Prophet. This verse is one of the proofs of the Imamate of the twelve Imams. Apan from this, there are many other verses supporting our point of view. (١) For instance, the Holy Qur'an says: "He said: Surely I will make you an Imam of men." Abraham said: And of my offspring? My covenant includes not the unjust, said He." (٢:١٢۴) (٢) "The Prophet has a greater claim on the believers than they have on themselves and his wives are (as) their mothers; and blood relations have the better claim in respect of one to the other, according to the book of Allah than (other)

believers or the emigrants." (۳۳:۶) (۳) "۰ you who believe! Fear Allah and be (always) with the truthful ones." (۹: ۱۱۹) (۴) "You are only a warner and (there is) a guide for every people." (۱۳:۷) (۵) "And (know) that this is My path, the right one. Therefore follow it, and follow not (other) ways, for they will lead you away from His way. (۶:۱۵۳) (۶) "And of those whom we have created are a people who guide with the truth and thereby they do justice." (۷:۱۸۱) (۷) "And hold fast by the covenant of Allah all together and be not disunited." (۳: ۱ ۰۳) (۸) "So ask the followers of the Reminder if you do not know." (۱۶:۴۳) (۹) "Allah only desires to keep away uncleanness from you, ۰ people of the House! And to purify you with a complete purification." (۳۳:۳۳) (۱۰) "Surely Allah chose Adam and Noah and the descendants of Abraham and the descendants of Imran above the nations. Offspring, one of the other."۰:۳۳) (۱۱) "Then Wegavethe Book for an inheritance tothosewhomWe chose from among Our servants." ۰۵:۳۲) (۱۲) "Allah is the light of the heavens and the eanh; a likeness of His light is as a niche in which is a lamp, the lamp in a glass, (and) the glass is, as it were, a brightly shining star, lit from a blessed olive tree, of neither the east or the West, the oil whereof nearly gives light, though fire touch it not." (۲۴:۳۵) There are many other verses which could be quoted. Many of your prominent ulema have reponed that the Holy Prophet said, "One founh of the Holy Qur'an is in praise of the Ahle Bait." Ibn Abbas is reponed to have said, "More than ۳۰۰ verses were revealed in praise of Ali." Now, I come to my original point that the 'uli'l-amr' must be infallible because obedience to them is linked with obedience to Allah and the Holy Prophet. Imam Fakhru'd-din Razi in his Tafsir admits that if we do not regard the 'uli'l-amr' as infallible, it would be, in effect, affirming two contradic- tions as being true. Your own ulema have confirmed that these qualities were possessed exclusively by the twelve Imams. The Holy verse of .Purification ۰۳:۳۳) also confirms this fact



## INFALLIBILITY OF THE HOLY IMAMS GENERALLY REPORTED

Sheikh Sulayman Balkhi Hanafi in Yanabiu'I-Mawadda, ch.۷۷, p.۴۴۵ and Hamwaini in Fara'idu's-Simtain repon that Ibn Abbas said: "I heard the Holy Prophet saying: ' I and Ali, Hasan, Husain and nine of the descendants of Husain are completely pure and

infallible.'" Salman Farsi says that the Holy Prophet, putting his hand on the shoulder of Husain, said: "He is the Imam and the son of the Imam, and of his descendants there will be nine Imams who will all be vinuous trustees of Allah. Zaid Ibn Thabit repons that the Holy Prophet said: "Verily, of Husain's descendants will be born Imams who will be virtuous trustees, infallible judges." Imran Ibn Hasin reports that the Holy Prophet said to Ali: "You are heir to my knowledge. You are the Imam and Caliph after me. You will tell the people what they do not know. You are the father of my grandson and husband of my daughter. Of your descendants there will be infallible ".Imahls

## KNOWLEDGE OF THE AHLE BAIT

Abu Ishaq Hamwaini in Fara'idu's-Simtain, Hafiz Abu Nu'aim Ispahani in Hilyatu'I-Auliya, and Ibn Abi'I-Hadid in Sharh-e-Nahju'I-Balagha report from Ibn Abbas that the Holy Prophet said: HMy progeny have been created from the same seed from which I have been created. Allah Almighty has bestowed upon them knowledge and wisdom. Woe be to him who rejects them." Ibn Abi'I-Hadid in Sharh-e-Nahju'I-Balagha, and the author of Siratu's- Sahaba, report from Hudhaifa Bin Asaid that the Holy Prophet said: "I leave behind for you two weighty things: the book of Allah and my' Ahle Bait.' If you attach yourselves to these two you will be rescued." Tabrani reports an addition: "Do not reject their authority; otherwise you shall be ruined. Do not show any disrespect toward them or ignore them, or else you shall be destroyed. Do not try to teach them because verily they know better than you." In other reports Hudhaifa Bin Asaid quotes the Holy Prophet as saying: "After me there will be Imams from my progeny. Their number will be equal to the number of Bani Isra'il's heralds, that is, twelve, of whom nine will be Husain's descendants. Allah has bestowed upon all of them my kl'\Qwledge and wisdom. So do not teach them because surely they know better than you. Follow them since they are definitely with truth, and truth is ".with them



## WHY THE NAMES OF THE IMAMS DO NOT APPEAR I N THE HOLY QUR' AN

First, this divine book is concise. It contains many genera I principles but few details, which have been left for the chief commentator, the Holy Prophet, to explain. Allah says: "And whatever the Apostle gives you, accept it; and from whatever he forbids you, keep back." (۵۹:۷) Because the names and numbers of the twelve Imams are not mentioned in the Holy Qur'an, some people do not accept them. But on that basis they should reject their own caliphs since no verse of the Holy Qur'an makes any mention of their caliphs, except Ali Bin Abi Talib, or of the Umayyad or Abbasid caliphs, or of the authority vested in the Commu- nity to elect a caliph by consensus. Second, if it is necessary to reject anything which is not clearly stated in the Holy Qur'an, then you should reject many of the methods of our worship since there is no mention of their .details in the Holy Qur'an

### THERE IS NO MENTION OF UNITS (RAK'ATS) OF PRAYERS IN THE HOLY QUR'AN

The ritual prayer is perhaps the central act of worship in a Muslim's life. The Holy Prophet emphasized its performance. He said: "The ritual prayer is the pillar and .protector of religion. If, the ritual prayer is accepted, all other religious performances will be accepted. If it is rejected, all other religious performances will also be rejected." Of course, there is no mention in the Holy Qur'an of the number of units (rak'ats) to be performed for each prayer or any of the other specific details regarding how the prayers are to be performed. Does this mean that we should abandon the prayers? The Holy Qur'an simply says: "Establish salat (prayer). There are no details distinguishing required from optional acts. These were explained by the Holy Prophet. In the same way other commands have been stated in the Holy Qur'an in principle only. Their details, conditions and relevant instructions were explained by the Holy Prophet. Similarly, concerning the Imamate and caliphate, the Holy Qur'an says only: "Obey Allah and obey the Prophet and those in authority among you." And we are bound to follow the Holy Prophet's order in this regard in the same way we follow his instructions with regard to the details of the ritual prayers. Muslim commentators, whether Sunni or Shia, cannot make their own interpretations of the Holy Qur'an. The Holy Prophet said: "If someone gives his own interpretation of the Holy Qur'an, his place is Hell." Accordingly, every sensible Muslim turns to the real interpreter of the HolyQur'an,the Holy Prophet. For many years I have studied both Sunni and Shia

Qur'anic commentary and hadith but have never come across a single hadith in which the Holy Prophet said that 'uli'l-amr' refers to political rulers. On the other hand, the books of both the Sunnis and Shias contain numerous repons that the Holy Prophet was asked to indicate the meaning of 'uli'l-amr' and he replied that 'uli'l-amr' referred to Ali and his eleven descendants. I will present only a few of these numerous hadith .which have been narrated through sources accepted by Sunnis

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### UlI'L-A.MR REFERS TO ALl AND THE IMAMS OF THE AHLE BAIT

Abu Ishaq Sheikhu'I-lslam Hamwaini Ibrahim Bin Muhammad writes in his (۱) Fara'idu's-Simtain: "The Prophet told us that 'uli'l-amr' refers to Ali Bin Abi Talib and the Ahle Bait of the Holy Prophet. (۲) 'Isa Bin Yusuf Hamadani reports from Abu'I-Hasan and Salim Bin Qais, who report from Amiru'I-Mu'minin Ali that the Holy Prophet said: "My associates are those whose obedience has been linked by Almighty Allah with His own obedience. It is they to whom He refers when He says 'Those in authority from among you.' It is necessary that you not oppose what they say. You should obey them and follow their orders." Amiru'l- Mu'minin goes on to say, "When I heard this, I said: "Oh Prophet, let me know who the 'uli'l-amr' are." The Prophet said: "Oh Ali! You are the first of them." (۳) Muhammad Bin Mu'min Shirazi, one of the most eminent Sunni religious scholars, writes in his Risala-e-I'tiqadat that when the Holy Prophet appointed Amiru'I-Mu'minin his representative in Medina, the verse "uli'l-amr-e-Minkum" (And those in authority from among you) was revealed in reference to Ali Bin Abi Talib. (۴) Sheikh Sulayman Balkhi Hanafi in his Yanabiu'I-Mawadda, Ch.۳۸, reports from Manaqib that it is stated in Tafsir-e-Mujahid that this verse was revealed in reference to Amiru'I-Mu'minin when the Prophet appointed him as his representative in Medina. The Holy Imam said: "Oh Holy Prophet of Allah! Have you appointed me Caliph over women and chi Idren?" Then the Holy Prophet said: "Are you not content that you have the same relation to me as Aaron had to Moses?" (۵) Sheikhu'I-lslam Hamwaini reports Salim Bin Qais Hilali as saying the following: During Uthman's caliphate, I saw some Muhajirs and Ansars sitting together praising themselves. Ali was silent among them. The people asked Ali to speak. He said: "۰۰ you

not know that the Holy Prophet said: '١ and my Ahle Bait were one light, which existed in His creation ١۴,٠٠٠ years before the creation of Adam? When He created Adam, He placed that I ight in his spine when he came down to the earth. Then He placed it in Noah in his ark; then in Abraham's spine while he was in the fire; similarly in the pure spines of fathers and in the pure wombs of mothers, none of whom were born unlawfully." Those in the group who were foremost in the battles of Badr and Hunain said: "Yes, we have heard these words." Then Ali said, "Tell me on oath whether you know that in the Holy Qur'an Allah has given preference to the foremost ones, and that in Islam no one equals me in merit." They said, "Yes, we acknowledge this." Then Ali recited from the Holy Qur'an: "And the foremost are the foremost; these are they who are drawn nigh (to Allah)." (۵۶:١٠-١,١) He said: nwhen this verse was revealed, the people asked the Holy Prophet who were the foremost ones, and about whom the verse was revealed. Now tell me on oath if you know that the Holy Prophet told them that Allah Almighty revealed this verse about the prophets and their vicegerents. I am foremost among all the prophets and Ali, my wasi (vicegerent) is foremost among all the vicegerents?" Then AI; said: "The Holy Qur'an tells us, 'Obey Allah and obey the Prophet and those vested with authority from among you' (۴:۵٩) and the verse 'Verily, verily your guardian is (none else but) Allah and His Prophet (Muhammad) and those who believe, those who establish prayer and pay the poor-rate, while bowing down (in prayer).' (۵:۵۵) and the verse 'have not taken anyone as an adherent besides Allah and His Apostle and the believers.' (٩:١۶) Allah subsequently ordered His Holy Prophet to identify who was meant by the words 'uli'l-amr' (those vested with authority) in the same way as the ritual prayer, fasting and the Hajj had been clarified. Accordingly, at Ghadir-e-Khum the Holy Prophet appointed me over the people and declared: 'Oh people when Almighty Allah commissioned me to prophethood I felt apprehension that people would oppose me.' Then the Holy Prophet continued: 'Oh people, do you know that Allah Most High is my Master? I enjoy more mastery over the selves of the believers than they have over themselves?' When all confirmed that it was so, the Holy Prophet announced: 'Of whomsoever I am the master Ali is his master; Oh Allah be a friend of him who is a friend of Ali and be an enemy of him who is an enemy of Ali.' Then Salman stood up and asked: 'Oh Holy Prophet what is the significance of Ali's mastery?' The Holy Prophet replied: 'Ali's mastery is like my own mastery. Of

whomsoever I am the master Ali is also his master .' Then the verse was revealed: 'This day have I perfected for you your religion and. completed My favor on you and chosen for you Islam as a religion.' (۵:۳) Thereupon the Holy Prophet said: 'Allah is Great, Who has perfected the religion, completed His favor upon me, and is satisfied with my prophethood and is satisfied with Ali being the vicegerent after me.'" This hadith confirms those hadith which I related during past nights to show that 'master' connotes complete mastery over more than one's own. "The people then said: 'Oh Holy Prophet tell us the names of your vicegerents.' The Holy Prophet said: 'They are Ali, who is my brother, my successor, and my vicegerent and the master of every believer after me; then his son, Hasan, then Husain, then nine successive sons of Husain. The Holy Qur'an is with them and they are with the Holy Qur'an. They will not separate from it and it will not separate from them until they reach me at the Pool of Kauthar., After recording the full report, he has recorded three other reports from Manaqib narrated by Salim Bin Qais, Isa Bin Sirri, and Ibn Mu'awiya showing that the words 'uli'l-amr' refer to the twelve Imams of the' Ahle Bait.' I believe that the above reports are enough to clarify the real meaning of 'uli'l-amr'. As for the number and names of the Holy Imams, I will relate hadith narrated by eminent Sunni scholars, .without referring, as has been my practice, to the many reports by Shia scholars

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### NAMES OF THE TWELVE IMAMS AND THEIR NUMBER

Sheikh Sulayman Balkhi Hanafi in his Yanabiu'I-Mawadda, ch.۷۶, reports from (۱) Fara'idu's-Simtain of Hamwaini, who reports from Mujahid, who reports from Ibn Abbas, that a Jew named Na'thal came to the Holy Prophet and asked him questions about Tawhid (Unity of Allah). The Holy Prophet answered his questions and the Jew embraced Islam. Then he said: "Oh Holy Prophet, every prophet had a wasi (vicegerent). Our Prophet, Moses Bin Imran, made a will forYusha Bin Nun. Please tell me who is your wasi?" The Holy Prophet said: "My vicegerent is Ali Bin Abi Talib; after him are Hasan, and Husain and after them are nine Imams, who are the successive descendants of Husain." Na'thal asked the Holy Prophet the names of those Imams. The Holy Prophet said: "After Husain, his son, Ali, will be the Imam; after him his son,

Muhammad; after him his son, Ja'far; after him his son Musa; after him his son, Ali; after him his son, Muhammad; after him his son, Hasan; after him his son, Muhammad Mahdi will be the last Imam. There will be twelve Imams. In addition to the names of the nine Imams, this hadith further states that each would succeed as Imam after his father. Na'thal made further inquiries and the Holy Prophet described the manner of death of each Imam. Then Na'thal said, "۱ bear witness that there is no god but Allah and that you are His Holy Prophet. I bear witness that these twelve holy Imams are your vicegerents after you. What you have said is exactly what is recorded in our books and in the will of Moses." Then the Holy Prophet said: "Paradise is for him who loves them and obeys them and Hell is for him who ishostiletothem and opposes them." Na'thal then recited some couplets to the effect that 'May Allah, the Exalted, shower His blessings upon you, choser. Prophet and pride of the Bani Hashim. Allah has guided us by means of you and the twelve holy men whom you have named. Certainly Allah has purified them and preserved them from impurity. Hewho loves them is successful. Hewho hates them is the loser. The last of the Imams will quench the thirst of the thirsty. He is the one the people will wait for. Prophet of Allah, your progeny is a blessing for me and all the believers. Those who turn away from them will soon be thrown into Hell." (۲) The great scholar, Sheikh Sulayman Balkhi, in his Yanabiu'l- Mawadda, ch. ۷۶ reports from Manaqib of Khawarizmi, who reports from Wathila Bin Asqa' Bin Qarkhab, who reports Jabir Bin Abdullah Ansari; and also Abu'l-Fazl Shaibani and he from Muhammad Bin Abdullah Bin Ibrahim Shafi'i, who reports Jabir Ansari (one of the chief companions of the Prophet) as saying: "Jundal Bin Junadab Bin Jubair, a Jew, came to the Holy Prophet and asked him about Tawhid. After hearing his reply, the man became a Muslim. Hesaidthatonthe previous night he had seen Moses in a dream telling him: 'Embrace Islam at the hands of the last of the prophets, Muhammad, and attach yourself to the vicegerents after him.' He thanked Allah for the blessing of Islam. He then asked the Holy Prophet to tell him the names of his vicegerents. The Holy Prophet began by saying: 'My vicegerents are twelve in number.' The man said that he had seen this fact in the Torah. He asked the Prophet totell him their names, and the Prophet said: 'The first of them is the chief of the vicegerents, the father of the Imams, Ali. Then follow his two sons - Hasan and Husain. You shall see these three. When you reach the last stage of your life, Imam

Zainu'I-Abidin will be born, and the last thing that you have of this world shall be milk. So cling to them so that ignorance may not mislead you.' . The man said that he had seen in the Torah and in other scriptures the names of Ali, Hasan, and Husain as Elias, Shabbar, and Shabbir. He asked the Holy Prophet to tell him the names of the other Imams. Then the Holy Prophet named the remaining nine Imams with their epithets and added: 'The last of them, Muhammad Mahdi, will live, but disappear. He will appear later and will fill the world with justice and equity, since it will have degenerated into injustice and tyranny. Verily, Paradise is for those who show patience during the time of his occulta- tion. Paradise is for those who are firm in their love for him. These are they whom Allah Almighty has praised in the Holy Qur'an and for whom the Holy Qur'an is a 'guide for those who guard (against evi I). Those who believe in the unseen.' Also He says 'These are Allah's party: now surely the party of Allah are the successful ones.'" (۵۸:۲۲)

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### THE NUMBER OF CALIPHS AFTER THE HOLY PROPHET IS TWELVE

Mir Seyyed Ali Shafi'i Hamadani in his Mawaddatu'l Qurba, (Mawadda XlII), reports that Umar Bin Qais said: "We were sitting in a group in which Abdullah Bin Mas'ud was also present. Suddenly an Arab came and said: "who among you is Abdullah? Abdullah said: "۱ am." He said: "Abdullah! Did the Holy Prophet tell you about the caliphs after him?" Abdullah Bin Mas'ud said, "Yes, the Prophet said: 'After me there will be twelve caliphs, corresponding to the number of the Imams of the Bani Isra'il.'" The same hadith has also been reported from Sha'bi, who reported it from Masruq, who reported it frOln Abdullah Shiba. Also jurair, Ash'ath, Abdullah Bin Mas'ud, Abdullah Bin Umar, and jubair Bin Samra all report the Holy Prophet as saying: "There will be twelve caliphs after me. Their number will correspond to the number of the caliphs of the Bani Isra'il." According to Abdu'I-Malik's report, the Holy Prophet added: "And all of them will be from the Bani Hashim." Most Sunni ulema, including Tirmidhi, Abu Dawud, Muslim, Sha'bi have reported the same thing. Yahya Bin Hasan, a great scholar of jurisprudence, has reported in his Kitab-e-Umda from twenty different sources, that "Verily, there are twelve caliphs after the Holy Prophet, and all of them

belong to the Quraish." Bukhari has reported from three sources, Muslim from nine sources, Ali Dawud from three sources, Tirmidhi from one source, and Hamid from three sources that the Holy Prophet said: "The caliphs and Imams after me are twelve, and all of them are from the Quraish." According to some reports, the Holy Prophet said: "All of them are from the Bani Hashim." On page۴۴۶Yahya Bin Hasan says: "Some of the scholars have said that hadith in support of the view that the number of the caliphs and Imams after the Holy Prophet is twelve are commonly known. Everyone knows that when the Holy Prophet specified the number of his caliphs to be twelve, he meant that they would belong to his' Ahle Bait'. To say that he meant the caliphs who were his companions would be incompatible with the facts (since there were only four). Nor can it be said that he meant the Umayyad kings, of whom there were thirteen. Moreover, they were all tyrants except Umar Bin Abdu'I-Aziz, (although even he usurped the caliphate and forced the Imam of the time to remain confined in his house). Since the Holy Prophet had said: "They are all from the Bani Hashim," the Bani Umayyads are not to be included. So it is clear that the rightful caliphs of the Holy Prophet were the twelve Imams who were descendants of the Holy Prophet and who excelled all others in knowledge and piety. This fact is confirmed by this consecu- tively narrated hadith of the Holy Prophet. "۱ leave behind me two great things, the Holy Book of Allah (the Holy Qur'an) and my 'Ahle Bait.' If you are attached to these two, never, never, shall you go astray after me. Verily, these two shall never be separated from one another until they meet me at the Pool of Kauthar. If you are attached to these two, you will never be misled." The Holy Prophet said: "Seek knowledge even in China." We have spent ten long nights discussing issues conc~rning a precious knowledge - the way of Islam. We have seen many differences between the Sunni and Shia sedS, and we hope that historical fact and reason have clarified the nature of the differences. If Allah wills, these discussions will convince sincere seekers of knowledge that "Whom Allah guides, no one can lead ".astray



**About center**

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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